

The Tsunami Blessing Inside and Out, Part 314 Scriptures

This is Section AA 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.

REALIZATION BY REVELATION

Picture of Faith

Strong's Concordance

lambanó: to take, receive

Original Word: λαμβάνω

Part of Speech: Verb

Transliteration: lambanó

Phonetic Spelling: (lam-ban'-o)

Definition: to take, receive

Usage: (a) I receive, get, (b) I take, lay hold of.

HELPS Word-studies

2983 *lambánō* (from the primitive root, *lab-*, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by *aggressively (actively) accepting* what is available (offered). **2983** /*lambánō* ("accept *with initiative*") emphasizes the *volition (assertiveness)* of the receiver.

Hebrews 11:8-12 (KJV)

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

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

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

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

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

Paradigm behind Receiving your Inheritance by faith

Hebrews 11:13-14 (KJV)

¹³ These all died in faith, not having **received** the promises, but 1) having seen them afar off [holding onto God's imagination], and 2) were persuaded [undisputable] of them, and 3) embraced [work of faith is tangible: make physical room] them, and 4) confessed [did not say the same thing God promised - must be in one consent with God] that they were strangers and pilgrims on the earth.

¹⁴ For they that say such things declare plainly that they seek a country. [Their life followed their words]

Perfection of Receiving Faith

Romans 12:3, (KJV)

³ For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Abraham literally raises Isaac from the dead even after God pronounces his death. On August 8, 2018, Holy Spirit imparted the following message about how the measure of faith functions as if God said it and God received it. Abraham is fully operating on this level. If he was not, he could not have spared Isaac's life. The only one whose faith is not equal to God is Satan's. That is why the devil tries to lure all mankind to agree with his words because of the supernatural power and authority of God that is in us. How can you bind and loose the demonic realm if you didn't possess the same authority and power as your Heavenly Father?

PRINCIPLES BEHIND RECEIVING

Mark 11:23-25 (KJV)

²³For verily I say unto you, That whosoever shall say *légō* unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith *légō* shall come to pass; he shall have whatsoever he saith *laleó*.

²⁴Therefore I say unto you, What things [promises] soever ye desire [know what you desire and what you don't desire], when ye pray [to God in Jesus' name], believe [without doubt in your heart] that ye **receive** them [promises], and ye shall have [own – experience, no long an expectation] them. ²⁵And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Strong's Concordance

legó: to say

Original Word: λέγω

Part of Speech: Verb

Transliteration: legó

Phonetic Spelling: (leg'-o)

Definition: to say

Usage: (denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.

HELPS Word-studies

3004 *légō* (originally, "lay down to sleep," used later of "laying an *argument* to rest," i.e. bringing a message to *closure*; see Curtius, Thayer) – properly, to *say* (speak), moving to a *conclusion* (bringing it to *closure*, "laying it to rest")

Strong's Concordance

laleó: to talk

Original Word: λαλέω

Part of Speech: Verb

Transliteration: laleó

Phonetic Spelling: (lal-eh'-o)

Definition: to talk

Usage: (I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.

NAS Exhaustive Concordance

Word Origin

from lalos (talkative)

Definition

to talk

NASB Translation

made (1), proclaiming (1), said (6), say (5), saying (7), says (2), speak (95), speak forth (1), speaking (54), speaks (25), spoke (44), spoken (38), stating (1), talked (1), talking (5), tell (1), telling (1), things spoken (2), told (7), uttered (1), whispered* (1).

Luke 6:45, (KJV)

⁴⁵ A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Psalms 17:3, (KJV)

³ Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

Psalms 19:14, (KJV)

¹⁴ Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Proverbs 15:28, (KJV)

²⁸ The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

Proverbs 16:23, (KJV)

²³ The heart of the wise teacheth his mouth, and addeth learning to his lips.

Romans 10:8-10, (KJV)

⁸ But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

⁹ That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

¹⁰ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

REPRODUCTION BY RE-CREATION

Being childless, Abraham does not have an heir and the only apparent one seems to be his servant Eliezer. When Abraham approaches God, the Lord promises him an heir from his own loins that will generate untold masses. Abraham and Sarah's resolve the parenthood issue with the birth of Ishmael; however, what they reproduced is not faith in God, but the work of unbelief. Afterward, God informs Abraham that his promised seed will come through Sarah's barren womb. It is that seed wherein all nations of the earth are blessed.

Genesis 15:1-6, (KJV)

¹ After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

² And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

³ And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

⁴ And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

⁵ And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

⁶ And he believed in the LORD; and he counted it to him for righteousness.

Genesis 21:1-8 (KJV)

¹ And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

² For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

³ And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

⁴ And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

⁵ And Abraham was an hundred years old, when his son Isaac was born unto him.

⁶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

⁷ And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

⁸ And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

Galatians 3:28-29, (KJV)

²⁸ 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.

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

LEVEL OF RECEIVING TO RELIEVE ANNA-DEN-NO-MY

<https://www.biblestudytools.com/lexicons/greek/kjv/anadechomai.html>

Strong's Concordance

anadechomai: to undertake, receive

Original Word: ἀναδέχομαι

Part of Speech: Verb

Transliteration: anadechomai

Phonetic Spelling: (an-ad-ekh'-om-ahee)

Definition: to undertake, receive

Usage: I welcome, receive kindly; I undertake, assume the responsibility of.

HELPS Word-studies

324 *anadéxomai* (from [303](#) /*aná*, "up, completing a process" intensifying [1209](#) /*déxomai*, "to welcome/receive") – properly, receive up to the limit (*maximum*); (figuratively) to welcome with gladness (openness), i.e. *full, personal* interest (open-heartedly, enthusiastically).

[The high self-involvement (*personal* interest) motivating [324](#) (*anadéxomai*) accounts for why it is in the Greek *middle voice* on both of its occasions in the NT (Ac 28:7; Heb 11:17).]

Hebrews 11:17-18 (AMPC)

¹⁷ By faith Abraham, when he was put to the test [while the testing of his faith was ^[a]still in progress], ^[b]had already brought Isaac for an offering; he who had gladly **received** and welcomed [God's] promises was ready to sacrifice his only son,

¹⁸ Of whom it was said, Through Isaac shall your descendants be reckoned.

In Hebrews 11:17 **received** in Strong's G324 *anadéxomai* is "to entertain (as a guest). In the Vine's that word in the same context means "to gladly receive". e.g., You can clearly see this as family and friends welcoming troops back from a tour of duty by relieving them.

First, God is working with Abraham's prayer and petition to exercise his faith to conceive seed out of impossibility, a barren womb. *Anadéxomai* endorses God's guarantee so Abraham's faith reserves space to accommodate his legacy, to fill the womb.

REPOSSESSION BY RESURRECTION

When Abraham's faith is once again on trial, he can decide to remain at the same level by ignoring God's challenge to offer Isaac sacrificially. He can also reduce what he believes by saying that at least he still has Ishmael and Eliezer. However, Abraham chooses to believe God against all odds. The level of his faith surges [flows] when the level of his receiving summits [peaks].

Genesis 22:1-18 (KJV)

¹ And it came to pass after these things, that God did tempt [test] Abraham, and said unto him, Abraham: and he said, Behold, here I am.

² And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

³ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

⁴ Then on the third day Abraham lifted up his eyes, and saw the place afar off.

⁵ And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

⁶ And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹ And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

¹² And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

¹³ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

¹⁴ And Abraham called the name of that place Jehovah-jireh [God will see to it]: as it is said to this day, In the mount of the LORD it shall be seen.

¹⁵ And the Angel of the LORD called unto Abraham out of heaven the second time,

¹⁶ And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

¹⁸ And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

LEVELS OF RECEIVING TO RETRIEVE KO-MEED-ZO

<https://www.biblestudytools.com/lexicons/greek/kjv/komizo.html>

Hebrews 11:18-19 (AMPC)

¹⁸ Of whom it was said, Through Isaac shall your descendants be reckoned.

¹⁹ For he reasoned that God was able to raise [him] up even from among the dead. Indeed in the sense that Isaac was figuratively dead [potentially sacrificed], he did [actually] receive him back from the dead.

At the same time God commands Abraham to offer up Isaac, his son is sacrificed even without the original ceremony. In other words, Isaac is already dead. So Abraham uses the God-kind of faith that is resident in him not just to preserve Isaac's life and legacy, but in reality to raise him from the dead. This is real-time faith.

Strong's Concordance

komizó: to bear, carry

Original Word: κομιζω

Part of Speech: Verb

Transliteration: komizó

Phonetic Spelling: (kom-id'-zo)

Definition: to bear, carry

Usage: (a) act: I convey, bring, carry, (b) mid: I receive back, receive what has belonged to myself but has been lost, or else promised but kept back, or: I get what has come to be my own by earning, recover.

NAS Exhaustive Concordance

Word Origin

from komeó (to take care of)

Definition

to bear, carry

NASB Translation

brought (1), obtaining (1), receive (4), receive back (1), received...back (2), receiving (1), recompensed (1).

Visiting the second Greek word for **received** in verse Hebrews 11:19 give you the distinction. Next, in verse 19 received in Strong's G2865 *kōmizō* means to "carry off (as if from harm). In Vine's the same word received in the same context means "to receive back, recover." The difference now is that the military troops have been redeployed to retrieve persons, places, or possessions.

Abraham is now working with God's invocation to exercise his faith to retrieve the harvest out of impossibility, a blocked tomb. *Kōmizō* enforces God's guarantee so Abraham's faith preserves space to accommodate his own legacy, to empty the tomb.

Hebrews 11:18-19 (amp) confirms that Abraham holds onto a picture in his imagination that Isaac is not dead and buried, but is resurrected from the dead instead. This image can be seen in this promised word: God has already chosen Isaac as the promised heir that ignites Abraham into being the father of many nations.

Hebrews 11:19 shows Abraham passing the performance test after the promise is fulfilled. Although Abraham receives Isaac as the heaven-born reality, he continues to reposition his faith to believe that there is no impossibility that can prevail against the righteousness of his own faith. He simply believes right about God, himself, Isaac, Ishmael, and his posterity.

The caliber of receiving God's promise transforms. With more at stake, you have to alter something to offer something that gives you the unfair advantage with your faith than what you did from the onset.