

## **The Tsunami Blessing Inside and Out, Part 102 Scriptures**

**God desires you to really know Him for yourself. He longs to have an intimate relationship with you alone. In the Hebrew language, one of the words for “know” is *yâdâ*. It encompasses a variety of meanings that incorporate a number of diverse areas. However, it includes the highest form of knowledge possible, i.e., intimacy.**

**There's intimacy when there is no breach of loyalty. Jesus Christ's allegiance with Abba Father is breachproof by the love of God. It was clearly manifested by Jesus always living sanctified unto God as well as living separated from the world, the flesh, and the devil. What was once breached by Adam's treason is now completely reconciled by the blood of Jesus Christ.**

**Your choice of worship creates an atmosphere for God to be enthroned in your praise. His abiding presence is the truth that gives you confidence of living secure in your eternal covenant with Him. Dwelling in the secret place any magnitude of mistrust is dissolved in the glory realm. For under the shadow of the Almighty, you know as you are known by Abba Father. That undisputable truth removes any threat of abandoning God because you have learned to trust Him with all of your heart.**

**When you read “Adam knew Eve” in Genesis 4:1, it referred to the intimacy of sexual intercourse.**

John 10:30 Amplified Bible (AMP)

**<sup>30</sup> I and the Father are One [in essence and nature].”**

John 5:30 Amplified Bible, Classic Edition (AMPC)

**<sup>30</sup> I am able to do nothing from Myself [independently, of My own accord—but only as I am taught by God and as I get His orders]. Even as I hear, I judge [I decide as I am bidden to decide. As the voice comes to Me, so I give a decision], and My judgment is right (just, righteous), because I do not seek or consult My own will [I have no desire to do what is pleasing to Myself, My own aim, My own purpose] but only the will and pleasure of the Father Who sent Me.**

John 14:30-31 Amplified Bible, Classic Edition (AMPC)

<sup>30</sup>I will not talk with you much more, for the prince (evil genius, ruler) of the world is coming. And he has no claim on Me. [He has nothing in common with Me; there is nothing in Me that belongs to him, and he has no power over Me.]

<sup>31</sup>But [<sup>a</sup>satan is coming and] I do as the Father has commanded Me, so that the world may know (be convinced) that I love the Father and that I do only what the Father has instructed Me to do. [I act in full agreement with His orders.] Rise, let us go away from here.

Isaiah 43:10 King James Version (KJV)

**10** Ye are My witnesses, saith the LORD, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me, there was no God formed, neither shall there be after Me.

Jeremiah 31:31-34 King James Version (KJV)

**31** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup> Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a husband unto them, saith the LORD: <sup>33</sup> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. <sup>34</sup> And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Hosea 6:1-3 King James Version (KJV)

**1** Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. **2** After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. **3** Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

Proverbs 3:5-6 King James Version (KJV)

<sup>5</sup> Trust in the LORD with all thine heart; and lean not unto thine own understanding. <sup>6</sup> In all thy ways acknowledge Him, and He shall direct thy paths.

Daniel 11:32 King James Version (KJV)

<sup>32</sup> And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

Matthew 6:24-34 King James Version (KJV)

<sup>24</sup> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

<sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

<sup>26</sup> Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

<sup>27</sup> Which of you by taking thought can add one cubit unto his stature?

<sup>28</sup> And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

<sup>29</sup> And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

<sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

<sup>31</sup> Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

<sup>32</sup> (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

<sup>33</sup>But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

<sup>34</sup>Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

2 Samuel 23:1-5 Amplified Bible (AMP)

David's Last Song

Now these are the last words of David.

David the son of Jesse declares,  
The man who was raised on high declares,  
The anointed of the God of Jacob,  
And the sweet psalmist of Israel,

<sup>2</sup>

"The Spirit of the LORD spoke by me,  
And His word was on my tongue.

<sup>3</sup>

"The God of Israel,  
The Rock of Israel spoke to me,  
'He who rules over men righteously,  
Who rules in the fear of God,

<sup>4</sup>

Is like the morning light *when* the sun rises,  
A morning without clouds,  
*When* the fresh grass *springs* out of the earth  
Through sunshine after rain.'

<sup>5</sup>

"Truly is not my house so [blessed] with God?  
For He has made an everlasting covenant with me,  
Ordered in all things, and secured.  
For will He not cause to grow *and* prosper  
All my salvation and my every wish?  
Will He not make it grow *and* prosper?

<b><u>Insecurity</u></b>	<b><u>Security</u></b>
<b>Selfishness</b>	<b>Sharing</b>
<b>Competitive</b>	<b>Completing</b>
<b>Suspicious</b>	<b>Trusting</b>
<b>Accusing</b>	<b>Accepting</b>
<b>Criticism</b>	<b>Complimenting</b>
<b>Noncompliant</b>	<b>Compliant</b>
<b>Unproductive</b>	<b>Productive</b>
<b>Unforgiving</b>	<b>Forgiving</b>
<b>Overindulgence</b>	<b>Disciplined</b>

Hebrews 6 Amplified Bible, Classic Edition (AMPC)

**6** Therefore let us go on and get past the elementary stage in the teachings *and* doctrine of Christ (the Messiah), advancing steadily toward the completeness *and* perfection that belong to spiritual maturity. Let us not again be laying the foundation of repentance *and* abandonment of dead works (dead formalism) and of the faith [by which you turned] to God,

<sup>2</sup>With teachings about purifying, the laying on of hands, the resurrection from the dead, and eternal judgment *and* punishment. [These are all matters of which you should have been fully aware long, long ago.]

<sup>3</sup>If indeed God permits, we will [now] proceed [to advanced teaching].

<sup>4</sup>For it is impossible [to restore and bring again to repentance] those who have been once for all enlightened, who have consciously tasted the heavenly gift and have become sharers of the Holy Spirit,

<sup>5</sup>And have felt how good the Word of God is and the mighty powers of the age *and* world to come,

<sup>6</sup>If they then deviate from the faith *and* turn away from their allegiance—[it is impossible] to bring them back to repentance, for (because, while, as long as) they nail upon the cross the Son of God afresh [as far as they are concerned] and are holding [Him] up to contempt *and* shame *and* public disgrace.

<sup>7</sup>For the soil which has drunk the rain that repeatedly falls upon it and produces vegetation useful to those for whose benefit it is cultivated partakes of a blessing from God.

<sup>8</sup>But if [that same soil] persistently bears thorns and thistles, it is considered worthless and near to being cursed, whose end is to be burned.

<sup>9</sup>Even though we speak this way, yet in your case, beloved, we are now firmly convinced of better things that are near to salvation *and* accompany it.

<sup>10</sup>For God is not unrighteous to forget *or* overlook your labor and the love which you have shown for His name's sake in ministering to the needs of the saints (His own consecrated people), as you still do.

<sup>11</sup>But we do [<sup>a</sup>strongly and earnestly] desire for each of you to show the same diligence *and* sincerity [all the way through] in realizing *and* enjoying the full assurance *and* development of [your] hope until the end,

<sup>12</sup>In order that you may not grow disinterested *and* become [spiritual] sluggards, but imitators, behaving as do those who through faith (<sup>b</sup>by their leaning of the entire personality on God in Christ in absolute trust and confidence in His power, wisdom, and goodness) and by practice of patient endurance *and* waiting are [now] inheriting the promises.

<sup>13</sup>For when God made [His] promise to Abraham, He swore by Himself, since He had no one greater by whom to swear,

<sup>14</sup>Saying, Blessing I certainly will bless you and multiplying I will multiply you.

<sup>15</sup> And so it was that he [Abraham], having waited long *and* endured patiently, realized *and* obtained [in the birth of Isaac as a pledge of what was to come] what God had promised him.

<sup>16</sup> Men indeed swear by a greater [than themselves], and with them in all disputes the oath taken for confirmation is final [ending strife].

<sup>17</sup> Accordingly God also, in His desire to show more convincingly *and* beyond doubt to those who were to inherit the promise the unchangeableness of His purpose *and* plan, intervened (mediated) with an oath.

<sup>18</sup> This was so that, by two unchangeable things [His promise and His oath] in which it is impossible for God ever to prove false *or* deceive us, we who have fled [to Him] for refuge might have mighty indwelling strength *and* strong encouragement to grasp *and* hold fast the hope appointed for us *and* set before [us].

<sup>19</sup> [Now] we have this [hope] as a sure and steadfast anchor of the soul [it cannot slip and it cannot <sup>[c]</sup>break down under whoever steps out upon it—a hope] that reaches <sup>[d]</sup>farther *and* enters into [the very certainty of the Presence] within the veil,

<sup>20</sup> Where Jesus has entered in for us [in advance], a Forerunner having become a High Priest forever after the order (with <sup>[e]</sup>the rank) of Melchizedek.