

## **The Tsunami Blessing Inside and Out, Part 299 Scriptures**

**This is Section L 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.**

**Everything you can do with Elohim, it is impossible to do without Them.**

**See God the Father as your Designer**

**See Jesus as your Deliverer**

**See Holy Spirit as your Director**

**That is how you discover your destiny that is only devoted to what Elohim has determined from the foundation of the world**

John 3:13-16, Amplified Bible

<sup>13</sup> No one has gone up into heaven, but there is One who came down from heaven, the Son of Man [Himself—whose home is in heaven]. <sup>14</sup> Just as Moses lifted up the [bronze] serpent in the desert [on a pole], so must the

Son of Man be lifted up [on the cross], <sup>15</sup> so that whoever believes will in Him have eternal life [after physical death, and will actually live forever].

<sup>16</sup> “For God so [greatly] loved *and* dearly prized the world, that He [even] gave His [One and] <sup>[a]</sup>only begotten Son, so that whoever believes *and* trusts in Him [as Savior] shall not perish, but have eternal life.

### **Footnotes**

- a. John 3:16 Jesus, God’s only Son, the One who is truly unique, the only one of His kind.

John 1:1-13, Amplified Bible

### **The Deity of Jesus Christ**

<sup>1</sup> In the beginning [before all time] was the Word (<sup>[a]</sup>Christ), and the Word was with God, and <sup>[b]</sup>the Word was God Himself. <sup>2</sup> He was [continually existing] in the beginning [co-eternally] with God. <sup>3</sup> All things were made *and* came into existence through Him; and without Him not even one thing was made that has come into being. <sup>4</sup> In Him was life [and the power to bestow life], and the life was the Light of men. <sup>5</sup> The Light shines on in the <sup>[c]</sup>darkness, and the darkness did not understand it *or* overpower it *or* appropriate it *or* absorb it [and is unreceptive to it].

### **The Witness of John the Baptist**

<sup>6</sup> There came a man commissioned *and* sent from God, whose name was <sup>[d]</sup>John. <sup>7</sup> This man came as a witness, to testify about the Light, so that all might believe [in Christ, the Light] through him. <sup>8</sup> John was not the Light, but came to testify about the Light.

<sup>9</sup> There it was—the true Light [the genuine, perfect, steadfast Light] which, coming into the world, enlightens everyone. <sup>10</sup> He (Christ) was in the world,

and though the world was made through Him, the world did not recognize Him. <sup>11</sup> He came to that which was His own [that which belonged to Him—His world, His creation, His possession], and those who were His own [people—the Jewish nation] did not receive *and* welcome Him. <sup>12</sup> But to as many as did receive *and* welcome Him, He gave the right [the authority, the privilege] to become children of God, *that is*, to those who believe in (adhere to, trust in, and rely on) His name— <sup>13</sup> who were born, not of blood [natural conception], nor of the will of the flesh [physical impulse], nor of the will of man [that of a natural father], but of God [that is, a divine and supernatural birth—they are born of God—spiritually transformed, renewed, sanctified].

### Footnotes

- a. John 1:1 In John the Apostle's vision (Rev 19), he sees Christ returning as Warrior-Messiah-King, and "...His name is called The Word of God...and LORD OF LORDS." (Rev 19:13, 16).
- b. John 1:1 In this phrase, "God" appears first in the Greek word order, emphasizing the fact that "the Word" (Christ) was God—so "God Himself."
- c. John 1:5 I.e. the world immersed in sin: all that stands in opposition to God and biblical truth.
- d. John 1:6 The births of both John the Baptist and Jesus were foretold by the angel, Gabriel (Luke 1:5-80). This passage is about John the Baptist, the son of Zacharias the priest and his wife, Elizabeth. Elizabeth was related to Mary the mother of Jesus (Luke 1:36). John the Baptist is considered to be the last of the OT prophets, and is not to be confused with John the Apostle who wrote this Gospel, three brief letters (*1 John, 2 John, 3 John*) and *Revelation*.

### James 1:17-18, Amplified Bible

<sup>17</sup> Every good thing given and every perfect gift is from above; it comes down from the Father of lights [the Creator and Sustainer of the heavens], in whom there is no variation [no rising or setting] or shadow <sup>[a]</sup> cast by His

turning [for He is perfect and never changes]. <sup>18</sup> It was of His own will that He gave us birth [as His children] by the word of truth, so that we would be a kind of first fruits of His creatures [a prime example of what He created to be set apart to Himself—sanctified, made holy for His divine purposes].

### Footnotes

- a. James 1:17 Lit of *turning*.

Isaiah 9:1-6, Amplified Bible

### Birth and Reign of the Prince of Peace

<sup>1</sup> But there will be no *more* gloom for her who was in anguish [for with judgment comes the promise of salvation]. In earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He will make them honored [by the presence of the Messiah], by the way of the sea, on the other side of Jordan, Galilee of the Gentiles.

<sup>2</sup> The people who walk in [spiritual] darkness  
[a]Will see a great Light; Those who live in the dark land,  
The Light will shine on them.

<sup>3</sup> You [O God] will increase the nation,  
You will multiply their joy; They will rejoice before You  
Like the joy *and* jubilation of the harvest,  
As men rejoice when they divide the spoil [of victory].

<sup>4</sup> For You will break the yoke of Israel's burden and the staff (goad) on their shoulders, The rod of their oppressor, as at the [b]battle of Midian.

<sup>5</sup> For every boot of the marching warrior in the *battle* tumult,  
And [every soldier's] garment rolled in blood, will be *used* for burning, fuel for the fire.

<sup>6</sup> For to us a Child shall be born, to us a Son shall be given; And the government shall be upon His shoulder, And His name shall be called

Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

<sup>7</sup> There shall be no end to the increase of His government and of peace,  
[He shall rule] on the throne of David and over his kingdom,  
To establish it and to uphold it with justice and righteousness  
From that time forward and forevermore.  
The zeal of the LORD of hosts will accomplish this.

### Footnotes

- a. Isaiah 9:2 Or *have seen*, Hebrew perfect tense. The perfect tense is used frequently in this passage and should probably be interpreted as the prophetic future, that is, the use of the perfect (past) tense to describe a future event as a certainty.
- b. Isaiah 9:4 A reference to Gideon's great victory over the Midianites (Judg 7:22-25).

Hebrews 2:11, Amplified Bible

<sup>11</sup> Both Jesus who sanctifies and those who are sanctified [that is, spiritually transformed, made holy, and set apart for God's purpose] are all from one *Father*; for this reason He is not ashamed to call them <sup>[a]</sup>brothers and sisters,

### Footnotes

- a. Hebrews 2:11 Lit *brethren*.

Matthew 12:47-50, Amplified Bible

<sup>47</sup> Someone said to Him, "Look! Your mother and Your brothers are standing outside asking to speak to You." <sup>48</sup> But Jesus replied to the one who told Him, "Who is My mother and who are My brothers?" <sup>49</sup> And stretching out His hand toward His disciples [and all His other followers], He said, "Here are My mother and My brothers! <sup>50</sup> For <sup>[a]</sup>whoever does the will of My Father who is

in heaven [by believing in Me, and following Me] is My brother and sister and mother.”

### Footnotes

- a. [Matthew 12:50](#) A universal offer without restriction.

### Romans 8:28-30, The Voice

<sup>28</sup> We are confident that God is able to orchestrate everything to work toward something *good and beautiful* when we love Him and accept His invitation to live according to His plan. <sup>29-30</sup> *From the distant past, His eternal love reached into the future.* You see, He knew those who would be His one day, and He chose them beforehand to be conformed to the image of His Son so that Jesus would be the firstborn of a new family of believers, all brothers and sisters. As for those He chose beforehand, He called them to a different destiny so that they would experience what it means to be made right with God and share in His glory.

### Matthew 1:24-25, Amplified Bible

<sup>24</sup> Then Joseph awoke from his sleep and did as the angel of the Lord had commanded him, and he took *Mary* [to his home] as his wife, <sup>25</sup> but he kept her a virgin until she had given birth to a Son [her firstborn child]; and he named Him Jesus (The LORD is salvation).

### Colossians 1:15, Amplified Bible

<sup>15</sup> He is the exact living image [the essential manifestation] of the unseen God [the visible representation of the invisible], the firstborn [the preeminent one, the sovereign, and the originator] of all creation.

## Colossians 1:18, Amplified Bible

<sup>18</sup> He is also the head [the life-source and leader] of the body, the <sup>[a]</sup>church; and He is the beginning, <sup>[b]</sup>the firstborn from the dead, so that He Himself will occupy the first place [He will stand supreme and be preeminent] in everything.

### Footnotes

- a. Colossians 1:18 This refers to the entire body of born-again believers (whether past, present, or future), not a local congregation.
- b. Colossians 1:18 Christ is the first to be resurrected with an incorruptible, immortal body. Others who were raised had to die again.

## Hebrews 1:1-7, Amplified Bible

### God's Final Word in His Son

<sup>1</sup> God, having spoken to the fathers long ago in [the voices and writings of] the prophets in many separate revelations [each of which set forth a portion of the truth], and in many ways, <sup>2</sup> has in these last days spoken [with finality] to us in [the person of One who is by His character and nature] His Son [namely Jesus], whom He appointed heir *and* lawful owner of all things, through whom also He created the universe [that is, the universe as a space-time-matter continuum]. <sup>3</sup> The Son is the radiance *and* only expression of the glory of [our awesome] God [reflecting God's <sup>[a]</sup>Shekinah glory, the Light-being, the brilliant light of the divine], and the exact representation *and* perfect imprint of His [Father's] essence, and upholding *and* maintaining *and* propelling all things [the entire physical and spiritual universe] by His powerful word [carrying the universe along to its predetermined goal]. When He [Himself and no other] had [by offering Himself on the cross as a sacrifice for sin] accomplished purification from sins *and* established our freedom from guilt, He sat down [revealing His completed work] at the right hand of the Majesty on high [revealing His

Divine authority], <sup>4</sup> having become as much superior to angels, since He has inherited a more excellent *and* glorious <sup>[b]</sup> name than they [that is, Son—the name above all names].

<sup>5</sup> For to which of the angels did the Father ever say, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN (fathered) YOU [established You as a Son, with kingly dignity]”?

And again [did He ever say to the angels], “I SHALL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME”?

<sup>6</sup> <sup>[c]</sup> And when He again brings the firstborn [highest-ranking Son] into the world, He says, “AND ALL THE ANGELS OF GOD ARE TO WORSHIP HIM.”

<sup>7</sup> And concerning the angels He says, “WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERING SERVANTS FLAMES OF FIRE [to do His bidding].”

### Footnotes

- a. Hebrews 1:3 The word “Shekinah” does not appear in Scripture, but has been used by both Christians and Jews to describe the visible divine Presence of God, in such things as the burning bush, the cloud and the pillar of fire that led the Hebrews in the wilderness, and the Presence of God that rested between the cherubim over the mercy seat of the ark.
- b. Hebrews 1:4 In Greek “name” occurs last in this verse to emphasize that Jesus alone bears the name *Son*. No angel is superior to the Son.
- c. Hebrews 1:6 Most likely a reference to the second coming of Christ when He will be acknowledged as divine and worshiped as the Son of God. Another view suggests that this may be a reference to His incarnation as Jesus of Nazareth.

Ephesians 1:5, New Living Translation

<sup>5</sup> God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure.

Galatians 4:1-6, Amplified Bible

### **Sonship in Christ**

<sup>1</sup> Now what I mean [when I talk about children and their guardians] is this: as long as the heir is a child, he does not differ at all from a slave even though he is the [future owner and] master of all [the estate]; <sup>2</sup> but he is under [the authority of] guardians and household administrators *or* managers until the date set by his father [when he is of legal age]. <sup>3</sup> So also we [whether Jews or Gentiles], when we were children (spiritually immature), were kept like slaves under the elementary [man-made religious or philosophical] teachings of the world. <sup>4</sup> But when [in God's plan] the proper time had fully come, God sent His Son, born of a woman, born under the [regulations of the] Law, <sup>5</sup> so that He might redeem *and* liberate those who were under the Law, that we [who believe] might be adopted as sons [as God's children with all rights as fully grown members of a family]. <sup>6</sup> And because you [really] are [His] sons, God has sent the Spirit of His Son into our hearts, crying out, <sup>[a]</sup>“Abba! Father!”

### **Footnotes**

- a. Galatians 4:6 An Aramaic word used by small children when informally addressing their fathers.

Ephesians 2:14-16, Amplified Bible

<sup>14</sup> For He Himself is our peace *and* our bond of unity. He who made both *groups*—[Jews and Gentiles]—*into* one body and broke down the

barrier, the dividing wall [of spiritual antagonism between us], <sup>15</sup> by abolishing in His [own crucified] flesh the hostility *caused by* the Law with its commandments *contained* in ordinances [which He satisfied]; so that in Himself He might make the two into one new man, thereby establishing peace. <sup>16</sup> And [that He] might reconcile them both [Jew and Gentile, united] in one body to God through the cross, thereby putting to death the hostility.

Isaiah 61:1-7, Amplified Bible

### **Exaltation of the Afflicted**

<sup>1</sup> The Spirit of the Lord GOD is upon me,  
Because the LORD has anointed *and* commissioned me  
To bring good news to the humble *and* afflicted;  
He has sent me to bind up [the wounds of] the brokenhearted,  
To proclaim release [from confinement and condemnation] to the [physical  
and spiritual] captives  
And freedom to prisoners,  
<sup>2</sup> To proclaim <sup>[a]</sup>the favorable year of the LORD,  
<sup>[b]</sup>And the day of vengeance *and* retribution of our God,  
To comfort all who mourn,  
<sup>3</sup> To grant to those who mourn in Zion *the following*:  
To give them a <sup>[c]</sup>turban instead of dust [on their heads, a sign of  
mourning],  
The oil of joy instead of mourning,  
The garment [expressive] of praise instead of a disheartened spirit.  
So they will be called the trees of righteousness [strong and magnificent,  
distinguished for integrity, justice, and right standing with God],  
The planting of the LORD, that He may be glorified.  
<sup>4</sup> Then they will rebuild the ancient ruins,  
They will raise up *and* restore the former desolations;  
And they will renew the ruined cities,

The desolations (deserted settlements) of many generations.

<sup>5</sup> Strangers will stand and feed your flocks,

And foreigners will be your farmers and your vinedressers.

<sup>6</sup> But you shall be called the priests of the LORD;

People will speak of you as the ministers of our God.

You will eat the wealth of nations,

And you will boast of their riches.

<sup>7</sup> Instead of your [former] shame *you will have* a <sup>[d]</sup>double *portion*;

And *instead of* humiliation your people will shout for joy over their portion.

Therefore in their land they will possess double [what they had forfeited];

Everlasting joy will be theirs.

#### Footnotes

a. [Isaiah 61:2](#) The same as *a day of salvation* (49:8), and *the year of my redeemed* (63:4).

b. [Isaiah 61:2](#) See note Ezek 34:28.

c. [Isaiah 61:3](#) In the Hebrew there is a kind of wordplay here as “turban” (Heb *pe’er*) and dust (*epher*) have the same consonants and similar vowels.

d. [Isaiah 61:7](#) I.e. abundant reward.

Romans 8:1-17, Amplified Bible

#### Escape from Bondage

<sup>1</sup> Therefore there is now no condemnation [no guilty verdict, no punishment] for those who are in Christ Jesus [who believe in Him as personal Lord and Savior]. <sup>2</sup> For the law of the Spirit of life [which is] in Christ Jesus [the law of our new being] has set you free from the law of sin and of death. <sup>3</sup> For what the Law could not do [that is, overcome sin and remove its penalty, its power] being weakened by the flesh [man’s nature without the Holy Spirit], God did: He sent His own Son in the likeness of sinful man as an offering for sin. And He condemned sin in the flesh [subdued it and overcame it in the

person of His own Son], <sup>4</sup> so that the [righteous and just] requirement of the Law might be fulfilled in us who do not live our lives in the ways of the flesh [guided by worldliness and our sinful nature], but [live our lives] in the ways of the Spirit [guided by His power]. <sup>5</sup> For those who are *living* according to the flesh set their minds on the things of the flesh [which gratify the body], but those who are *living* according to the Spirit, [set their minds on] the things of the Spirit [His will and purpose]. <sup>6</sup> Now the mind of the flesh is death [both now and forever—because it pursues sin]; but the mind of the Spirit is life and peace [the spiritual well-being that comes from walking with God—both now and forever]; <sup>7</sup> the mind of the flesh [with its sinful pursuits] is actively hostile to God. It does not submit itself to God's law, since it cannot, <sup>8</sup> and those who are in the flesh [living a life that caters to sinful appetites and impulses] cannot please God.

<sup>9</sup> However, you are not [living] in the flesh [controlled by the sinful nature] but in the Spirit, if in fact the Spirit of God lives in you [directing and guiding you]. But if anyone does not have the Spirit of Christ, he does not belong to Him [and is not a child of God]. <sup>10</sup> If Christ lives in you, though your [natural] body is dead because of sin, your spirit is alive because of righteousness [which He provides]. <sup>11</sup> And if the Spirit of Him who raised Jesus from the dead lives in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit, who lives in you.

<sup>12</sup> So then, <sup>[a]</sup>brothers and sisters, we have an obligation, but not to our flesh [our human nature, our worldliness, our sinful capacity], to live according to the [impulses of the] flesh [our nature without the Holy Spirit]— <sup>13</sup> for if you are living according to the [impulses of the] flesh, you are going to die. But if [you are living] by the [power of the Holy] Spirit you are *habitually* putting to death the *sinful* deeds of the body, you will [really] live *forever*. <sup>14</sup> For all who are *allowing themselves to* be led by the Spirit of God are sons of God. <sup>15</sup> For you have not received a spirit of slavery leading again to fear [of God's judgment], but you have received the Spirit of

adoption as sons [the Spirit producing sonship] by which we [joyfully] cry, “[b]Abba! Father!” <sup>16</sup> The Spirit Himself testifies *and* confirms together with our spirit [assuring us] that we [believers] are children of God. <sup>17</sup> And if [we are His] children, [then we are His] heirs also: heirs of God and fellow heirs with Christ [sharing His spiritual blessing and inheritance], if indeed we share in His suffering so that we may also share in His glory.

### Footnotes

- a. Romans 8:12 Lit *brethren*.
- b. Romans 8:15 An Aramaic word used by young children when addressing their fathers, but not used by Jews in prayer because it implies a sense of familiarity. Jesus’ use of the word emphasized his Father-Son relationship with God.

### Romans 8:22-24, Amplified Bible

<sup>22</sup> For we know that the whole creation has been moaning together as in the pains of childbirth until now. <sup>23</sup> And not only this, but we too, who have the first fruits of the Spirit [a joyful indication of the blessings to come], even we groan inwardly, as we wait eagerly for [the sign of] our adoption as sons—the redemption *and* transformation of our body [at the resurrection]. <sup>24</sup> For in this hope we were saved [by faith]. But hope [the object of] which is seen is not hope. For who hopes for what he already sees?

### Ephesians 1:18-20, Amplified Bible

<sup>18</sup> And [I pray] that the eyes of your heart [the very center and core of your being] may be enlightened [flooded with light by the Holy Spirit], so that you will know *and* cherish the [a]hope [the divine guarantee, the confident expectation] to which He has called you, the riches of His glorious inheritance in the [b]saints (God’s people), <sup>19</sup> and [so that you will begin to know] what the immeasurable *and* unlimited *and* surpassing greatness of His

[active, spiritual] power is in us who believe. These are in accordance with the working of His mighty strength <sup>20</sup> which He <sup>[c]</sup>produced in Christ when He raised Him from the dead and seated Him at His own right hand in the heavenly *places*,

#### Footnotes

- a. [Ephesians 1:18](#) In the NT the word "hope" expresses a cherished desire along with the confident assurance of obtaining that which is longed for.
- b. [Ephesians 1:18](#) See note v 1.
- c. [Ephesians 1:20](#) The first of three manifestations of God's power exhibited in Christ.

Matthew 19:28-30, Amplified Bible

<sup>28</sup> Jesus said to them, "I assure you *and* most solemnly say to you, in the renewal [that is, the Messianic restoration and regeneration of all things] when the Son of Man sits on His glorious throne, you [who have followed Me, becoming My disciples] will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And everyone who has left houses or brothers or sisters or father or mother <sup>[a]</sup>or children or farms for My name's sake will receive many times as much, and will inherit eternal life. <sup>30</sup> But many *who are* first [in this world] will be last [in the world to come]; and the last, first.

#### Footnotes

- a. [Matthew 19:29](#) One early mss adds *or wife*.

Psalms 37:11, King James Version

<sup>11</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psalm 37:29, King James Version

<sup>29</sup> The righteous shall inherit the land, and dwell therein for ever.

Romans 4:13, King James Version

<sup>13</sup> For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

James 2:5, King James Version

<sup>5</sup> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Galatians 3:28-29, King James Version

<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

<sup>29</sup> And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

1 Peter 3:8-9, King James Version

<sup>8</sup> Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

<sup>9</sup> Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.