

The Tsunami Blessing Inside and Out, Part 220 Scriptures

This is Section L 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!"

God breeds heaven-born possibilities after weeding the garden of the heart with His vowed promises

Luke 1:1-45, Living Bible

¹⁻² Dear friend who loves God:^[a]

Several biographies of Christ have already been written using as their source material the reports circulating among us from the early disciples and other eyewitnesses. ³ However, it occurred to me that it would be well to recheck all these accounts from first to last and after thorough investigation to pass this summary on to you,^[b] ⁴ to reassure you of the truth of all you were taught.

⁵ My story begins with a Jewish priest, Zacharias, who lived when Herod was king of Judea. Zacharias was a member of the Abijah division of the Temple

service corps. (His wife, Elizabeth, was, like himself, a member of the priest tribe of the Jews, a descendant of Aaron.) ⁶ Zacharias and Elizabeth were godly folk, careful to obey all of God's laws in spirit as well as in letter. ⁷ But they had no children, for Elizabeth was barren; and now they were both very old.

⁸⁻⁹ One day as Zacharias was going about his work in the Temple—for his division was on duty that week—the honor fell to him by lot^[c] to enter the inner sanctuary and burn incense before the Lord. ¹⁰ Meanwhile, a great crowd stood outside in the Temple court, praying as they always did during that part of the service when the incense was being burned.

¹¹⁻¹² Zacharias was in the sanctuary when suddenly an angel appeared, standing to the right of the altar of incense! Zacharias was startled and terrified.

¹³ But the angel said, "Don't be afraid, Zacharias! For I have come to tell you that God has heard your prayer, and your wife, Elizabeth, will bear you a son! And you are to name him John. ¹⁴ You will both have great joy and gladness at his birth, and many will rejoice with you. ¹⁵ For he will be one of the Lord's great men. He must never touch wine or hard liquor—and he will be filled with the Holy Spirit, even from before his birth! ¹⁶ And he will persuade many a Jew to turn to the Lord his God. ¹⁷ He will be a man of rugged^[d] spirit and power like Elijah, the prophet of old; and he will precede the coming of the Messiah, preparing the people for his arrival. He will soften adult hearts to become like little children's, and will change disobedient minds to the wisdom of faith."*

¹⁸ Zacharias said to the angel, "But this is impossible! I'm an old man now, and my wife is also well along in years."

¹⁹ Then the angel said, "I am Gabriel! I stand in the very presence of God. It was he who sent me to you with this good news! ²⁰ And now, because you

haven't believed me, you are to be stricken silent, unable to speak until the child is born. For my words will certainly come true at the proper time."

²¹ Meanwhile the crowds outside were waiting for Zacharias to appear and wondered why he was taking so long. ²² When he finally came out, he couldn't speak to them, and they realized from his gestures that he must have seen a vision in the Temple. ²³ He stayed on at the Temple for the remaining days of his Temple duties and then returned home. ²⁴ Soon afterwards Elizabeth his wife became pregnant and went into seclusion for five months.

²⁵ "How kind the Lord is," she exclaimed, "to take away my disgrace of having no children!"

Footnotes

- a. Luke 1:1 *Dear friend who loves God*. From v. 3. Literally, "Most excellent Theophilus." The name means "one who loves God."
- b. Luke 1:3 *to pass this summary on to you*, literally, "an account of the things accomplished among us."
- c. Luke 1:8 *by lot*. Probably by throwing dice or something similar—"drawing straws" would be a modern equivalent.
- d. Luke 1:17 *rugged*, implied. *and will change disobedient minds to the wisdom of faith*, literally, "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

God breeds heaven-born possibilities after seeding the garden of the heart with His vowed promises

²⁶ The following month God sent the angel Gabriel to Nazareth, a village in Galilee, ²⁷ to a virgin, Mary, engaged to be married to a man named Joseph, a descendant of King David.

²⁸ Gabriel appeared to her and said, "Congratulations, favored lady! The Lord is with you!"^[e]

²⁹ Confused and disturbed, Mary tried to think what the angel could mean.

³⁰ “Don’t be frightened, Mary,” the angel told her, “for God has decided to wonderfully bless you! ³¹ Very soon now, you will become pregnant and have a baby boy, and you are to name him ‘Jesus.’ ³² He shall be very great and shall be called the Son of God. And the Lord God shall give him the throne of his ancestor David. ³³ And he shall reign over Israel forever; his Kingdom shall never end!”

³⁴ Mary asked the angel, “But how can I have a baby? I am a virgin.”

³⁵ The angel replied, “The Holy Spirit shall come upon you, and the power [dunamis] of God shall overshadow you; so the baby born to you will be utterly holy—the Son of God. ³⁶ Furthermore, six months ago your Aunt^[f] Elizabeth—the barren one,’ they called her—became pregnant in her old age! ³⁷ For every promise [nothing-rhema] from God shall surely come true.”

³⁸ Mary said, “I am the Lord’s servant, and I am willing to do whatever he wants. May everything you said [word- rhema] come true.” And then the angel disappeared.

³⁹⁻⁴⁰ A few days later Mary hurried to the highlands of Judea to the town where Zacharias lived, to visit Elizabeth.

⁴¹ At the sound of Mary’s greeting, Elizabeth’s child leaped within her and she was filled with the Holy Spirit.

⁴² She gave a glad cry and exclaimed to Mary, “You are favored by God above all other women, and your child is destined for God’s mightiest praise. ⁴³ What an honor this is, that the mother of my Lord should visit me! ⁴⁴ When you came in and greeted me, the instant I heard your voice, my baby moved in me for joy! ⁴⁵ You believed that God would do what he said; that is why he has given you this wonderful blessing.”

⁴⁶ Mary responded, “Oh, how I praise the Lord. ⁴⁷ How I rejoice in God my Savior! ⁴⁸ For he took notice of his lowly servant girl, and now generation after generation forever shall call me blest of God. ⁴⁹ For he, the mighty Holy

One, has done great things to me. ⁵⁰ His mercy goes on from generation to generation, to all who reverence him.

⁵¹ “How powerful is his mighty arm! How he scatters the proud and haughty ones! ⁵² He has torn princes from their thrones and exalted the lowly. ⁵³ He has satisfied the hungry hearts and sent the rich away with empty hands. ⁵⁴ And how he has helped his servant Israel! He has not forgotten his promise to be merciful. ⁵⁵ For he promised our fathers—Abraham and his children—to be merciful to them forever.”

⁵⁶ Mary stayed with Elizabeth about three months and then went back to her own home.

e. Luke 1:28 *The Lord is with you.* Some ancient versions add, “Blessed are you among women,” as in v. 42, which appears in all manuscripts.

f. Luke 1:36 *Aunt*, literally, “relative.”

God breeds heaven-born possibilities after feeding the garden of the heart with His vowed promises

Hebrews 11:1-3, King James Version

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.

Hebrews 11:6-14, King James Version

⁶ But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

⁸ By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

⁹ By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

¹⁰ For he looked for a city which hath foundations, whose builder and maker is God.

¹¹ Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

¹² Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

¹³ These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

¹⁴ For they that say such things declare plainly that they seek a country.

Hebrews 11:17-19, King James Version

¹⁷ By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

¹⁸ Of whom it was said, That in Isaac shall thy seed be called:

¹⁹ Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Romans 4:17-21, King James Version

¹⁷ (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

¹⁸ Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

²⁰ He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

²¹ And being fully persuaded that, what he had promised, he was able also to perform.

God breeds heaven-born possibilities after breeding the garden of the heart with His vowed promises

Isaiah 55:10-11, King James Version

¹⁰ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

¹¹ So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Isaiah 46:10-11, King James Version

¹⁰ Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

¹¹ Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Isaiah 51, King James Version

¹ Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

² Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

³ For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

⁴ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

⁵ My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

⁶ Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

⁷ Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

⁸ For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

⁹ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

¹⁰ Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

¹¹ Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

¹² I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass;

¹³ And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

¹⁴ The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

¹⁵ But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

¹⁶ And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

God breeds heaven-born possibilities after you are speeding after Him toward His vowed promises

Hebrews 6, The Voice

6 So let's push on toward a more perfect understanding and move beyond just the basic teachings of the Anointed One. There's no reason to rehash the fundamentals: repenting from *what you loved in your old dead lives*, believing in God *as our Creator and Redeemer*, ² teaching about baptism,^[a] *setting aside those called to service through the ritual* laying on of hands, the coming resurrection of those who have died, and God's final judgment *of all people for all time*. ³ No, we will move on toward perfection, if God wills it.

It's clear that Jesus wanted His people to grow and mature in faith. Those who don't move beyond the basics—tasting the gifts and powers of the new creation, partaking in the Spirit and the word of God—and then fall away bring shame to Jesus and produce nothing but briars and brambles. There is no stagnant life in the Kingdom. Either you grow and produce a blessing or you languish and descend into a curse. Be warned.

⁴⁻⁶ It is impossible to restore the changed heart of the one who has fallen from faith—who has already been enlightened, has tasted the gift of new life from God, has shared in the power of the Holy Spirit, and has known the goodness of God's revelation and the powers of the coming age. If such a person falls away, it's as though that one were crucifying the Son of God all over again and holding Him up to ridicule. ⁷ *You see*, God blesses the ground that drinks of the rain and then produces a bountiful crop for those who cultivate it. ⁸ But land that produces nothing but thorns and brambles? That land is worthless and in danger of being cursed, burned to the bare earth. ⁹ But *listen*, my friends—we don't mean to discourage you completely with such talk. We are convinced that you are made for better things, the things of salvation, ¹⁰ because God is not unjust *or unfair*. He won't overlook the work you have done or the love you have carried to each other in His name while doing His work, as you are still doing. ¹¹ We want you all to continue

working until the end so that you'll realize the certainty that comes with hope ¹² and not grow lazy. We want you to walk in the footsteps of the faithful *who came before you*, from whom you can learn to be steadfast in pursuing the promises *of God*.

God breeds heaven-born possibilities so you keep heeding Him and His vowed promises as inseparable from who He is

Melchizedek is perhaps one of the most mysterious figures in Scripture. He appears for the first time in [Genesis 14:17-20](#) as Abraham returns from battle against Chedorlaomer and his allies. The name "Melchizedek" shows up again in [Psalm 110](#), a song of David that is widely used to celebrate the coronation of the Davidic kings in Jerusalem. When God installs His king upon the throne of Jerusalem, He promises to vanquish his enemies and establish him as an eternal priest according to the honored order of Melchizedek.

But who was Melchizedek? Here Jesus is often referred to as "a priest forever in the order of Melchizedek." This mysterious Melchizedek, king of righteousness and peace, is a precursor to the Prince of Peace. In his brief appearances in Genesis and in [Psalm 110](#), he opens a window into the mystery of God and His plan to redeem the world. The tradition about Melchizedek helps the early church understand Jesus' role as priest and king even if He doesn't seem to fit the traditional categories.

¹³ Remember when God made His promise to Abraham? He had to swear by Himself, there being no one greater: ¹⁴ "Surely I will bless you and multiply your descendants."^[b] ¹⁵ And after Abraham had endured with patience, he obtained the promise he had hoped for. ¹⁶ When swearing an oath to confirm what they are saying, humans swear by someone greater than themselves and so bring their arguments to an end. ¹⁷ In the same way, when God wanted to confirm His promise as true and unchangeable, He swore an oath to the heirs of that promise. ¹⁸ So God has given us two unchanging things: *His promise and His oath*. These prove that it is impossible for God to

lie. As a result, we who come to God for refuge might be encouraged to seize that hope that is set before us. ¹⁹ That hope is real and true, an anchor to steady our *restless* souls, a hope that leads us back behind the curtain *to where God is (as the high priests did in the days when reconciliation flowed from sacrifices in the temple)* ²⁰ and back into the place where Jesus, who went ahead on our behalf, has entered since He has become a High Priest forever in the order of Melchizedek.

Footnotes

- a. 6:2 Literally, immersion, in a rite of initiation and purification
- b. 6:14 Genesis 22:17