

The Tsunami Blessing Inside and Out, Part 293 Scriptures

This is Section F 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.

Elohim validates preeminent domain over water during Creation

Genesis 1:1-10, The Voice

Out of nowhere, time, space, and all the living whirl forth as God speaks the universe into existence. With the utterance of His voice, creation takes form, chaos yields to order, light eclipses darkness, and emptiness fills with life. Not long after God creates the first man, Adam, and the first woman, Eve, the story takes a tragic turn when the first couple disobeys the clear instruction from God not to eat the fruit from the tree of the knowledge of good and evil. As a result, humanity falls from God's intended perfection. The disastrous consequences of this decisive act are demonstrated in Cain's murder of Abel, Noah's flood, and the Tower of Babel.

¹ In the beginning, God created *everything*: the heavens *above* and the earth *below*. *Here's what happened:* ² *At first* the earth lacked shape and was totally empty, and a dark *fog* draped over the deep while God's spirit-wind hovered over the surface of the *empty* waters. *Then there was the voice of God.*

God: ³ Let there be light.

And light flashed into being. ⁴ God saw that the light was *beautiful and good*, and He separated the light from the darkness. ⁵ God named the light "day" and the darkness "night." Evening gave way to morning. That was day one.

God: ⁶ Let there be a *vast* expanse in the middle of the waters. Let the waters *above* part from the waters *below*.

⁷ So God parted the waters and formed this expanse, separating the waters above from the waters below. It happened *just as God said*. ⁸ And God called the *vast* expanse "sky." Evening gave way to morning. That was day two.

God: ⁹ Let the waters below the heavens be collected into one place *and congregate into one vast sea*, so that dry land may appear.

It happened *just as God said*. ¹⁰ God called the dry land "earth" and the waters congregated below "seas." And God saw that His *new* creation was *beautiful and good*.

Jesus validates preeminent domain over water with His conquering command to turn water into wine

John 2:1-11, The Voice

¹ Three days later, they all went to celebrate a wedding feast in Cana of Galilee. Mary, the mother of Jesus, was invited ² together with Him and His disciples. ³ While they were celebrating, the wine ran out; and Jesus' mother hurried over to her son.

Mary: *The host stands on the brink of embarrassment; there are many guests, and there is no more wine.*

Jesus: ⁴ Dear woman, is it our problem *they miscalculated when buying wine and inviting guests?* My time has not arrived.

⁵ *But* she turned to the servants.

Mary: Do whatever my son tells you.

⁶ In that area were six *massive* stone water pots that could each hold 20 to 30 gallons.^[a] They were typically used for Jewish purification rites. ⁷ Jesus' instructions *were clear*:

Jesus: Fill each water pot with water until it's ready to spill over the top; ⁸ then fill a cup, and deliver it to the headwaiter.

They did exactly as they were instructed. ⁹ After tasting the water that had become wine, the headwaiter couldn't figure out where such wine came from (even though the servants knew), and he called over the bridegroom *in amazement*.

Headwaiter: ¹⁰ *This wine is delectable*. Why would you save the most exquisite fruit of the vine? A host would generally serve the good wine first and, when his inebriated guests don't notice or care, he would serve the inferior wine. You have held back the best for last.

¹¹ Jesus performed this miracle, the first of His signs, in Cana of Galilee. *They did not know how this happened*; but when the disciples *and the servants* witnessed this miracle, their faith blossomed.

Footnotes

- a. 2:6 Literally, two to three measures

Jesus validates preeminent domain over water with His conquering command to reproduce fish in a lake that was barren

Luke 5:1-11, King James Version

¹ And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

² And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

³ And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

⁴ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

⁵ And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

⁶ And when they had this done, they inclosed a great multitude of fishes: and their net brake.

⁷ And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

⁸ When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

⁹ For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

¹⁰ And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

¹¹ And when they had brought their ships to land, they forsook all, and followed him.

Jesus validates preeminent domain over water with His conquering command to place enough tax money in the mouth of the first fish

Matthew 17:24-27, King James Version

²⁴ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

²⁵ He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

²⁶ Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

²⁷ Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Jesus validates preeminent domain over water with His conquering command to walk on water

Matthew 14:13-36, The Voice

¹³ When Jesus learned what had happened, He got on a boat and went away to spend some time in a private place. The crowds, of course, followed Jesus on foot from their cities. ¹⁴ *Though Jesus wanted solitude*, when He saw the crowds, He had compassion on them, and He healed the sick *and the lame*. ¹⁵ At evening-time, Jesus' disciples came to Him.

Disciples: We're in a fairly remote place, and it is getting late; *the crowds will get hungry for supper*. Send them away so they have time to get back to the villages and get something to eat.

Jesus: ¹⁶ They don't need to go back to the villages in order to eat supper. Give them something to eat here.

Disciples: ¹⁷ *But we don't have enough food*. We only have five rounds of *flatbread* and two fish.

Jesus: ¹⁸ Bring the bread and the fish to Me.

So the disciples brought Him the five rounds of flatbread and the two fish, ¹⁹ and Jesus told the people to sit down on the grass. He took the bread and the fish, He looked up to heaven, He gave thanks, and then He broke the bread. Jesus gave the bread to the disciples, and the disciples gave the bread to the people; ²⁰ everyone ate and was satisfied. *When everyone had eaten*, the disciples picked up 12 baskets of *crusts and broken pieces of bread and crumbs*. ²¹ There were 5,000 men there, not to mention all the women and children.

²² Immediately Jesus made the disciples get into the boat and go on to the other side of the sea while He dismissed the crowd. ²³ Then, after the crowd

had gone, Jesus went up to a mountaintop alone (*as He had intended from the start*). As evening descended, He stood alone on the mountain, praying.

In the midst of the burdens of life and ministry, like when news of John's death reaches Him, Jesus seeks refreshment in solitary prayer.

²⁴ The boat was in the water, some distance from land, buffeted and pushed around by waves and wind. ²⁵ Deep in the night, *when He had concluded His prayers*, Jesus walked out on the water to His disciples *in their boat*. ²⁶ The disciples saw a figure moving toward them and were terrified.

Disciple: It's a ghost!

Another Disciple: A ghost? *What will we do?*

Jesus: ²⁷ Be still. It is I. You have nothing to fear.

Peter: ²⁸ Lord, if it is really You, then command me to meet You on the water.

Jesus: ²⁹ *Indeed, come.*

Peter stepped out of the boat onto the water and began walking toward Jesus. ³⁰ But when he remembered how strong the wind was, his courage caught in his throat and he began to sink.

Peter: Master, save me!

³¹ Immediately Jesus reached for Peter and caught him.

Jesus: O you of little faith. Why did you doubt *and dance back and forth between following Me and heeding fear?*

³² Then Jesus and Peter climbed in the boat together, and the wind became still. ³³ And the disciples worshiped Him.

Disciples: Truly You are the Son of God.

³⁴ All together, Jesus and the disciples crossed *to the other side of the sea*. They landed at Gennesaret, *an area famous for its princely gardens*. ³⁵ The people of Gennesaret recognized Jesus, and they spread word of His arrival all over the countryside. People brought the sick *and wounded* to Him ³⁶ and begged Him for permission to touch the fringes of His robe. Everyone who touched Him was healed.

Jesus validates preeminent domain over water with His conquering command to calm the raging wind and the waves

Mark 4:21-41, The Voice

Jesus' teaching often includes parables: stories that explain the truth about the Kingdom with examples from everyday life. Considering that most of His listeners know about farming, it's no wonder most of Jesus' parables are based on agricultural realities.

Parables like this force Jesus' listeners to think about the kingdom of God differently. He challenges their ideas, and He also knows they are unlikely to forget it. When they see farmers broadcasting their seeds, they will remember this parable and ponder the mysteries of the Kingdom. It never seems to bother Him that people are confused by His teaching. He doesn't expect them to understand everything; He wants them to wrestle with His teachings so His words will sit in their hearts and germinate—much like the seed sitting in good soil that eventually grows to bear fruit.

Jesus: ²¹ When you bring a lamp *into the house*, do you put it under a box *or stuff it* under your bed? Or do you set it on top of a table *or chest*? ²² Those things that are hidden are meant to be revealed, and what is concealed is meant to be brought out where its light can shine.

²³ All who have ears to hear, let them listen.

²⁴ So consider carefully the things you're hearing. If you put it to use, you'll be given more to wrestle with—much more. ²⁵ Those who have *listened* will receive more, but those who don't hear will forget even the little they've failed to understand.

²⁶ Here is what the kingdom of God is like: a man who throws seeds onto the earth. ²⁷ Day and night, as he works and as he sleeps, the seeds sprout and climb out into the light, even though he doesn't understand how it works. ²⁸ *It's as though* the soil itself produced the grain *somehow*—from a sprouted stalk to ripened fruit. ²⁹ But *however it happens*, when he sees that the grain has grown and ripened, he gets his sickle and begins to cut it because the harvest has come.

³⁰ What else is the kingdom of God like? What earthly thing can we compare it to? ³¹ The kingdom of God is like a mustard seed, the tiniest seed you can sow. ³² But after that seed is planted, it grows into the largest plant in the garden, a plant so big that birds can build their nests in the shade of its branches.

³³ Jesus spoke many parables like these to the people who followed Him. ³⁴ This was the only way He taught them, although when He was alone with His chosen few, He interpreted all the stories *so the disciples truly understood*.

³⁵ The same evening, Jesus suggested they cross over to the other side *of the lake*. ³⁶ With Jesus already in the boat, they left the crowd behind and set sail along with a few other boats that followed. ³⁷ *As they sailed*, a storm formed. *The winds whipped up* huge waves that broke over the bow, filling the boat *with so much water that even the experienced sailors among them were sure they were going to sink*.

³⁸ Jesus was back in the stern of the boat, sound asleep on a cushion, when the disciples shook Him awake.

Disciples (*shouting over the storm*): Jesus, Master, don't You care that we're going to die?

³⁹ He got up, shouted words into the wind, and commanded the waves.

Jesus: That's enough! Be still!

And immediately the wind died down to nothing, the waves stopped.

Jesus: ⁴⁰ How can you be so afraid? *After all you've seen*, where is your faith?

⁴¹ The disciples were still afraid, *slowly coming to grips with what they had seen*.

Disciples (*to one another*): Who is this *Jesus*? How can it be that He has power over even the wind and the waves?

Jesus validates preeminent domain over water with His conquering command to make mud patch out of His saliva to heal a man born blind

John 9:1-11, The Voice

John and many people in his community are Jews. As a son of Abraham, his criticism of certain Jewish leaders is not a criticism of a whole people. He's not stereotyping or making generalizations. "The Jews" he remembers in this passage are a corrupt group of power brokers who conspire against Jesus with the Romans to have Him crucified and who later have John's own followers expelled from the synagogue. Their behavior may be compared to the behavior of those Israelites condemned by Old Testament prophets. Prophets have the duty—Jeremiah said he had "a fire in his bones" (20:9)—to speak for God and condemn hypocrisy and unbelief wherever it is found, especially when it's found close to home. That's what John's doing when recalling this event.

¹ While walking along the road, Jesus saw a man who was blind since his birth.

Disciples: ² Teacher, who sinned? *Who is responsible for this man's blindness?* Did he commit sins that merited this punishment? If not his sins, is it the sins of his parents?

Jesus: ³ Neither. His blindness cannot be *explained or* traced to any particular person's sins. He is blind so the deeds of God may be put on display. ⁴ While it is daytime, we must do the works of the One who sent

Me. But when the *sun sets and* night falls, this work is impossible. ⁵ Whenever I am in the world, I am the Light of the world.

⁶ After He said these things, He spat on the ground and mixed saliva and dirt to form mud, which He smeared across the blind man's eyes.

Jesus (to the blind man): ⁷ Go, wash yourself in the pool of Siloam.

Siloam means "sent," and its name reminded us that his healing was sent by God. The man went, washed, and returned to Jesus, his eyes now alive with sight. ⁸ Then neighbors and others who knew him were confused to see a man so closely resembling the blind beggar running about.

Townspeople: Isn't this the man we see *every day* sitting and begging in the streets?

Others: ⁹ This is the same man.

Still Others: This cannot be him. But this fellow bears an uncanny resemblance to the blind man.

Formerly Blind Man: I am the same man. *It's me!*

Townspeople: ¹⁰ How have your *lifeless* eyes been opened?

Formerly Blind Man: ¹¹ A man named Jesus *approached me and* made mud from the ground and applied it to my eyes. He then said to me, "Go, wash yourself in the pool of Siloam." I went and washed, and suddenly I could see.

Jesus validates preeminent domain over water with His conquering command to drown 2,000 unclean spirits in a pack of pigs

Mark 5:1-20, The Voice

For most of Jesus' miracles, the disciples are observers: they watch Him healing the sick, raising dead bodies, and casting demons out of strangers. This time, however, it is the disciples—and even Jesus Himself—who are in danger. Maybe that's why they are having such a hard time trusting that His power is greater than their situation.

They have seen Him cast out demons. They know He has powers that are not of natural origin. But they have never seen—or even heard of—anything like this. It's one thing to heal human sickness or even to order demons around. But to order the waves and the wind? To command the sea and the storm? That's a miracle of an entirely different order.

¹ They traveled across the sea to the land of Gerasa^[a] *in Galilee*. ²⁻³ When Jesus came ashore there, He was immediately met by a man who was tortured by an evil spirit. This man lived in the cemeteries, and no one could control him—not even those who tried to tie him up or chain him. ⁴ He had often been bound in chains, but his strength was so great that he could break the chains and tear the irons loose *from his feet and hands*. No one *and nothing* could subdue him. ⁵ Day and night, he lurked among the tombs or *ran mad* in the hills, and *the darkness* made him scream or cut himself with *sharp-edged* stones. ⁶ When this man saw Jesus coming in the distance, he ran to Him and fell to his knees in front of Him. ⁷⁻⁸ Jesus started commanding the unclean spirit.

Jesus: Come out of that man, you wicked spirit!

Unclean Spirit (*shouting*): What's this all about, Jesus, Son of the Most High? In the name of God, I beg You—don't torture me!

Jesus: ⁹ What is your name?

Unclean Spirit: They call me "Legion," for there are thousands of us *in this body*.

10 And then Legion begged Jesus again *to leave them alone*, not to send them out of the country.

11 *Since the Gerasenes were not Jews (who considered pigs to be unclean)*, there happened to be a large herd of swine, *some 2,000 of them*, feeding on the hill nearby.

Unclean Spirit (begging): **12** Send us into those pigs *if You have to*, so that we may enter into them.

13 Jesus granted the request. The darkness swept up out of the man and into the herd of pigs. And then they thundered down the hill into the water; and there they drowned, all 2,000 of them.

14 The swineherds ran away, telling everybody they met what had happened. Eventually a crowd of people came to see for themselves. **15** When they reached Jesus, they found the man Legion had afflicted sitting quietly, sane and fully clothed; when they saw this, they were overwhelmed with fear *and wonder*.

16 Those who had witnessed everything told the others what had happened: how Jesus had healed the man, how the pigs had rushed into the sea, and how they had destroyed themselves. **17** *When they had heard the whole story*, the Gerasenes turned to Jesus and begged Him to go away.

18 When Jesus climbed back into the boat, the cured demoniac asked if he could come and be with Him, but Jesus said no.

Jesus: **19** Stay here; I want you to go back home to your own people and let them see what the Lord has done—how He has had mercy on you.

20 So the man went away and began telling this news in the Ten Cities^[b] region; wherever he went, people were amazed by what he told them.

Footnotes

- a. 5:1 The earliest manuscripts read "Gerasenes"; others read "Gadarenes."
- b. 5:20 Literally, the Decapolis

Jesus validates preeminent domain over water with His conquering command to wash the feet of His disciples

John 13:4-17, King James Version

⁴ He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

⁵ After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

⁶ Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

⁷ Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

⁸ Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

⁹ Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

¹⁰ Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

¹¹ For he knew who should betray him; therefore said he, Ye are not all clean.

¹² So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

¹³ Ye call me Master and Lord: and ye say well; for so I am.

¹⁴ If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

¹⁵ For I have given you an example, that ye should do as I have done to you.

¹⁶ Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

¹⁷ If ye know these things, happy are ye if ye do them.

Jesus validates preeminent domain over water with His conquering command to cleanse you with the blood, baptism, logos, rhema, Holy Spirit, and fasting

Proverbs 21:1, Living Bible

²¹ Just as water is turned into irrigation ditches, so the Lord directs the king's thoughts. He turns them wherever he wants to.

Isaiah 43:2, King James Version

² When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

1 John 1:7, Amplified Bible, Classic Edition

⁷ But if we [really] are living *and* walking in the Light, as He [Himself] is in the Light, we have [true, unbroken] fellowship with one another, and the blood of Jesus *Christ* His Son cleanses (removes) us from all sin *and* guilt [keeps us cleansed from sin in all its forms and manifestations].

1 Peter 3:21-22, Amplified Bible

²¹ Corresponding to that [rescue through the flood], baptism [which is an expression of a believer's new life in Christ] now ^[a]saves you, not by removing dirt from the body, but by an appeal to God for a good (clear) conscience, [demonstrating what you believe to be yours] through the resurrection of Jesus Christ, ²² who has gone into heaven and is at the right

hand of God [that is, the place of honor and authority], with [all] angels and authorities and powers made subservient to Him.

Footnotes

- a. 1 Peter 3:21 Baptism is a public representation of that which actually saves the believer—one's personal faith in the death, burial and resurrection of Jesus the Messiah.

John 15:1-5, King James Version

¹ I am the true vine, and my Father is the husbandman.

² Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

³ Now ye are clean through the word which I have spoken unto you.

⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

⁵ I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Ephesians 5:25-27, King James Version

²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

²⁶ That he might sanctify and cleanse it with the washing of water by the word,

²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Titus 3:4-7, King James Version

⁴ But after that the kindness and love of God our Saviour toward man appeared,

⁵ Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of **regeneration** [*new birth/spiritual renovation*], and **renewing** [*change of heart and life*] of the Holy Ghost;

⁶ Which he shed on us abundantly through Jesus Christ our Saviour;

⁷ That being justified by his grace, we should be made heirs according to the hope of eternal life.

Isaiah 58:6, 8, Amplified Bible, Classic Edition

⁶ [Rather] is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that you break every [enslaving] yoke?

⁸ Then shall your light break forth like the morning, and your healing (your restoration and the power of a new life) shall spring forth speedily; your righteousness (your rightness, your justice, and your right relationship with God) shall go before you [conducting you to peace and prosperity], and the glory of the Lord shall be your rear guard.