

## **The Tsunami Blessing Inside and Out, Part 425 Scriptures**

**This is Section AAP of a multi-part instruction. Holy Spirit was first introduced in the book of Genesis as the Third Person of the Godhead, Elohim. Throughout the Old Testament, you can see the empowerment of Holy Spirit demonstrated. This fixes our focus, not on our own power or might, but by the Spirit of the Lord Most High. Holy Spirit fills us to overflowing so we can expect Him to come in like a flood to make miraculous changes in the world through us.**

**Holy Spirit supervened Mary's womb by impregnating her with Jesus. Our Heavenly Father, Abba anointed Jesus with Holy Spirit and dunamis power. Then Abba accompanied Jesus as He went about doing good, and healing all who were oppressed of the devil during His earthly ministry. Jesus baptizing you with Holy Spirit and the fire of God grants you an unfair advantage to fulfill your destiny on earth.**

**Jesus introduced Holy Spirit as the One to lead God's succession plan on earth after His ascension. Jesus commissioned the Body of Christ to do the same works He performed on earth giving us our invitation to inherit and inhabit His anointing. Jesus also promised the Body of Christ that greater works will even be performed because of the presence and power of Holy Spirit upon us so we are filled with the fullness of God. You are a habitation of God through Holy Spirit where Jesus Christ lives in your heart by faith. That's how the Tsunami Blessing, Inside and Out will become a heaven-born reality.**

**Jesus' seamless connection with Holy Spirit on earth: birth; twelve old in the synagogue; ministry, death, and resurrection. The same Holy Spirit is destined to be with you and in you.**

**Holy Spirit supervened Mary's womb with Jesus that changed the entire atmosphere**

Luke 1:26-56, The Voice

<sup>26</sup> Six months later in Nazareth, a city in *the rural province of Galilee*, the heavenly messenger Gabriel made another appearance. This time the messenger was sent by God <sup>27</sup> to meet with a virgin named Mary, who was engaged to a man named Joseph, a descendant of King David himself. <sup>28</sup> The messenger entered her home.

**Messenger:** Greetings! You are favored, and the Lord is with you! [Among all women on the earth, you have been blessed.]<sup>[a]</sup>

<sup>29</sup> The heavenly messenger's words baffled Mary, and she wondered what type of greeting this was.

**Messenger:** <sup>30</sup> Mary, don't be afraid. You have found favor with God.

<sup>31</sup> Listen, you are going to become pregnant. You will have a son, and you must name Him "Savior," or Jesus.<sup>[b]</sup> <sup>32</sup> Jesus will become the greatest among men. He will be known as the Son of the Highest God. God will give Him the throne of His ancestor David, <sup>33</sup> and He will reign over the covenant family of Jacob forever.

**Mary:** <sup>34</sup> But I have never been with a man. How can this be possible?

**Messenger:** <sup>35</sup> The Holy Spirit will come upon you. The Most High will overshadow you. That's why this holy child will be known, *as not just your son, but also* as the Son of God. <sup>36</sup> *It sounds impossible*, but listen—you know your relative Elizabeth has been unable to bear children and is now far too old to be a mother. Yet she has become pregnant, *as God willed it*. Yes, in three months, she will have a son. <sup>37</sup> So the impossible is possible with God.

**Mary (deciding in her heart):** <sup>38</sup> Here I am, the Lord's humble servant. As you have said, let it be done to me.

**Luke is very interested in the ways that disadvantaged people of his day respond to God. Already there is a fascinating interplay between Zacharias's response to God and Mary's.**

And the heavenly messenger was gone. <sup>39</sup> Mary immediately got up and hurried to the hill country, in the province of Judah, <sup>40-41</sup> where her cousins Zacharias and Elizabeth lived. When Mary entered their home and greeted

Elizabeth, who felt her baby leap in her womb, Elizabeth was filled with the Holy Spirit.

**Elizabeth** (*shouting*): <sup>42</sup>You are blessed, *Mary*, blessed among all women, and the child you bear is blessed! <sup>43</sup>And blessed I am as well, that the mother of my Lord has come to me! <sup>44</sup>As soon as I heard your voice greet me, my baby leaped for joy within me. <sup>45</sup>How fortunate you are, *Mary*, for you believed that what the Lord told you would be fulfilled.

Mary is deeply moved by these amazing encounters—first with the messenger and then with her cousin, Elizabeth. Mary’s response can’t be contained in normal prose; her noble soul overflows in poetry. And this poetry isn’t simply religious; it has powerful social and political overtones. It speaks of a great reversal—what might be called a social, economic, and political revolution.

To people in Mary’s day, there is little question as to what she is talking about. The Jewish people are oppressed by the Roman Empire, and to speak of a King who will demote the powerful and rich and elevate the poor and humble means one thing: God is moving toward setting them free! Soon Zacharias will overflow in poetry of his own.

<sup>46</sup>**Mary:** My soul lifts up the Lord! <sup>47</sup>My spirit celebrates God, my Liberator! <sup>48</sup>For though I’m God’s humble servant, God has noticed me. Now and forever, I will be considered blessed by all generations. <sup>49</sup>For the Mighty One has done great things for me; holy is God’s name! <sup>50</sup>From generation to generation, God’s lovingkindness endures for those who revere Him. <sup>51</sup>God’s arm has accomplished mighty deeds. The proud in mind and heart, God has sent away in disarray. <sup>52</sup>The rulers from their high positions of power, God has brought down low. And those who were humble and lowly, God has elevated with dignity. <sup>53</sup>The hungry—God has filled with fine food. The rich—God has dismissed with nothing in their hands. <sup>54</sup>To Israel, God’s servant, God has given help, <sup>55</sup>As promised to our ancestors, remembering Abraham and his descendants in mercy forever. <sup>56</sup>Mary stayed with Elizabeth *in Judea* for the next three months and then returned to her home *in Galilee*.

## Footnotes

- a. 1:28 The earliest manuscripts omit this portion.
- b. 1:31 Through the naming of Jesus, God is speaking prophetically about the role Jesus will play in our salvation.

**At twelve, Jesus had full understanding that Abba, Heavenly Father was His Father. Because Holy Spirit was with Jesus, He knew His calling and election was all about.**

Luke 2:41-52, The Voice

<sup>41</sup> Every year *during Jesus' childhood*, His parents traveled to Jerusalem for the Passover celebration. <sup>42</sup> When Jesus was 12, He made the journey with them. <sup>43</sup> They spent several days there, participating in the whole celebration. When His parents left for home, Jesus stayed in Jerusalem, but Joseph and Mary were not aware. <sup>44</sup> They assumed Jesus was elsewhere in the caravan *that was traveling together*. After they had already traveled a full day's journey *toward home*, they began searching for Him among their friends and relatives. <sup>45</sup> When no one had seen the boy, Mary and Joseph rushed back to Jerusalem and searched for Him.

<sup>46</sup> After three days of separation, they finally found Him—sitting among a group of religious teachers in the temple—asking them questions, listening to their answers. <sup>47</sup> Everyone was surprised and impressed that a 12-year-old boy could have such deep understanding and could answer questions *with such wisdom*.

<sup>48</sup> His parents, of course, had a different reaction.

**Mary:** Son, why have You treated us this way? Listen, Your father and I have been sick with worry *for the last three days, wondering where You were*, looking everywhere for You.

**Jesus:** <sup>49</sup> Why did you need to look for Me? Didn't you know that I must be working for My Father?

Little is recorded about Jesus' life between His birth and the age of 30. But this one episode tells so much. First, Jesus' family life is a lot like anyone's—full of mishaps and misunderstandings. Second, as Jesus enters young adulthood, He begins manifesting an extraordinary sense of identity. (Remember, a 12-year-old isn't "just a kid" in Israel—he is becoming a man.) He isn't just "Mary's boy" or "Joseph's stepson." He has a direct relationship with God as His Father, and He knows His life will follow a path of working for God.

<sup>50</sup> Neither Mary nor Joseph really understood what He meant by this. <sup>51</sup> Jesus went back to Nazareth with them and was obedient to them. His mother continued to store these memories like treasures in her heart. <sup>52</sup> And Jesus kept on growing—in wisdom, in physical stature, in favor with God, and in favor with others.

### **Jesus was filled Holy Spirit and the fire of God after was water baptism. That is when God acknowledged Jesus as His Son publicly**

Matthew 3, The Voice

**Nazarene means, "tender, green, or living branch." Jesus is the living Branch, the branch of David that extends the reach of the tree of Israel eventually to foreigners and outsiders.**

<sup>1</sup> Around the same time, a man called John<sup>[a]</sup> began to travel, preach, and ritually wash people through baptism in the wilderness of Judea. *John preached a stern but exciting message.*

**John:** <sup>2</sup> Repent! For the kingdom of heaven is near.

<sup>3</sup> John's proclamation fulfilled a promise made by the *ancient* prophet Isaiah, who had said, "There will be a voice calling from the desert, saying, Prepare the road for the Eternal One's journey; *repair and* straighten out *every mile* of our God's highway."<sup>[b]</sup> <sup>4</sup> John wore *wild* clothes made from camel hair with

a leather belt around his waist—*the clothes of an outcast, a rebel*. He ate locusts and wild honey.

Sometimes when people see John they are reminded of the last time God's people had wandered in a wilderness—after the exodus from Egypt. John is all about wilderness. He preaches in the wilderness, and he wears clothes just like the prophet Elijah had worn.

They think perhaps John is inaugurating a new exodus. Actually, that is a pretty good way to think of it. The Anointed One, whose way John comes to prepare, will call humanity away from comfort and status; He will call His followers to challenge their assumptions and the things they take for granted.

<sup>5</sup> People from Jerusalem, all of Judea, and indeed from all around the river Jordan came to John. <sup>6</sup> They confessed their sins, and they were baptized<sup>[c]</sup> by him in the Jordan.

**But John is not exactly warm to all those who come to him seeking cleansing.**

<sup>7</sup> He told some Pharisees and Sadducees who came for the ritual baptism,

**John:** *You children of serpents! You brood of vipers! Did someone suggest you flee from the wrath that is upon us? <sup>8-9</sup> If you think that simply hopping in the Jordan will cleanse you, then you are sorely mistaken. Your life must bear the fruits of turning toward righteousness. Nor are you correct if you think that being descended from Abraham is enough to make you holy and right with God. Yes, the children of Abraham are God's chosen children, but God can adopt as daughters and sons anyone He likes—He can turn these stones into sons if He likes.*

**To be made right with God, one must truly repent. It means to turn completely away from sin and completely toward God.**

<sup>10</sup> Even now there is an ax poised at the root of every tree, and every tree that does not bear good fruit will be cut down and tossed into the fire. <sup>11</sup> I

ritually cleanse you through baptism<sup>[d]</sup> as a mark of turning your life around. But someone is coming after me, someone whose sandals I am not fit to carry, someone who is more powerful than I. He will wash<sup>[e]</sup> you *not in water* but in fire and with the Holy Spirit. <sup>12</sup> He carries a winnowing fork in His hand, and He will clear His threshing floor; He will gather up the good wheat in His barn, and He will burn the chaff with a fire that cannot be put out.

<sup>13</sup> And then, *the One of whom John spoke—the all-powerful Jesus*—came to the Jordan from Galilee to be washed<sup>[f]</sup> by John. <sup>14</sup> At first, John demurred.

**John:** I need to be cleansed<sup>[g]</sup> by You. Why do You come to me?

**Jesus:** <sup>15</sup> It will be right, true, and faithful to God’s chosen path for you to cleanse Me *with your hands in the Jordan River*.

John agreed, and he ritually cleansed Jesus, *dousing Him in the waters of the Jordan*. <sup>16</sup> Jesus emerged from His baptism;<sup>[h]</sup> and at that moment heaven was opened, and Jesus saw the Spirit of God descending like a dove and coming upon Him, *alighting on His very body*.

**Voice from Heaven:** <sup>17</sup> This is My Son, whom I love; *this is the Apple of My eye*; with Him I am well pleased.

#### Footnotes

- a. [3:1](#) Literally, John who immersed, to show repentance
- b. [3:3](#) [Isaiah 40:3](#)
- c. [3:6](#) Literally, immersed, to show repentance
- d. [3:11](#) Literally, immerse, to show repentance
- e. [3:11](#) Literally, immerse, in a rite of initiation and purification
- f. [3:13](#) Literally, immersed, to show repentance
- g. [3:14](#) Literally, immersed, in a rite of initiation and purification
- h. [3:16](#) Literally, after being immersed, Jesus came up from the water.

Luke 6:19, King James Version

<sup>19</sup> And the whole multitude sought to touch [G680-impact-touching/from G681-fire] him [Jesus]: for there went virtue [*dunamis* miraculous power of God] out of him, and healed them all.

#### HELPS Word-studies

**Greek 680** *háptomai* (from 681 /*háptō*, "to modify or change by touching") – properly, "touching that *influences*" (*modifies*); touching *someone (something)* in a way that *alters (changes, modifies)* them, i.e. "*impact-touching*."

#### Strong's Exhaustive Concordance

Greek 681 *haptó* kindle, light.

A primary verb; properly, to fasten to, i.e. (specially) to set on fire -- kindle, light.

**Under the leadership of Holy Spirit, Jesus passed the proficiency and performance tests in the wilderness; i.e., the lust of the flesh, the lust of the eyes, and the pride of life**

Luke 4:1-14, The Voice

While genealogies may seem tedious, for people in many cultures (including Luke's), genealogies are important and meaningful because they give a sense of identity and history. Luke places Jesus in the mainstream of biblical history, connected to King David, Abraham, Noah, and Adam. By connecting Jesus with Adam, and ultimately with God, Luke shows how Jesus is connected to and relevant for all people, and he may also be suggesting that in Jesus God is launching a new humanity, with Jesus as the new Adam. Unlike the first Adam, though, Jesus will be completely faithful to God, as the next episode makes clear. Perhaps echoing Adam and Eve being tempted by the serpent in the garden ([Genesis 3:1-7](#)), Luke moves from the stories of Jesus' beginnings to His temptation.

<sup>1</sup> When Jesus returned from the Jordan River, He was full of the Holy Spirit, and the Holy Spirit led Him away *from the cities and towns* and out into the desert. <sup>2</sup> For 40 days, the Spirit led Him from place to place in the desert, and while there, the devil tempted Jesus. Jesus was fasting, eating nothing during this time, and at the end, He was terribly hungry. <sup>3</sup> At that point, the devil came to Him.

**devil:** Since You're the Son of God, You don't need to be hungry. Just tell this stone to transform itself into bread.

**Jesus:** <sup>4</sup> It is written *in the Hebrew Scriptures*, "People need more than bread to live [but by every word that proceedeth out of the mouth of God]."<sup>[a]</sup>

<sup>5</sup> Then the devil gave Jesus a vision. It was as if He traveled around the world in an instant and saw all the kingdoms of the world at once.

**devil:** <sup>6</sup> All these kingdoms, all their glory, I'll give to You. They're mine to give because this whole world has been handed over to me. <sup>7</sup> If You just worship me, then everything You see will all be Yours. All Yours!

**Jesus:** <sup>8</sup> [Get out of My face, satan!]<sup>[b]</sup> The Hebrew Scriptures say, "Worship and serve the Eternal One your God—only Him—and nobody else."<sup>[c]</sup>

<sup>9</sup> Then the devil led Jesus to Jerusalem, and he transported Jesus to stand upon the pinnacle of the temple.

**devil:** Since You're the Son of God, just jump. Just throw Yourself into the air. <sup>10</sup> *You keep quoting the Hebrew Scriptures.* They themselves say, He will put His heavenly messengers in charge of You, to keep You safe in every way. <sup>11</sup> And, They will hold You up in their hands so that You do not smash Your foot against a stone.<sup>[d]</sup>

**Jesus:** <sup>12</sup> *Yes, but the Hebrew Scriptures also say, "You will not presume on God; you will not test the Lord, the one True God."*<sup>[e]</sup>

<sup>13</sup> The devil had no more temptations to offer *that day*, so he left Jesus, preparing to return at some other opportune time.

<sup>14</sup> Jesus returned to Galilee in the power of the Holy Spirit, and soon people across the region had heard news of Him.

## Footnotes

- a. 4:4 Deuteronomy 8:3
- b. 4:8 Many early manuscripts omit this portion.
- c. 4:8 Deuteronomy 6:13; 10:20
- d. 4:10-11 Psalm 91:11-12
- e. 4:12 Deuteronomy 6:16

## **Jesus having, hosting, and holding on to Holy Spirit taught in His hometown's synagogue the fulfillment of Jubilee**

Luke 4:15-30, The Voice

<sup>15</sup> He would regularly go into their synagogues and teach. His teaching earned Him the respect and admiration of everyone who heard Him.

<sup>16</sup> He eventually came to His hometown, Nazareth, and did there what He had done elsewhere *in Galilee*—entered the synagogue and stood up to read *from the Hebrew Scriptures*.

<sup>17</sup> The *synagogue attendant* gave Him the scroll of the prophet Isaiah, and Jesus unrolled it to the place where Isaiah had written these words:

<sup>18</sup> The Spirit of the Lord the Eternal One is on Me. *Why?* Because the Eternal designated Me to be His representative to the poor, to preach good news to them.

Luke's audience doesn't divide the world into sacred vs. secular or religious vs. political. For them, life is integrated. And for them, these "religious" words from Isaiah have a powerful and "political" meaning: because they see themselves as oppressed by the Roman occupation, Jesus' words suggest that His "good news" describes a powerful change about to come—a change that will rescue the people from their oppression.

His fellow Jews have long been waiting for a savior to free them from Roman oppression. Jesus tells them their hopes are about to be fulfilled. But then, just as people speak well of Jesus, He lets them know their expectations aren't in line with God's plans. He tells them not to expect God to fit into

their boxes and suggests the unthinkable: that God cares for the Gentiles, the very people who are oppressing them! They aren't too pleased by this.

He sent Me to tell those who are held captive that they can now be set free, and to tell the blind that they can now see. He sent Me to liberate those held down by oppression. <sup>19</sup> *In short, the Spirit is upon Me* to proclaim that now is the time; this is the jubilee season of the Eternal One's grace.<sup>[a]</sup>

<sup>20</sup> Jesus rolled up the scroll and returned it to the synagogue attendant. Then He sat down, *as a teacher would do*, and all in the synagogue focused their attention on Jesus, *waiting for Him to speak*. <sup>21</sup> He told them that these words from the Hebrew Scriptures were being fulfilled then and there, in their hearing.

<sup>22</sup> At first everyone was deeply impressed with the gracious words that poured from Jesus' lips. Everyone spoke well of Him and was amazed that He could say these things.

**Everyone:** Wait. This is only the son of Joseph, right?

**Jesus:** <sup>23</sup> You're about to quote the old proverb to Me, "Doctor, heal yourself!" Then you're going to ask Me to prove Myself to you by doing the same miracles I did in Capernaum. <sup>24</sup> But face the truth: hometowns always reject their homegrown prophets.

<sup>25</sup> Think back to the prophet Elijah. There were many needy Jewish widows in *his homeland*, Israel, when a terrible famine persisted there for three and a half years. <sup>26</sup> Yet the only widow God sent Elijah to help was *an outsider* from Zarephath in Sidon.<sup>[b]</sup>

<sup>27</sup> It was the same with the prophet Elisha. There were many Jewish lepers in his homeland, but the only one he healed—Naaman—*was an outside* from Syria.<sup>[c]</sup>

<sup>28</sup> The people in the synagogue became furious when He said these things.

<sup>29</sup> They seized Jesus, took Him to the edge of town, and pushed Him right to the edge of the cliff on which the city was built. They would have pushed Him off and killed Him, <sup>30</sup> but He passed [miraculously AMP] through the crowd and went on His way.

#### Footnotes

a. 4:18-19 Isaiah 61:1-2

b. 4:26 1 Kings 17:8-16

c. 4:27 2 Kings 5:1-14

**Jesus introduced Holy Spirit as the One to lead God's succession after His ascension. Jesus expressed He hosted Holy Spirit all the time.**

Acts 10:38, King James Version

<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Luke 10:21, Amplified Bible, Classic Edition

<sup>21</sup> In that same hour He rejoiced *and* gloried [to jump for joy, leaping] in the Holy Spirit and said, I thank You, Father, Lord of heaven and earth, that You have concealed these things [relating to salvation] from the wise and understanding *and* learned, and revealed them to babes (the childish, unskilled, and untaught). Yes, Father, for such was Your gracious <sup>[a]</sup>will *and* choice *and* good pleasure.

John 14:11-13, Expanded Bible

<sup>11</sup> Believe me when I say that I am in the Father and the Father is in me. Or believe because of the miracles I have done [<sup>L</sup>the works themselves]. <sup>12</sup> I tell you the truth [<sup>L</sup>Truly, truly, I say to you], whoever believes in me will do

the same things that I do. Those who believe will do even greater things than these, because I am going to the Father. [<sup>C</sup>They will do greater things because all believers—not just Jesus—will have the Holy Spirit living in them and empowering them.] <sup>13</sup> And if you ask for anything in my name [<sup>C</sup>asking “in my name” means acknowledging that Jesus is the mediator between God and human beings; the name represents the person], I will do it for you so that the Father’s glory will be shown [<sup>L</sup>the Father might be glorified] through [*or in*] the Son.

Luke 23:46, (TPT)

Then Jesus cried out with a loud voice, “Father, I surrender my Spirit into your hands.” And he took his last breath and died.

1 Peter 3:18-20, New International Version

<sup>18</sup> For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. <sup>19</sup> After being made alive, [<sup>a</sup>] he went and made proclamation [herald/published the divine truth] to the imprisoned spirits— <sup>20</sup> to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,

#### Footnotes

- a. 1 Peter 3:19 Or *but made alive in the spirit*, <sup>19</sup> *in which also*

1 Corinthians 15:42-49, Complete Jewish Bible

<sup>42</sup> So it is with the resurrection of the dead. When the body is “sown,” it decays; when it is raised, it cannot decay. <sup>43</sup> When sown, it is without dignity; when raised, it will be beautiful. When sown, it is weak; when

raised, it will be strong. <sup>44</sup> When sown, it is an ordinary human body; when raised, it will be a body controlled by the Spirit. If there is an ordinary human body, there is also a body controlled by the Spirit. <sup>45</sup> In fact, the *Tanakh* says so: Adam, the first man, **became a living human being**; <sup>[a]</sup> but the last "Adam" [Jesus] has become a life-giving Spirit [God infusing His life in the believe; impart life; empower with divine life]. <sup>46</sup> Note, however, that the body from the Spirit did not come first, but the ordinary human one; the one from the Spirit comes afterwards. <sup>47</sup> The first man is from the earth, made of dust; the second man is from heaven. <sup>48</sup> People born of dust are like the man of dust, and people born from heaven are like the man from heaven; <sup>49</sup> and just as we have borne the image of the man of dust, so also we will bear the image of the man from heaven.

#### Footnotes

- a. [1 Corinthians 15:45](#) Genesis 2:7

Matthew 28:18-20, The Voice

<sup>18</sup> Jesus came forward and addressed *His beloved disciples*.

**The disciples don't know what to think or how to act. Nothing like this has ever happened before.**

**Jesus:** I am here speaking with all the authority of God, *who has commanded Me to give you this commission*: <sup>19</sup> Go out and make disciples in all the nations. Ceremonially wash them through baptism in the name of the *triune God*: Father, Son, and Holy Spirit. <sup>20</sup> Then disciple them. *Form them in the practices and postures that I have taught you, and show them how to follow the commands I have laid down for you. And I will be with you, day after day, to the end of the age.*

Luke 24:48-49, Amplified Bible

<sup>48</sup> You are witnesses of these things. <sup>49</sup> Listen carefully: I am sending the Promise of My Father [the Holy Spirit] upon you; but you are to remain in the city [of Jerusalem] until you are clothed (fully equipped) with power from on high.”

2 Corinthians 5:5, Amplified Bible

<sup>5</sup> Now He who has made us *and* prepared us for this very purpose is God, who gave us the [Holy] Spirit as a pledge [a guarantee, a down payment on the fulfillment of His promise].