

## **The Tsunami Blessing Inside and Out, Part 304 Scriptures**

**This is Section Q 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.**

**Jesus demonstrated His preeminent domain in all the scripture references you will hear today. Jesus had power over the water, even on earth. He never owned any miracle as His own. Jesus always acknowledged His Heavenly Father as the One who performed each and every work of God. By His example, we see how to partner with Jesus so God can do His supernatural through you through the presence and power of Holy Spirit.**

### **Jesus turns water into wine to supply what was lacking**

John 2:1-11, The Voice

<sup>1</sup> Three days later, they all went to celebrate a wedding feast in Cana of Galilee. Mary, the mother of Jesus, was invited <sup>2</sup> together with Him and His disciples. <sup>3</sup> 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:** <sup>4</sup> Dear woman, is it our problem *they miscalculated when buying wine and inviting guests?* My time has not arrived.

<sup>5</sup> *But* she turned to the servants.

**Mary:** Do whatever my son tells you.

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

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

They did exactly as they were instructed. <sup>9</sup> 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:** <sup>10</sup> *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.

<sup>11</sup> 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

### Psalm 63:1-6, King James Version

- <sup>1</sup> O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
- <sup>2</sup> To see thy power and thy glory, so as I have seen thee in the sanctuary.
- <sup>3</sup> Because thy lovingkindness is better than life, my lips shall praise thee.
- <sup>4</sup> Thus will I bless thee while I live: I will lift up my hands in thy name.
- <sup>5</sup> My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:
- <sup>6</sup> When I remember thee upon my bed, and meditate on thee in the night watches.

### Isaiah 44:1-4, King James Version

- <sup>1</sup> Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
- <sup>2</sup> Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.
- <sup>3</sup> For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
- <sup>4</sup> And they shall spring up as among the grass, as willows by the water courses.

## **Jesus restored sight to the blind to give him what he never had**

### 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.

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

**Disciples:** <sup>2</sup> 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:** <sup>3</sup> 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. <sup>4</sup> 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.

<sup>5</sup> Whenever I am in the world, I am the Light of the world.

<sup>6</sup> 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):** <sup>7</sup> 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. <sup>8</sup> 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:** <sup>9</sup> 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:** <sup>10</sup> How have your *lifeless* eyes been opened?

**Formerly Blind Man:** <sup>11</sup> 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.

Proverbs 11:24-25, King James Version

<sup>24</sup> There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

<sup>25</sup> The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Isaiah 58:10-12, King James Version

<sup>10</sup> And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

<sup>11</sup> And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

<sup>12</sup> And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

**Jesus redeemed the time when He walked on water. Then He showed Peter and the rest of the disciples that nothing was over their head, but everything under their feet**

Matthew 14:22-36, The Voice

<sup>22</sup> Immediately Jesus made the disciples get into the boat and go on to the other side of the sea while He dismissed the crowd. <sup>23</sup> 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.**

<sup>24</sup> The boat was in the water, some distance from land, buffeted and pushed around by waves and wind. <sup>25</sup> Deep in the night, *when He had concluded His prayers*, Jesus walked out on the water to His disciples *in their boat*. <sup>26</sup> 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:** <sup>27</sup> Be still. It is I. You have nothing to fear.

**Peter:** <sup>28</sup> Lord, if it is really You, then command me to meet You on the water.

**Jesus:** <sup>29</sup> *Indeed, come.*

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

**Peter:** Master, save me!

<sup>31</sup> 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?*

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

**Disciples:** Truly You are the Son of God.

<sup>34</sup> 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*. <sup>35</sup> 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 <sup>36</sup> and begged Him for permission to touch the fringes of His robe. Everyone who touched Him was healed.

Job 11:14-20, King James Version

<sup>14</sup> If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. <sup>15</sup> For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: <sup>16</sup> Because thou shalt forget thy misery, and remember it as waters that pass away: <sup>17</sup> And thine age shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning. <sup>18</sup> And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. <sup>19</sup> Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee. <sup>20</sup> But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

It is impossible for sewer waters to ever return  
Jesus severed the backup forever  
Jesus said "I going to flush them out,"

**Jesus demonstrated the God-kind of peace during a life-threatening storm. He proved He could bring peace to any environment with His all-powerful command.**

Mark 4:35-41, 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.

<sup>35</sup> The same evening, Jesus suggested they cross over to the other side *of the lake*. <sup>36</sup> With Jesus already in the boat, they left the crowd behind and set sail along with a few other boats that followed. <sup>37</sup> *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.*

<sup>38</sup> 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?

<sup>39</sup> 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:** <sup>40</sup> How can you be so afraid? *After all you've seen*, where is your faith?

<sup>41</sup> 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?



## 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.

<sup>1</sup> In the beginning, God created *everything*: the heavens *above* and the earth *below*. *Here's what happened:* <sup>2</sup> *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:** <sup>3</sup> Let there be light. And light flashed into being. <sup>4</sup> God saw that the light was *beautiful and good*, and He separated the light from the darkness. <sup>5</sup> God named the light "day" and the darkness "night." Evening gave way to morning. That was day one.

**God:** <sup>6</sup> Let there be a *vast* expanse in the middle of the waters. Let the waters *above* part from the waters *below*. <sup>7</sup> So God parted the waters and formed this expanse, separating the waters above from the waters below. It happened *just as God said*. <sup>8</sup> And God called the *vast* expanse "sky." Evening gave way to morning. That was day two.

**God:** <sup>9</sup> 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*. <sup>10</sup> God called the dry land "earth" and the waters congregated below "seas." And God saw that His *new* creation was *beautiful and good*.

## **Jesus brought deliverance to a person who was tormented by demons and removed the oppression of the devil from the entire city**

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.

<sup>1</sup> They traveled across the sea to the land of Gerasa<sup>[a]</sup> *in Galilee*. <sup>2-3</sup> 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. <sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> When this man saw Jesus coming in the distance, he ran to Him and fell to his knees in front of Him. <sup>7-8</sup> 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:** <sup>9</sup> What is your name?

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

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

<sup>11</sup> *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*): <sup>12</sup> Send us into those pigs *if You have to*, so that we may enter into them.

<sup>13</sup> 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.

<sup>14</sup> The swineherds ran away, telling everybody they met what had happened. Eventually a crowd of people came to see for themselves. <sup>15</sup> 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*.

<sup>16</sup> 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. <sup>17</sup> *When they had heard the whole story*, the Gerasenes turned to Jesus and begged Him to go away.

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

**Jesus:** <sup>19</sup> 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.

<sup>20</sup> So the man went away and began telling this news in the Ten Cities<sup>[b]</sup> 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

Isaiah 43:18-19 TPT

"Stop dwelling on the past. Don't even remember these former things. I am doing something brand new, something unheard of. Even now it sprouts and grows and matures. Don't you perceive it? I will make a way in the wilderness and open up flowing streams in the desert."

**Jesus kept on working the Peter's faith until he was convinced if he just honored and humbled himself before Jesus, his command would demonstrate he resounded the voice of Jesus**

Luke 5:1-11, King James Version

<sup>1</sup> 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, <sup>2</sup> And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. <sup>3</sup> 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.

<sup>4</sup> Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. <sup>5</sup> 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. <sup>6</sup> And when they had this done, they inclosed a great multitude of fishes: and their net brake. <sup>7</sup> 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.

<sup>8</sup> When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. <sup>9</sup> For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup> 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. <sup>11</sup> And when they had brought their ships to land, they forsook all, and followed him.

Matthew 17:24-27, King James Version

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

<sup>25</sup> 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?

<sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. <sup>27</sup> 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.

John 21:1-14, King James Version

<sup>1</sup> After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

<sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

<sup>3</sup> Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

<sup>4</sup> But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

<sup>5</sup> Then Jesus saith unto them, Children, have ye any meat? They answered him, No. <sup>6</sup> And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup> Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. <sup>8</sup> And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. <sup>9</sup> As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

<sup>10</sup> Jesus saith unto them, Bring of the fish which ye have now caught.

<sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

<sup>12</sup> Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

<sup>13</sup> Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

<sup>14</sup> This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

Hosea 6:1-3, Complete Jewish Bible

<sup>1</sup> Come, let us return to *ADONAI*;  
for he has torn, and he will heal us;  
he has struck, and he will bind our wounds.

<sup>2</sup> After two days, he will revive us;

on the third day, he will raise us up;  
and we will live in his presence.

<sup>3</sup> Let us know, let us strive to know *ADONAI*.

That he will come is as certain as morning;  
he will come to us like the rain,  
like the spring rains that water the earth.