

The Tsunami Blessing Inside and Out, Part 305 Scriptures

This is Section R 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.

Moses was 80 years old when God chose him to deliver Israel from Pharaoh's slavery in Egypt. Moses had to build his capacity to receive his calling and election from the Lord. Before Pharaoh, Moses represented God as His spokesman as well resembled God's sovereignty.

Exodus 5:22, New International Version

God Promises Deliverance

²² Moses returned to the LORD and said, "Why, Lord, why have you brought trouble on this people? Is this why you sent me?"

Exodus 6:1-12, New International Version

¹ Then the LORD said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country."

² God also said to Moses, "I am the LORD. ³ I appeared to Abraham, to Isaac and to Jacob as God Almighty,^[a] but by my name the LORD^[b] I did not make myself fully known to them. ⁴ I also established my covenant with them to give them the land of Canaan, where they resided as foreigners. ⁵ Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant.

⁶ "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. ⁷ I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. ⁸ And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a **possession**. I am the LORD.'"

⁹ Moses reported this to the Israelites, but they did not listen to him because of their discouragement and harsh labor.

¹⁰ Then the LORD said to Moses, ¹¹ "Go, tell Pharaoh king of Egypt to let the Israelites go out of his country."

¹² But Moses said to the LORD, "If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips^[c]?"

Footnotes

a. [Exodus 6:3](#) Hebrew *El-Shaddai*

b. Exodus 6:3 See note at 3:15.

c. Exodus 6:12 Hebrew *I am uncircumcised of lips*; also in verse 30

Exodus 7:1-16, New International Version

¹ Then the LORD said to Moses, "See, I have made you **like God** to Pharaoh, and your brother Aaron will be your **prophet**. ² You are to **say** everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country. ³ But I will harden Pharaoh's heart, and though I multiply my signs and wonders in Egypt, ⁴ he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. ⁵ And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it."

⁶ Moses and Aaron did just as the LORD commanded them. ⁷ Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh.

Aaron's Staff Becomes a Snake

⁸ The LORD said to Moses and Aaron, ⁹ "When Pharaoh says to you, 'Perform a miracle,' then say to Aaron, 'Take your staff and throw it down before Pharaoh,' and it will become a snake."

¹⁰ So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron threw his staff down in front of Pharaoh and his officials, and it became a snake. ¹¹ Pharaoh then summoned wise men and sorcerers, and the Egyptian magicians also did the same things by their secret arts: ¹² Each one threw down his staff and it became a snake. But Aaron's staff swallowed up their staffs. ¹³ Yet Pharaoh's heart became hard and he would not listen to them, just as the LORD had said.

After 430 years of having their freedom revoked, God heard the cries of Israel. Because God is merciful, He gave Pharaoh both time and space to meet His terms peaceably. Only after Egypt experienced ten plagues did Pharaoh release Israel. Emancipation was governed through God's command that Moses resounded before Pharaoh. Radical means militant, uncompromising, undisputable

The Plague of Blood

¹⁴ Then the LORD said to Moses, "Pharaoh's heart is unyielding; he refuses to let the people go. ¹⁵ Go to Pharaoh in the morning as he goes out to the river. Confront him on the bank of the Nile, and take in your hand the staff that was changed into a snake. ¹⁶ Then say to him, 'The LORD, the God of the Hebrews, has sent me to say to you: Let my people go, so that they may worship me in the wilderness. But until now you have not listened.

The **Plagues of Egypt**, in the account of the [book of Exodus](#), are ten [disasters](#) inflicted on [Biblical Egypt](#) by the [God of Israel](#) in order to convince the [Pharaoh](#) to emancipate the enslaved [Israelites](#), each of them confronting Pharaoh and one of his [Egyptian gods](#);^[1] they serve as "signs and marvels" given by God to answer Pharaoh's taunt that he does not know Yahweh: "The Egyptians shall know that I am the LORD".^{[2]:117}

Plagues[[edit](#)]

The First Plague: *Water Is Changed into Blood*, [James Tissot](#)

1. Turning water to blood: Ex. 7:14–24[[edit](#)]

This is what the [LORD](#) says: By this you will know that I am the LORD: With the staff that is in my hands I will strike the water of the Nile, and it will be changed into blood. The fish in the Nile will die, and the river will stink and the Egyptians will not be able to drink its water. —*Exodus 7:17–18*

2. Frogs: Ex. 7:25–8:11/15[\[edit\]](#) See also: [Va'eira](#)

This is what the great LORD says: Let my people go, so that they may worship me. If you refuse to let them go, I will plague your whole country with frogs. The Nile will teem with frogs. They will come up into your palace and your bedroom and onto your bed, into the houses of your officials and on your people, and into your ovens and kneading troughs. The frogs will go up on you and your people and all your officials. —*Exodus 8:1–4*

3. Lice or gnats: Ex. 8:12–15/8:16–19[\[edit\]](#)

"And the LORD said [...] Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt." [...] When Aaron stretched out his hand with the rod and struck the dust of the ground, lice came upon men and animals. All the dust throughout the land of Egypt became lice. —*Exodus 8:16–17*

4. Wild animals or flies: Ex. 8:16–28/8:20–32[\[edit\]](#)

The fourth plague of Egypt was of creatures capable of harming people and livestock. The Bible tells us that the plagues only came against the Egyptians and did not affect the Israelites. Pharaoh asked Moses to remove this plague and promised to grant the Israelites their freedom. However, after the plague was gone, Pharaoh hardened his heart and he refused to keep his promise. Various sources use either "wild animals" or "flies". [\[3\]](#)[\[4\]](#)[\[5\]](#)[\[6\]](#)

5. Pestilence of livestock: Ex. 9:1–7[\[edit\]](#)

This is what the LORD, the God of the Hebrews, says: Let my people go, so that they may worship me. If you refuse to let them go and continue to hold them back, the hand of the LORD will bring a terrible plague on your livestock in the field—on your horses and donkeys and camels and on your cattle and sheep and goats. —*Exodus 9:1–3*

6. Boils: Ex. 9:8-12[\[edit\]](#)

The Sixth Plague: Miniature out of the [Toggenburg Bible](#), created c. 1411.

Then the LORD said to Moses and Aaron, "Take handfuls of soot from a furnace and have Moses toss it into the air in the presence of Pharaoh. It will become fine dust over the whole land of Egypt, and festering boils will break out on men and animals throughout the land." —*Exodus 9:8-9*

7. Thunderstorm of hail and fire: Ex. 9:13-35[\[edit\]](#)

This is what the LORD, the God of the Hebrews, says: Let my people go, so that they may worship me, or this time I will send the full force of my plagues against you and against your officials and your people, so you may know that there is no one like me in all the earth. For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth. You still set yourself against my people and will not let them go. Therefore, at this time tomorrow I will send the worst hailstorm that has ever fallen on Egypt, from the day it was founded till now. Give an order now to bring your livestock and everything you have in the field to a place of shelter, because the hail will fall on every man and animal that has not been brought in and is still out in the field, and they will die. [...] The LORD sent thunder and hail, and lightning flashed down to the ground. So the LORD rained hail on the land of Egypt; hail fell and lightning flashed back and forth. It was the worst storm in all the land of Egypt since it had become a nation. —*Exodus 9:13-24*

8. Locusts: Ex. 10:1-20[\[edit\]](#)

This is what the LORD, the God of the Hebrews, says: 'How long will you refuse to humble yourself before me? Let my people go, so that they may

worship me. If you refuse to let them go, I will bring locusts into your country tomorrow. They will cover the face of the ground so that it cannot be seen. They will devour what little you have left after the hail, including every tree that is growing in your fields. They will fill your houses and those of all your officials and all the Egyptians—something neither your fathers nor your forefathers have ever seen from the day they settled in this land till now. —*Exodus 10:3–6*

9. Three days of darkness: Ex. 10:21–29[\[edit\]](#)

Spanish 15th century, *Massacre of the Firstborn and Egyptian Darkness*, c. 1490, hand-colored woodcut, [National Gallery of Art](#), Washington, [Rosenwald](#) Collection, 1943.3.716

Then the LORD said to Moses, "Stretch out your hand toward the sky so that darkness will spread over Egypt—darkness that can be felt." So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days. No one could see anyone else or leave his place for three days. —*Exodus 10:21–23*

10. Death of firstborn son: Ex. 11:1–12:36[\[edit\]](#)

This is what the LORD says: "About midnight I will go throughout Egypt. Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn of the slave girl, who is at her hand mill, and all the firstborn of the cattle as well. There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again." —*Exodus 11:4–6*

Before this final plague, God commands Moses to tell the Israelites to mark a [lamb](#)'s blood above their doors in order that the Angel of Death will pass over them (i.e., that they will not be touched by the death of the firstborn).

Pharaoh orders the Israelites to leave, taking whatever they want, and asks Moses to bless him in the name of the Lord. The passage goes on to state that the [passover](#) sacrifice recalls the time when the LORD "passed over the houses of the Israelites in Egypt".^[7]

Although the Land of Goshen where Israel resided was in close proximity to City of Rameses in Egypt, the curse Pharaoh caused did not affect Israel. Israel offered their thanksgiving, praise, and worship to God Almighty for they were eyewitnesses of how God delivered them.

A. The Land of Goshen and City of Rameses (Tel el-Dab'a)

1. The Land of Goshen is where the Hebrews lived for 430 years in Egypt.
 - a. Rameses was the city of Tel el-Dab'a, also known as Avaris. The archeological site of Tel el Dab'a is located at 30.787419°N 31.821367°E. Located 1 km **south [1.9 miles]** of Rushdi, 3 km **west [1.9 miles]** of As Samanah, 6 km **[3.7 miles] north** of Farkous, 45 km **west [28 miles]** of the Suez Canal, 80 [49.7] due south of the Mediterranean Sea.
 - b. The Land of Goshen was a large territory from Rameses to the Gulf of Suez, south to the Wadi Tumilat and included Ballah lake and Timsah lake.
2. Rameses is listed as the place they departed from as they began the exodus.
 - a. "So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered." (Genesis 47:11)
 - b. "Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children." (Exodus 12:37)
 - c. "They journeyed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover the sons of Israel started out boldly in the sight of all the Egyptians," (Numbers 33:3)

Exodus 8:18, Amplified Bible

¹⁸ The magicians (soothsayer-priests) tried by their secret arts *and*

enchantments to create gnats, but they could not; and there were gnats on man and animal.

Exodus 8:22, Amplified Bible

²² But on that day I will separate *and* set apart the land of Goshen, where My people are living, so that no swarms of insects will be there, so that you may know [without any doubt] *and* acknowledge that I, the LORD, am in the midst of the earth.

Exodus 9:26, Amplified Bible

²⁶ Only in the land of Goshen, where the children of Israel lived, was there no hail.

Exodus 10:23, Amplified Bible

²³ The Egyptians could not see one another, nor did anyone leave his place for three days, but all the Israelites had [supernatural] light in their dwellings.

Exodus 15, New International Version

The Song of Moses and Miriam

¹ Then Moses and the Israelites sang this song to the LORD: "I will sing to the LORD, for he is highly exalted. Both horse and driver he has hurled into the sea. ² "The LORD is my strength and my defense^[a]; he has become my salvation. He is my God, and I will praise him, my father's God, and I will exalt him. ³ The LORD is a warrior; the LORD is his name. ⁴ Pharaoh's chariots and his army he has hurled into the sea. The best of Pharaoh's officers are drowned in the Red Sea.^[b] ⁵ The deep waters have covered them; they sank to the depths like a stone. ⁶ Your right hand, LORD, was majestic in power. Your right hand, LORD, shattered the enemy. ⁷ "In the greatness of your majesty you threw down those who opposed you. You unleashed your

burning anger; it consumed them like stubble. ⁸ By the blast of your nostrils the waters piled up. The surging waters stood up like a wall; the deep waters congealed in the heart of the sea. ⁹ The enemy boasted, 'I will pursue, I will overtake them. I will divide the spoils; I will gorge myself on them. I will draw my sword and my hand will destroy them.' ¹⁰ But you blew with your breath, and the sea covered them. They sank like lead in the mighty waters. ¹¹ Who among the gods is like you, LORD? Who is like you—majestic in holiness, awesome in glory, working wonders? ¹² "You stretch out your right hand, and the earth swallows your enemies. ¹³ In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling. ¹⁴ The nations will hear and tremble; anguish will grip the people of Philistia. ¹⁵ The chiefs of Edom will be terrified, the leaders of Moab will be seized with trembling, the people^[c] of Canaan will melt away; ¹⁶ terror and dread will fall on them. By the power of your arm they will be as still as a stone—until your people pass by, LORD, until the people you bought^[d] pass by. ¹⁷ You will bring them in and plant them on the mountain of your **inheritance**—the place, LORD, you made for your dwelling, the sanctuary, Lord, your hands established. ¹⁸ "The LORD reigns for ever and ever." ¹⁹ When Pharaoh's horses, chariots and horsemen^[e] went into the sea, the LORD brought the waters of the sea back over them, but the Israelites walked through the sea on dry ground. ²⁰ Then Miriam the prophet, Aaron's sister, took a timbrel in her hand, and all the women followed her, with timbrels and dancing. ²¹ Miriam sang to them: "Sing to the LORD, for he is highly exalted. Both horse and driver he has hurled into the sea."

Although Israel was physically unshackled from bondage, their spirit and soul was in slavery because they remained wounded from the trauma and drama. They had not been healed, hedged, or hushed; therefore their complaints outweighed their praise. That is significant because God is enthroned in our praise.

The Waters of Marah and Elim

²² Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water.

²³ When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.^[f]) ²⁴ So the people grumbled against Moses, saying, "What are we to drink?"

²⁵ Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became fit to drink. There the LORD issued a ruling and instruction for them and put them to the test. ²⁶ He said, "If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you."

²⁷ Then they came to Elim, where there were twelve springs and seventy palm trees, and they camped there near the water.

Footnotes

- a. [Exodus 15:2](#) Or *song*
- b. [Exodus 15:4](#) Or *the Sea of Reeds*; also in verse 22
- c. [Exodus 15:15](#) Or *rulers*
- d. [Exodus 15:16](#) Or *created*
- e. [Exodus 15:19](#) Or *charioteers*
- f. [Exodus 15:23](#) *Marah* means *bitter*.

Psalm 144:11-15, King James Version

¹¹ Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

¹² That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:
¹³ That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:
¹⁴ That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.
¹⁵ Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.

Psalm 22:1-4, Amplified Bible

A Cry of Anguish and a Song of Praise.

To the Chief Musician; set to [the tune of] Aijeleth Hashshahar (The Doe of the Dawn). A Psalm of David.

¹ ^[a] My God, my God, why have You forsaken me? Why are You so far from helping me, and from the words of my groaning? ² O my God, I call out by day, but You do not answer; And by night, but I find no rest *nor* quiet.
³ But You are holy, O You who are enthroned in [the holy place where] the praises of Israel [are offered]. ⁴ In You our fathers trusted [leaned on, relied on, and were confident]; They trusted and You rescued them.

Footnotes

- a. Psalm 22:1 This psalm may have been prayed by Jesus when He was on the cross. It begins with, "My God, my God, why have You forsaken me?" and ends with a thought of finality. The psalm is quoted in Matt 27:46; Mark 15:34; and alluded to in Matt 27:35, 39, 43 and John 19:23, 24, 28 as being fulfilled at Christ's crucifixion.

Psalm 22:3, Common English Bible

³ You are the holy one, enthroned.
You are Israel's praise.

Psalm 149, New International Version

¹ Praise the LORD.^[a] Sing to the LORD a new song, his praise in the assembly of his faithful people. ² Let Israel rejoice in their Maker; let the people of Zion be glad in their King. ³ Let them praise his name with dancing and make music to him with timbrel and harp. ⁴ For the LORD takes delight in his people; he crowns the humble with victory. ⁵ Let his faithful people rejoice in this honor and sing for joy on their beds. ⁶ May the praise of God be in their mouths and a double-edged sword in their hands, ⁷ to inflict vengeance on the nations and punishment on the peoples, ⁸ to bind their kings with fetters, their nobles with shackles of iron, ⁹ to carry out the sentence written against them—this is the glory of all his faithful people. Praise the LORD.

Footnotes

a. Psalm 149:1 Hebrew *Hallelu Yah*; also in verse 9

Jesus bestowed on us God’s all-encompassing resolution to recover all lost, stolen, and destroyed territory and take new ground. It demonstrates that you partner with God for Him to do the impossible.

Jesus advocates you living in the search mode in Matthew 6:32-34. His point of reference is paramount to your lifelong quest. Seeking is the kingdom of God’s paradigm. God’s two priorities for living heaven on earth are seeking: 1) the kingdom of God and 2) His righteousness.

Matthew 6:32-33 Amplified Bible (AMP)

³² For the [pagan] Gentiles eagerly seek all these things; [but do not worry,] for your heavenly Father knows that you need them. ³³ But first *and* most importantly seek (aim at, strive after) His kingdom and His righteousness [His way of doing and being right—the attitude and character of God], and all these things will be given to you also.

³⁴ So do not worry *or* be anxious about tomorrow, for tomorrow will have worries *and* anxieties of its own. Sufficient for each day is its own trouble.

Your fervent and fertile focus progressively moves you from just looking around for earthly provision to setting your gaze on Holy Spirit to supernaturally usher heaven onto earth through you. In Greek, the word “seek” in the aforementioned scripture is endlessly active, never erratically passive. Greek 1934 *ἑπιζητέω* is defined in Strong’s as: “to search (inquire for); intens. To demand, to crave: desire, enquire, seek (after, for).”

The Greek language shows the word “seek” in three levels, like an organizational chart. The first level up is to worship God. *Ζέτέοις* G2212 means “to desire, endeavor, and seek after.”

The second level down brings all its rule under the influence of the kingdom of God. *Ἐπί* G1909 is “the superimposition of time, place, and order. In compounds, it retains essentially the same import of, upon, etc.”

And the third level down is to seek. I believe *ἑπιζητέω* as previously defined is after everything else so that you will always choose to worship God alone, placing Him above any familiar god you have known as well as any foreign god that you have never known before.

Seeking the Lord is your posture of worshipping God alone in spirit and in truth. That is the place where you learn to believe right about everyone, everything, and everywhere. Within the kingdom of God is the King, Jesus Christ works with you to bring heaven-born possibilities to earth through you. He confirms His Word with miraculous signs.

Seek in Greek 1934 *ἑπιζητέω* to search (inquire for); intens. To demand, to crave: desire, enquire, seek (after, for)

From G1909 superimposition of time, place, order. In compounds, it retains essentially the same import of, upon, etc.

From G2212 to worship

Within this divine sphere of influence resides God’s perspective and prospective for you. Therefore, as you abide in His presence you will become more familiar with the optimal lifestyle that was once foreign to you outside of the kingdom of God.

Where is the kingdom of God? Jesus identifies the ideal setting of the kingdom of God. It is within you at the onset of your New Birth. Therefore, you become an anointed carrier of Abba Father, Jesus Christ, and Holy Spirit. Your decision to give your life to Jesus made

you a habitation of God through Holy Spirit where Jesus Christ lives in your heart by faith.

Luke 17:21, King James Version

²¹ Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

This is worth repeating, the second layer of the word seek in Greek is *epi*, i.e., "superimposition of time, place, order. In compounds, it retains essentially the same import of, upon, etc. "The 1828 Webster's dictionary defines superimposition as "The act of laying or the state of being placed on something else." Here is an example as how I voice activate *epi*. "In the name of Jesus, I bring 601 Lakeside Avenue under the kingdom of God, where Jesus resides as King of Glory, High Priest, King of kings, Lord of lords, and Lord of all. I plead the blood of Jesus and take ruling authority over 601 Lakeside Avenue East, West, North, South, Above, Beneath, inside and out in the name of Jesus. Thank you Jesus!"

Literally, when you proclaim the kingdom of God culture over everyone, everything, and everywhere, you as the king-priest, i.e., non-gender specific are addressing Jesus directly. In all actuality, you are extending the kingdom of God's authority and power over every other sphere of influence. Then Jesus can reign and rule as the King-High Priest through you who are a king-priest unto God on earth.