

The Tsunami Blessing Inside and Out, Part 210 Scriptures

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

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

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

Crown Jesus Christ as King of kings and Lord of lords in Your Heart

Strong's Concordance

basileia: kingdom, sovereignty, royal power

Original Word: βασιλεία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: basileia

Phonetic Spelling: (bas-il-i'-ah)

Definition: kingdom, sovereignty, royal power

Usage: kingship, sovereignty, authority, rule, especially of God, both in the world, and in the hearts of men; hence: kingdom, in the concrete sense.

HELPS Word-studies

932 *basileía* (from **935** /*basileús*, "king") – properly, *kingdom*; the realm in which a king sovereignly rules. A *kingdom* (**932** /*basileía*) always requires a *king* – as the kingdom (**932** /*basileía*) of God does with *King Jesus!* **932** (*basileía*) especially refers to the rule of Christ in believers' hearts – which is a rule that "one day will be universal on the physical earth in the Millennium" (G. Archer).

[The *kingdom* (932 /*basileía*) is constantly used in connection with *the rule of Christ in the hearts of believers* – which also extends in various *stages*.]

Matthew 6:21-34, Disciples' Literal New Testament

Your Heart Will Be Where Your Treasure Is. You Cannot Serve God And Money

²¹ “For where your treasure is, there your heart also will be. ²² The lamp^[a] of the body is the eye. Therefore if your eye is single^[b], your whole body will be full-of-light^[c]. ²³ But if your eye is bad^[d], your whole body will be full-of-darkness. If then the light in you is darkness^[e], how great *is* the darkness! ²⁴ No one can be serving^[f] two masters. For either he will hate the one and love the other, or he will be devoted-to one and disregard^[g] the other. You cannot be serving God and wealth^[h].

Don't Be Anxious About Your Earthly Life. Seek God's Kingdom And Righteousness

²⁵ “For this reason I say *to you*— do not be anxious^[i] *for your life as to what you may eat or what you may drink, nor for your body as to what you may put-on. Is not life more than food, and the body more than clothing?* ²⁶ Look at the birds *of the heaven*— that they do not sow, nor reap, nor gather into barns. And your heavenly Father feeds them. Are **you** not worth more *than* they? ²⁷ And which of you while being anxious is able to add one cubit^[j] upon his life-span? ²⁸ And why are you anxious about clothing? Observe-closely the lilies *of the field*, how they grow— they do not labor nor spin. ²⁹ But I say *to you* that not even Solomon in all his glory clothed *himself* like one *of these*. ³⁰ But if God dresses in this manner the grass *of the field* existing today and being thrown into *an* oven tomorrow, *will He not by much more care for you— ones of-little-faith?* ³¹ Therefore, do not be anxious^[k], saying, ‘What may we eat?’ or ‘What may we drink?’ or ‘What may we put-on?’ ³² For the Gentiles are

seeking-after all these *things*. For your heavenly Father knows that you have need of all these *things*. ³³ But be seeking first the kingdom of God and His righteousness, and all these *things* will be added to you. ³⁴ Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is the trouble^[1] of it.

Footnotes

- a. Matthew 6:22 That is, the source of light.
- b. Matthew 6:22 Or, sincere, simple. That is, single-focused on God; or, spiritually healthy.
- c. Matthew 6:22 Or, illuminated.
- d. Matthew 6:23 That is, double-focused on wealth and God; or, sick, spiritually diseased.
- e. Matthew 6:23 That is, if the spiritual 'light' your eye allows in is in fact darkness.
- f. Matthew 6:24 That is, be serving as slave to.
- g. Matthew 6:24 The slave will internally hate or love one master over the other, or he will express this in action, devoting himself to serving one while disregarding the other.
- h. Matthew 6:24 Or, property, money.
- i. Matthew 6:25 Or, be worried *about*, be concerned *about*. The grammar implies, stop being anxious, or, do not be in the habit of being anxious.
- j. Matthew 6:27 That is, add 18 inches, one step, to his life's path.
- k. Matthew 6:31 The grammar implies, do not become anxious, as also in v 34, addressing the issue as a whole.
- l. Matthew 6:34 Or, misfortune, evil, badness.

Crowd out Anything and Everything that Hinders You from Crowning Jesus Christ King

Mark 10:17-24, Disciples' Literal New Testament

A Rich Man Asks What To Do To Enter Heaven. Sell Everything And Follow Me

¹⁷ And while He *was* proceeding out on *the* road^[a], one having run up and knelt-before Him was asking Him, "Good Teacher, what should I do in order that I may inherit eternal life?" ¹⁸ And Jesus said *to* him, "Why do you call Me good? No one *is* good except One— God. ¹⁹ You know the commandments: 'Do not murder, do not commit-adultery, do not steal, do not give-false-testimony, do not defraud, be honoring your father and mother'" ²⁰ And the *one* said *to* Him, "Teacher, I kept these all from my youth". ²¹ And Jesus, having looked at him, loved him. And He said *to* him, "One *thing* is lacking *as to* you: Go, sell all-that you have and give *it to* the poor, and you will have treasure in heaven. And come, be following Me". ²² But the *one*, having become downcast at *His* word, went away grieving. For he was having many properties.

It Is Hard For The Rich To Enter. But All Who Leave Anything Will Inherit More

²³ And having looked around, Jesus says *to* His disciples, "How difficultly the *ones* having wealth^[b] will enter into the kingdom *of* God". ²⁴ And the disciples were astonished at His words. But Jesus, having responded again, says *to* them, "Children, how difficult it is to enter into the kingdom *of* God.

Footnotes

- a. [Mark 10:17](#) Or, journey.
- b. [Mark 10:23](#) Or, money. This was a shocking statement, since wealth was often viewed as a sign of God's blessing.

Mark 12:28-35, Disciples' Literal New Testament

A Scribe Asks, Which Is The Foremost Commandment?

²⁸ And having come to *Him*, one of the scribes— having heard them debating, having seen that He answered them well— asked Him, “Which is *the* foremost^[a] commandment of all?” ²⁹ Jesus answered that “Foremost is: ‘Hear, Israel. *The* Lord our God is one Lord. ³⁰ And you shall love *the* Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength’ [Deut 6:4-5]. ³¹ Second *is* this: ‘You shall love your neighbor as yourself’ [Lev 19:18]. There is not another commandment greater *than* these”. ³² And the scribe said to Him, “Well said, Teacher! In accordance with [God’s] truth, You said^[b] that He is one. And there is not another except Him. ³³ And the *statement* ‘to love Him from the whole heart, and from the whole understanding, and from the whole strength’, and the *statement* ‘to love the neighbor as himself’, are more [important] *than* all the whole-burnt-offerings and sacrifices”. ³⁴ And Jesus, having looked-at him because he responded thoughtfully, said to him, “You are not far from the kingdom of God”.

Jesus Asks How The Messiah Can Be The Son of David Since David Calls Him His Lord

And no one was daring to question Him any more. ³⁵ And having responded, Jesus was saying while teaching in the temple, “How *is it that* the scribes say that the Christ is *the* son of David?”

Footnotes

- a. Mark 12:28 Or, first.
- b. Mark 12:32 **truth, You said that.** Or, truth You spoke, because.

Change Anything and Everything that is Unproductive to Living Heaven on Earth

Mark 10:13-16, Disciples' Literal New Testament

Jesus Blesses The Children. Of Such Is The Kingdom of God

¹³ And they were bringing children to Him in order that He might touch them. But the disciples rebuked them^[a]. ¹⁴ But Jesus, having seen *it*, was indignant and said *to* them, "Permit the children to be coming to Me. Do not be forbidding them. For the kingdom *of* God is *of* ^[b] such *ones*. ¹⁵ Truly I say *to* you, whoever does not receive the kingdom *of* God like *a* child will never^[c] enter into it". ¹⁶ And having taken them in *His* arms, He was blessing^[d] *them*, while laying *His* hands on them.

Footnotes

- a. Mark 10:13 That is, the ones bringing the children.
- b. Mark 10:14 That is, made up of.
- c. Mark 10:15 Or, by no means.
- d. Mark 10:16 Or, calling-down-blessing-on.

Mark 9:38-48, Disciples' Literal New Testament

John Recalls an Instance When The Disciples Did Not Welcome Someone

³⁸ John said *to* Him, "Teacher, we saw someone casting-out demons in Your name. And we were forbidding him because he was not following us". ³⁹ But Jesus said, "Do not be forbidding him. For there is no one who will do *a* miracle on the basis of My name, and soon be able to speak-evil-of Me. ⁴⁰ For he who is not against^[a] us is for us. ⁴¹ For whoever gives you *a* cup *of* water to drink in *the* name that you are Christ's— truly I say *to* you that he will by no means lose his reward.

Whoever Causes One of These Little Ones To Fall Would Be Better Off Dead

⁴² “And whoever causes one of these little ones believing in Me to fall— it *would* be better for him if instead a donkey’s millstone^[b] were lying around his neck, and he had^[c] been thrown into the sea.

Better To Remove Whatever Causes You To Fall Than To Go Into Hell

⁴³ And if your hand should be causing you to fall, cut^[d] it off. It is better *that* you enter into life crippled than go into Gehenna^[e] having two hands— into the inextinguishable^[f] fire. ⁴⁴ ^[g] ⁴⁵ And if your foot should be causing you to fall, cut it off. It is better *that* you enter into life lame than be thrown into Gehenna having two feet. ⁴⁶ ^[h] ⁴⁷ And if your eye should be causing you to fall, throw it out. It is better *that* you enter into the kingdom of God one-eyed than be thrown into Gehenna having two eyes— ⁴⁸ where their worm^[i] does not come-to-an-end, and the fire is not quenched.

Footnotes

- a. Mark 9:40 That is, actively opposing us.
- b. Mark 9:42 That is, a large millstone turned by a donkey.
- c. Mark 9:42 That is, he would be better off to have been violently killed before committing this sin than to face the consequences of it.
- d. Mark 9:43 That is, take whatever measures are necessary to eliminate causes of falling in your life.
- e. Mark 9:43 That is, hell.
- f. Mark 9:43 Or, unquenchable.
- g. Mark 9:44 9:44 and 46 are added by some manuscripts, “where their worm does not come to an end and the fire is not quenched”, as in v 48.

- h. Mark 9:46 9:44 and 46 are added by some manuscripts, “where their worm does not come to an end and the fire is not quenched”, as in v 48.
- i. Mark 9:48 That is, the maggots eating their flesh never die. Jesus is quoting Is 66:24.

Mark 11:11-26, King James Version

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Customs of the Kingdom of God are for You to be the Custodian over the Seed, i.e., the Word

Mark 4:1-20, Disciples' Literal New Testament

Jesus Teaches The Multitudes In Parables

4 And again He began to teach beside the sea. And *a* very large crowd is gathered-together with Him so that He, having gotten into *a* boat, sits-*down* in the sea [to teach]. And all the multitude were near^[a] the sea on the land. **2** And He was teaching them many *things* in parables.

The Sower's Seed Falls On Different Kinds of Soil. Only The Good Soil Produces Fruit

And He was saying *to* them in His teaching, **3** "Listen! Behold—the *one* sowing went out to sow. **4** And it came about during the sowing *that* some *seed* fell along the road. And the birds came and ate it up. **5** And other^[b] *seed* fell on the rocky^[c] *place* where it was not having much soil. And immediately it sprang-up because of not having *a* depth of soil. **6** And when the sun rose, it was scorched. And because of not having *a* root, it was dried-up. **7** And other *seed* fell into the thorns. And the thorns came-up and choked it, and it did not give fruit. **8** And others^[d] fell into the good soil, and were giving fruit while coming up and growing. And they were bearing thirty fold^[e] and sixty fold and *a* hundred fold". **9** And He was saying, "He who has ears to hear, let him hear".

Jesus Tells The Disciples The Purpose of Parables

10 And when He came-to-be alone, the *ones* around Him with the twelve were questioning Him *as to* the parables. **11** And He was saying *to* them, "The mystery^[f] of the kingdom of God has been given *to* you. But all *things* come in parables *to* those outside **12** in order that^[g] while seeing, they may be seeing and not perceive, and while hearing, they may be

hearing and not understanding, that they may not ever turn-back and it be forgiven them”.

Jesus Explains The Parable of The Sower

¹³ And He says *to* them, “Do you not know this parable? And how will you understand all the parables? ¹⁴ The *one* sowing sows the word^[h]. ¹⁵ Now these *people* are the *ones* along the road, where the word is sown. And when they hear, immediately Satan comes and takes away the word having been sown into them. ¹⁶ And these *people* are the *ones* being sown *the seed* on the rocky *places*— who, when they hear the word, immediately are receiving it with joy. ¹⁷ And they do not have *a* root in themselves, but are temporary^[i]. Then affliction or persecution having come about because of the word, immediately they are caused-to-fall. ¹⁸ And other *people* are the *ones* being sown *the seed* into the thorns. These are the *ones* having heard the word— ¹⁹ and coming-in, the anxieties^[i] of the age^[k] and the deceitfulness^[i] of riches and the desires with respect to the other *things* are choking the word, and it becomes unfruitful^[m]. ²⁰ And those *people* are the *ones* having been sown^[n] *the seed* on the good soil, who are hearing^[o] the word and accepting *it* and bearing-fruit— thirty fold and sixty fold and *a* hundred fold”.

Footnotes

- a. [Mark 4:1](#) Or, [facing] toward; at, before.
- b. [Mark 4:5](#) That is, another portion of seed, viewed as a group.
- c. [Mark 4:5](#) That is, bedrock, or a rocky outcropping.
- d. [Mark 4:8](#) That is, other seeds viewed as individuals.
- e. [Mark 4:8](#) Or, one, thirty; and one, sixty; and one, a hundred. Likewise in [v 20](#).
- f. [Mark 4:11](#) That is, the hidden truth about the kingdom of God now being revealed by Jesus.

- g. Mark 4:12 Jesus here gives the purpose of His speaking in parables. It was in order that the people might remain spiritually blind. In Mt 13:13 it is because the people willfully choose to be blind.
- h. Mark 4:14 Or, message.
- i. Mark 4:17 Or, transitory.
- j. Mark 4:19 Or, worries, cares, concerns.
- k. Mark 4:19 Or, world.
- l. Mark 4:19 Or, deception.
- m. Mark 4:19 Fruitbearing is the evidence of life.
- n. Mark 4:20 That is, who have been sown the seed. Note the change in tense. The second two soils are 'being sown'; they are in the process of being sown in hopes that a fruitful crop can be grown. This soil has been sown and is bearing fruit.
- o. Mark 4:20 That is, listening to, in the sense of 'obeying'. Note the change of tense that stresses continuous action here (are hearing), in contrast to the first three soils.

The Culture of the Kingdom of God starts from the Inside and Enlarges on the Outside

Mark 4:25-34, Disciples' Literal New Testament

²⁵ For he who has— it will be given *to* him. And he who does not have— even what he has will be taken-away from him”.

The Kingdom of God Is Like Seed That Grows From Within Itself To Maturity

²⁶ And He was saying, “The kingdom *of* God is like this: *as-if* a person would throw the seed upon the soil, ²⁷ and would be sleeping and arising night and day, and the seed would be budding and growing-long— how, **he** does

not^[a] know. ²⁸ The soil bears-fruit by-itself ^[b]— first grass, then a head, then a full grain in the head. ²⁹ And whenever the fruit permits^[c], immediately he^[d] sends-forth the sickle because the harvest has come^[e]”.

The Kingdom of God Is Like a Mustard Seed. It Starts Small And Grows Large

³⁰ And He was saying, “How should we liken the kingdom of God, or with what parable may we present it?— ³¹ as a seed of a mustard-plant, which when it is sown upon the soil is being smaller *than* all^[f] the seeds upon the soil. ³² And when it is sown, it goes-up and becomes larger *than* all the garden-plants. And it makes large branches so that the birds of the heaven are able to be nesting under the shade of it”.

Jesus Spoke To The Crowd In Parables And Explained Everything To His Disciples

³³ And *with* many such parables He was speaking the word to them, as they were able to hear it. ³⁴ And He was not speaking to them apart from a parable. But He was explaining^[g] everything privately to His own disciples.

Footnotes

- a. [Mark 4:27](#) The seed has life in it, and grows without the assistance or understanding of the sower. The sower sows. God causes the growth in ways the sower does not understand. Then the person harvests the fruit.
- b. [Mark 4:28](#) Or, on-its-own.
- c. [Mark 4:29](#) Lit, hands-*itself*-over. That is, when it has ripened itself.
- d. [Mark 4:29](#) That is, the person who sowed the seed.
- e. [Mark 4:29](#) Or, is here.

- f. Mark 4:31 That is, all the seed people in that day sowed in their gardens. The point is that it has a small and insignificant beginning, but grows larger than all.
- g. Mark 4:34 Or, interpreting.

Mark 1:14-15, Disciples' Literal New Testament

After John Is Arrested, Jesus Comes To Galilee Proclaiming The Good News of God

¹⁴ Now after John was handed-over^[a] [to prison], Jesus came to Galilee proclaiming the good-news of ^[b] God ¹⁵ and saying that "The time has been fulfilled, and the kingdom of God has drawn-near. Repent, and put-faith in the good-news".

Footnotes

- a. Mark 1:14 That is, by Herod Antipas, 6:17.
- b. Mark 1:14 That is, *from; or, about*.

Crystallization of the Kingdom of God is introduced by God even in the Old Testament

Isaiah 55, Complete Jewish Bible

55 "All you who are thirsty, come to the water!

You without money, come, buy, and eat!

Yes, come! Buy wine and milk

without money — it's free!

² Why spend money for what isn't food,

your wages for what doesn't satisfy?

Listen carefully to me, and you will eat well,

you will enjoy the fat of the land.

³ Open your ears, and come to me;

listen well, and you will live —

I will make an everlasting covenant with you,
the grace I assured David.

⁴ I have given him as a witness to the peoples,
a leader and lawgiver for the peoples.

⁵ You will summon a nation you do not know,
and a nation that doesn't know you will run to you,
for the sake of *ADONAI* your God,
the Holy One of Isra'el, who will glorify you."

⁶ Seek *ADONAI* while he is available,
call on him while he is still nearby.

⁷ Let the wicked person abandon his way
and the evil person his thoughts;
let him return to *ADONAI*,
and he will have mercy on him;
let him return to our God,
for he will freely forgive.

⁸ "For my thoughts are not your thoughts,
and your ways are not my ways," says *ADONAI*.

⁹ "As high as the sky is above the earth
are my ways higher than your ways,
and my thoughts than your thoughts.

¹⁰ For just as rain and snow fall from the sky
and do not return there, but water the earth,
causing it to bud and produce,
giving seed to the sower and bread to the eater;

¹¹ so is my word that goes out from my mouth —
it will not return to me unfulfilled;
but it will accomplish what I intend,
and cause to succeed what I sent it to do."

¹² Yes, you will go out with joy,
you will be led forth in peace.
As you come, the mountains and hills
will burst out into song,
and all the trees in the countryside
will clap their hands.

¹³ Cypresses will grow in place of thorns,
myrtles will grow instead of briars.
This will bring fame to *ADONAI*
as an eternal, imperishable sign.

Other Kingdom of God scriptures from St. Mark

Mark 9:1-7, Disciples' Literal New Testament

9 ¹ And^[a] He was saying *to* them, "Truly I say *to* you that there are some *of* the *ones* standing here who will by-no-means taste death until^[b] they see the kingdom *of* God having come in power".

Three Disciples See Jesus Transformed, And Hear God Tell Them To Listen To Jesus

² And after six days, Jesus takes along Peter and James and John, and brings them up on *a* high mountain privately, alone. And He was transfigured^[c] in front of them. ³ And His garments became shining^[d], very white, such as *a* bleacher^[e] on earth is not able to make so white. ⁴ And Elijah appeared *to* them, with Moses. And they were talking-with Jesus. ⁵ And having responded, Peter says *to* Jesus, "Rabbi, it is good *that* we are here. And let us make three dwellings^[f]— one *for* You and one *for* Moses and one *for* Elijah". ⁶ For he did not know what he should respond, for they became terrified. ⁷ And there came-to-be *a* cloud overshadowing^[g] them.

And *a* voice came out of the cloud: "This is My beloved Son. Be listening-to Him".

Footnotes

- a. Mark 9:1 In contrast to the shame of His death, which led to the words of v 33-38, Jesus now speaks of His power.
- b. Mark 9:1 See Mt 16:28.
- c. Mark 9:2 Or, transformed.
- d. Mark 9:3 Or, glistening, gleaming, radiant.
- e. Mark 9:3 Or, fuller, cloth refiner.
- f. Mark 9:5 Or, tents.
- g. Mark 9:7 Or, covering, hovering over.

Mark 14:21-26, Disciples' Literal New Testament

²¹ Because the Son *of* Man is going just as it has been written about Him—but woe *to* that man by whom the Son *of* Man is being handed-over! *It would have been better for him if that man had not been born*".

The Bread And The Wine Are Given a New Meaning

²² And while they *were* eating, having taken bread, having blessed *it* ^[a], He broke *it* and gave *it to* them and said, "Take *it*. This is My body". ²³ And having taken *a* cup, having given-thanks, He gave *it to* them. And they all drank from it. ²⁴ And He said *to* them, "This is My blood *of* ^[b] the covenant—the *blood* being poured-out for many. ²⁵ Truly I say *to* you that I will no longer by any means drink of the fruit *of* the grapevine until that day when I drink it new in the kingdom *of* God".

You Will All Be Scattered In Fulfillment of Zechariah. Peter's Denial Is Predicted

²⁶ And having sung-a-hymn, they went out to the Mount *of* Olives.

Footnotes

- a. Mark 14:22 Or, blessed *God*.
- b. Mark 14:24 That is, inaugurating the new covenant.