

## **The Tsunami Blessing Inside and Out, Part 130 Scriptures**

**Romans 8:32 promised, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Abba Father always advances His purpose in the earth for you every day. He has ensured there remains a readiness to supply each day. The work that Jesus started in you let Him add His finishing touch also. That is why Jesus instructed us to pray always, "Give us this day our daily bread." Then affirm that Holy Scripture by saying aloud, "I am the greatest receiver in the kingdom of God. Holy Spirit is ever disposed to give to me because I do not lack the capacity to freely and fully receive from Him."**

**In Leviticus, the Atonement Day is synonymous with Sabbath Day. In other words, God merged them, never to be divided again. Jesus' finished work on Calvary fully satisfied the Day of Atonement. Because it is finished, there remains Sabbath rest. The Hebrew word, *tâmam* is defined as "complete." In short, that is "finished." Applied to your life, just one miracle transformed everything wrong, and eliminated it so that everything right is reinstated, i.e., now, perpetual, forever.**

**The lily is perfectly positioned to receive the favor of God without its own labor. Why? Toiling has been outlawed in order to usher heaven on earth. That is why God works when you rest and He rests when you work. The kingdom of God is extended over you and everything that concerns you as you seek the King of kings who reigns in His righteousness. God has already said, "Yes," to His eternal covenant. Now add "Amen," so you receive every vowed promise. The Spirit of God and the Word of God have the capacity to supply. In addition, you hold the capacity to receive "saving health," i.e., supernatural help, welfare, aid, prosperity, deliverance, and victory.**

### **The Benefits of Redemption includes Reconciliation**

Leviticus 16:29-34 Complete Jewish Bible (CJB)

<sup>29</sup>"It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you. <sup>30</sup>For on this day, atonement will be made for you to purify you; you will be clean

before *ADONAI* from all your sins. <sup>31</sup>It is a *Shabbat* of complete rest for you, and you are to deny yourselves.

“This is a permanent regulation. <sup>32</sup>The *cohen* anointed and consecrated to be *cohen* in his father’s place will make the atonement; he will put on the linen garments, the holy garments; <sup>33</sup>he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the *cohanim* and for all the people of the community. <sup>34</sup>This is a permanent regulation for you, to make atonement for the people of Isra’el because of all their sins once a year.”  
Moshe did as *ADONAI* had ordered him.

Leviticus 16:30-31 Complete Jewish Bible (CJB)

<sup>30</sup>For on this day, atonement will be made for you to purify you; you will be clean before *ADONAI* from all your sins. <sup>31</sup>It is a *Shabbat* of complete rest for you, and you are to deny yourselves.

“This is a permanent regulation.

## **ATO'NEMENT**, *noun*

**1.** Agreement; concord; reconciliation, after enmity or controversy. [Romans 5:11](#).

Between the Duke of Glo'ster and your brothers.

**2.** Expiation; satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which is received in satisfaction for an offense or injury; with for.

And Moses said to Aaron, go to the altar, and offer thy sin-offering, and thy burnt-offering, and make an *atonement* for thyself and for the people. [Leviticus 9:7](#).

When a man has been guilty of any vice, the best *atonement* he can make for it is, to warn others not to fall into the like.

The Phocians behaved with so much gallantry, that they were thought to have made a sufficient *atonement* for their former offense.

3. In theology, the expiation of sin made by the obedience and personal sufferings of Christ.

### **SABBATH**, *noun*

1. The day which God appointed to be observed by the Jews as a day of rest from all secular labor or employments, and to be kept holy and consecrated to his service and worship. This was originally the seventh day of the week, the day on which God rested from the work of creation; and this day is still observed by the Jews and some christians, as the *sabbath* But the christian church very early begun and still continue to observe the first day of the week, in commemoration of the resurrection of Christ on that day, by which the work of redemption was completed. Hence it is often called the Lords day. The heathen nations in the north of Europe dedicated this day to the sun, and hence their christian descendants continue to call the day Sunday. But in the United States, christians have to a great extent discarded the heathen name, and adopted the Jewish name *sabbath*

2. Intermission of pain or sorrow; time of rest.

Peaceful sleep out the *sabbath* of the tomb.

3. The sabbatical year among the Israelites. [Leviticus 25:2](#).

Romans 5:8-11 King James Version (KJV)

<sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

<sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him.

<sup>10</sup>For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

<sup>11</sup>And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Luke 4:16-21 King James Version (KJV)

<sup>16</sup>And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

<sup>17</sup>And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

<sup>18</sup>The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

<sup>19</sup>To preach the acceptable year of the Lord.

<sup>20</sup>And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

<sup>21</sup>And he began to say unto them, This day is this scripture fulfilled in your ears.

Scripture reveals the chair in the synagogue was reserved for dignitaries only. Research further indicates the Moses' chair is where Jesus sat down after His discourse and declaration before His audience.

Ephesians 1:16-23 King James Version (KJV)

<sup>16</sup>Cease not to give thanks for you, making mention of you in my prayers;

<sup>17</sup>That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

<sup>18</sup>The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup>And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

<sup>20</sup>Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

<sup>21</sup>Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

<sup>22</sup>And hath put all things under his feet, and gave him to be the head over all things to the church, <sup>23</sup>Which is his body, the fulness of him that filleth all in all.

#### Ephesians 2:1-7 King James Version (KJV)

And you hath he quickened, who were dead in trespasses and sins; <sup>2</sup>Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

<sup>3</sup>Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

<sup>4</sup>But God, who is rich in mercy, for his great love wherewith he loved us,

<sup>5</sup>Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

<sup>6</sup>And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

<sup>7</sup>That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

#### Psalm 118:22-26 The Passion Translation (TPT)

<sup>22</sup>The very stone the masons rejected as flawed has turned out to be the most important capstone of the arch,<sup>[a]</sup> holding up the very house of God.

<sup>23</sup>The Lord himself is the one who has done this, and it's so amazing, so marvelous to see!

<sup>24</sup>This is the very day of the Lord that brings gladness and joy, filling our hearts with glee.

<sup>25</sup>O God, please come and save us again; bring us your breakthrough-victory!

<sup>26</sup>Blessed is this one who comes to us, the sent one of the Lord.  
And from within the temple we cry, "We bless you!"

**Footnotes:**

- a. [Psalm 118:22](#) The words "capstone of the arch" can also be translated "the head of the corner."

**Hebrews 4:1-12 King James Version (KJV)**

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

<sup>2</sup>For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

<sup>3</sup>For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

<sup>4</sup>For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

<sup>5</sup>And in this place again, If they shall enter into my rest.

<sup>6</sup>Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

<sup>7</sup>Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

<sup>8</sup>For if [Joshua] had given them rest, then would he not afterward have spoken of another day.

<sup>9</sup>There remaineth therefore a rest to the people of God.

<sup>10</sup>For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

<sup>11</sup>Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

<sup>12</sup>For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

### **The Benefits of Redemption includes Resurrection**

Hebrews 7:24-28 King James Version (KJV)

<sup>24</sup>But this man, because he continueth ever, hath an unchangeable priesthood.

<sup>25</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>26</sup>For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

<sup>27</sup>Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

<sup>28</sup>For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Isaiah 52:13-15 King James Version (KJV)

<sup>13</sup>Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

<sup>14</sup>As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

<sup>15</sup>So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Isaiah 53 King James Version (KJV)

Who hath believed our report? and to whom is the arm of the LORD revealed?

<sup>2</sup>For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

<sup>3</sup>He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

<sup>4</sup>Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

<sup>5</sup>But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

<sup>6</sup>All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

<sup>7</sup>He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

<sup>8</sup>He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

<sup>9</sup>And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

<sup>10</sup>Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

<sup>11</sup>He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

<sup>12</sup>Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Hebrews 12:24 King James Version (KJV)

<sup>24</sup>And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Philippians 2:5-11 King James Version (KJV)

<sup>5</sup>Let this mind be in you, which was also in Christ Jesus:

<sup>6</sup>Who, being in the form of God, thought it not robbery to be equal with God:

<sup>7</sup>But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

<sup>8</sup>And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

<sup>9</sup>Wherefore God also hath highly exalted him, and given him a name which is above every name:

<sup>10</sup>That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

<sup>11</sup>And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Revelation 12:10-11 King James Version (KJV)

<sup>10</sup>And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

<sup>11</sup>And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Let the following interpretation of the Passion of Christ by Dr. C. Truman Davis be so ingrained in your mind and heart that you never extract anything Jesus accomplished as if He left something uncovered. Jesus fulfilled His total mission; He literally crammed the void for you, as you.

“The heavy whip is brought down with full force again and again across Jesus’ shoulders, back, and legs. At first the heavy thongs cut through the

skin only. Then, as the blows continue, they cut deeper in the subcutaneous tissues, producing first and oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. Finally the skin of the back is hanging in long ribbons and entire area is an unrecognizable mass of torn, bleeding tissue.” (C. Truman Davis, “The Crucifixion of Jesus. The Passion of Christ from a Medical Point of View,” Arizona Medicine 22, no. 3 [March 1965]: 185)

## **The Benefits of Redemption includes Reinvention**

Hebrews 9:22 King James Version (KJV)

<sup>22</sup>And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Genesis 3:6-11 King James Version (KJV)

<sup>6</sup>And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

<sup>7</sup>And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

<sup>8</sup>And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

<sup>9</sup>And the LORD God called unto Adam, and said unto him, Where art thou?

<sup>10</sup>And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

<sup>11</sup>And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

Genesis 3:21 King James Version (KJV)

<sup>21</sup>Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Genesis 3:21 Names of God Bible (NOG)

<sup>21</sup> **Yahweh Elohim** made clothes from animal skins for the man and his wife and dressed them.

Exodus 12 King James Version (KJV)

And the LORD spake unto Moses and Aaron in the land of Egypt saying,

<sup>2</sup>This month shall be unto you the beginning of months: it shall be the first month of the year to you.

<sup>3</sup>Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

<sup>4</sup>And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

<sup>5</sup>Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

<sup>6</sup>And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

<sup>7</sup>And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

<sup>8</sup>And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

<sup>9</sup>Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

<sup>10</sup>And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

<sup>11</sup>And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

<sup>12</sup>For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

<sup>13</sup>And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

<sup>14</sup>And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

<sup>15</sup>Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

<sup>16</sup>And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

<sup>17</sup>And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

<sup>18</sup>In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

<sup>19</sup>Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

<sup>20</sup>Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

<sup>21</sup>Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

<sup>22</sup>And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in

the bason; and none of you shall go out at the door of his house until the morning.

<sup>23</sup>For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

<sup>24</sup>And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

<sup>25</sup>And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

<sup>26</sup>And it shall come to pass, when your children shall say unto you, What mean ye by this service?

<sup>27</sup>That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

<sup>28</sup>And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

<sup>29</sup>And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

<sup>30</sup>And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

<sup>31</sup>And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

<sup>32</sup>Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

<sup>33</sup>And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

<sup>34</sup>And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

<sup>35</sup>And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

<sup>36</sup>And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

<sup>37</sup>And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

<sup>38</sup>And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

<sup>39</sup>And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

<sup>40</sup>Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

<sup>41</sup>And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

<sup>42</sup>It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

<sup>43</sup>And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

<sup>44</sup>But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

<sup>45</sup>A foreigner and an hired servant shall not eat thereof.

<sup>46</sup>In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

<sup>47</sup>All the congregation of Israel shall keep it.

<sup>48</sup>And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

<sup>49</sup>One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

<sup>50</sup>Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

<sup>51</sup>And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Dr. C. Truman Davis verifies "Jesus experienced hours of limitless pain cycles of twisting, joint-rending cramps, intermittent partial [suffocation], searing pain where tissue is torn from his [shredded] back as He moves up and down against the rough timber." Everything Jesus experienced was to put us all back together again.

Now when you take Communion, you are actually examining every piece of Jesus' life, ministry, death, burial, and resurrection to fully recognize and accept His total sacrifice as your very own. In that way, you can live for Jesus, as Jesus on earth. Your old life is completely dead. Don't try to resurrect it at all.

Your life in Christ completely made you fully alive in Christ. Do not allow anyone including yourself to talk you out of not receiving Communion. You can always take the elements at any time, but especially when the enemy's mindset attempts to restrict you from observing it. The scripture shows the ones who took Communion did not appropriate what Jesus accomplished on Calvary and through His Resurrection. In other words, they took the elements without expectation. So it was in vain.

They never received their healing by faith as they partook of the Communion elements. Neither did they expect to receive salvation's benefits which they had a right to activate. Each time you take Communion, examine the elements knowing Jesus paid it all and He left nothing uncovered.

You take Communion in honor of everything, item by item Jesus' finished works accomplished for you. Already settled in heaven, your

salvation's benefits fall under the following four categories: 1) Jesus was wounded for your transgression; 2) Jesus was bruised for your iniquities; 3) the chastisement of your peace was upon Jesus; and 4) by Jesus' stripes you are healed.

Therefore, never excuse yourself from taking Communion because of either a perceived or apparent sin of omission or commission. Receive Communion in remembrance of Jesus' sacrifice for you that put every part of you back together again, whole and well. His own body and blood qualified you to take Communion every day, even more than once daily if needed. Permanently settle in your mind and heart you are a partaker of the elements through 1 Corinthians 10:15-17. Let nothing come between your life-union with Jesus Christ.

1 Corinthians 10:15-17 King James Version (KJV)

<sup>15</sup>I speak as to wise men; judge ye what I say.

<sup>16</sup>The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

<sup>17</sup>For we being many are one bread, and one body: for we are all partakers of that one bread.

### **The Benefits of Redemption includes Reclamation**

Matthew 12:1-13 King James Version (KJV)

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

<sup>2</sup>But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

<sup>3</sup>But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

<sup>4</sup>How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

<sup>5</sup>Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

<sup>6</sup>But I say unto you, That in this place is one greater than the temple.

<sup>7</sup>But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

<sup>8</sup>For the Son of man is Lord even of the sabbath day.

<sup>9</sup>And when he was departed thence, he went into their synagogue:

<sup>10</sup>And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

<sup>11</sup>And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

<sup>12</sup>How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

<sup>13</sup>Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Matthew 12:8 The Voice (VOICE)

<sup>8</sup>For the Son of Man *has not only the authority to heal and cast out demons, He also* has authority over the Sabbath.

Mark 2:27-28 King James Version (KJV)

<sup>27</sup>And he said unto them, The sabbath was made for man, and not man for the sabbath:

<sup>28</sup>Therefore the Son of man is Lord also of the sabbath.

John 5:16-17 King James Version (KJV)

<sup>16</sup>And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

<sup>17</sup>But Jesus answered them, My Father worketh hitherto, and I work.

John 5:19-21 King James Version (KJV)

<sup>19</sup>Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

<sup>20</sup>For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

<sup>21</sup>For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

John 5:35-37 King James Version (KJV)

<sup>35</sup>He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

<sup>36</sup>But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

<sup>37</sup>And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John 14:10-12 King James Version (KJV)

<sup>10</sup>Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

<sup>11</sup>Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

<sup>12</sup>Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Jesus can be clearly seen as specifically dying for one who was guilty in His exchange with the thief that hung next to Him during the Crucifixion. Jesus reserves that same level of intimacy with everyone who comes to Him: now

you can be where He is, so you never live without Him, whether in life, in death, as well as after death.

Luke 23:42-43 King James Version (KJV)

“And [the thief on the cross] said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise.”

Jesus promised to remember the thief but not as an offender: the Savior of the world confirmed his death would be all the dying he would ever have to do; that would be the very last time he would be punished for his own guilt; and that he was no longer subject to hell or eternal damnation. What a relief!

Instead, Jesus' vowed to reassemble all his broken pieces. Then he would be presented to God as one who was totally pardoned by Jesus' blood, not scarred by the shame of his past. Plus, he would live again and have eternal life. In Greek, "remember" is really defined as re-collect: to gather again; to collect what has been scattered.

2 Corinthians 5:16-18 gives the picturesque view of what each new creation resembles. It entails living the new life even now that is in Christ. It removes the old life from existence because it is not just gone, but it is dead. In that way, all things are made new.

2 Corinthians 5:16-18 Amplified Bible (AMP)

<sup>16</sup> So from now on we regard no one from a human point of view [according to worldly standards and values]. Though we have known Christ from a human point of view, now we no longer know Him *in this way*. <sup>17</sup> Therefore if anyone is in Christ [that is, grafted in, joined to Him by faith in Him as Savior], *he is* a new creature [reborn and renewed by the Holy Spirit]; the old things [the previous moral and spiritual condition] have passed away. Behold, new things have come [because spiritual awakening brings a new life]. <sup>18</sup> But all *these* things are from God, who reconciled us to Himself through Christ [making us acceptable to Him] and gave us the ministry of reconciliation [so that by our example we might bring others to Him],

The antonym for re-collect is not forget, but dismember i.e., to separate a part from the main body; to divide; to sever; to rend asunder; to tear to pieces; or disfigure. Death by crucifixion is quite dismantling, like being shredded.

## The Benefits of Redemption includes Recreation

Matthew 11:28-30 The Message (MSG)

<sup>28-30</sup> "Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly."

Isaiah 48:17 The Passion Translation (TPT)

<sup>17</sup> This is what Yahweh, your Kinsman-Redeemer, the Holy One of Israel says:  
"I am Yahweh, your God.  
I am the One who teaches you how to succeed  
and who leads you *step by step* in the way you should go.

Psalms 68:19 King James Version (KJV)

<sup>19</sup> Blessed be the Lord, who daily loadeth us with benefits [bears], even the God of our salvation. Selah.

Psalms 103:1-5 King James Version (KJV)

**103** Bless the LORD, O my soul: and all that is within me, bless his holy name.

<sup>2</sup> Bless the LORD, O my soul, and forget not all his benefits [recompense]:

<sup>3</sup> Who forgiveth all thine iniquities; who healeth all thy diseases;

<sup>4</sup> Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

<sup>5</sup> Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

**REC'OMPENSE**, *verb transitive*

**1.** To compensate; to make return of an equivalent for any thing given, done or suffered; as, to *recompense* a person for services, for fidelity or for sacrifices of time, for loss or damages.

The word is followed by the person or the service. We *recompense* a person for his services, or we *recompense* his kindness. It is usually found more easy to neglect than to *recompense* a favor.

2. To require; to repay; to return an equivalent; in a bad sense.

Recompense to no man evil for evil. [Romans 12:17](#).

3. To make an equivalent return in profit or produce. The labor of man is recompensed by the fruits of the earth.

4. To compensate; to make amends by any thing equivalent.

Solyman - said he would find occasion for them to *recompense* that disgrace.

5. To make restitution or an equivalent return for. [Numbers 5:7](#).

### **REC'OMPENSE**, *noun*

1. An equivalent returned for any thing given, done or suffered; compensation; reward; amends; as a *recompense* for services, for damages, for loss, etc.

2. Requital; return of evil or suffering or other equivalent; as a punishment.

To me belongeth vengeance and *recompense* [Deuteronomy 32:35](#).

And every transgression and disobedience received a just *recompense* of reward. [Hebrews 2:2](#).

Isaiah 35:4 Amplified Bible (AMP)

4

Say to those with an anxious *and* panic-stricken heart,

“Be strong, fear not!

Indeed, your God will come with vengeance [for the ungodly];

The retribution of God will come,

But He will save you.”

### **RETRIBU'TION**, *noun*

1. Repayment; return accommodated to the action; reward; compensation.

In good offices and due retributions, we may not be pinching and niggardly.

2. A gratuity or present given for services in the place of a salary.
3. The distribution of rewards and punishments at the general judgment.

It is a strong argument for a state of *retribution* hereafter, that in this world virtuous persons are very often unfortunate, and vicious persons prosperous.

Isaiah 62:11 Amplified Bible (AMP)

<sup>11</sup>

Listen carefully, the LORD has proclaimed to the end of the earth,  
Say to the Daughter of Zion, "Look now, your salvation is coming [in the LORD];  
Indeed, His reward is with Him, and His restitution accompanies Him."

**RESTITU'TION**, *noun* [Latin *restitutio*.]

1. The act of returning or restoring to a person some thing or right of which he has been unjustly deprived; as the *restitution* of ancient rights to the crown.

Restitution is made by restoring a specific thing taken away or lost.

2. The act of making good, or of giving an equivalent for any loss, damage or injury; indemnification.

He *restitution* to the value makes.

3. The act of recovering a former state or posture. [Unusual.]

Restitution of all things, the putting the world in a holy and happy state. [Acts 3:21](#).

Psalm 67 King James Version (KJV)

God be merciful unto us, and bless us; and cause his face to shine upon us;  
Selah.

<sup>2</sup>That thy way may be known upon earth, thy **saving health** [i.e., *yeshuah*, *yeshuah*] among all nations.

<sup>3</sup>Let the people praise thee, O God; let all the people praise thee.

<sup>4</sup>O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

<sup>5</sup>Let the people praise thee, O God; let all the people praise thee.

<sup>6</sup>Then shall the earth yield her increase; and God, even our own God, shall bless us.

<sup>7</sup>God shall bless us; and all the ends of the earth shall fear him.

### **Six (6) Constant Customs that the gift of Salvation provides**

**Aid** – call for assistance to maintain a title, i.e., acquisition or requisition

**Prosperity** – advance or gain in anything good or desirable; successful progress in any business or enterprise;

**Welfare** – exemption from misfortune, sickness, calamity or evil; the enjoyment of health and the common blessings of life; prosperity; happiness

**Help** – strength or means furnished towards promoting an object, or deliverance from difficulty or distress; remedy; relief

**Victory** – conquest; the defeat of an enemy in battle, or of an antagonist in contest; a gaining of the superiority in war or combat.

**Deliverance** – Release from captivity, slavery, oppression or any restraint.

Above definitions extracted from 1828 Webster's dictionary

### **The Benefits of Redemption includes Restoration**

Joshua 3:17 King James Version (KJV)

<sup>17</sup>And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

John 19:29-30 King James Version (KJV)

<sup>29</sup>Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

<sup>30</sup>When Jesus therefore had received the vinegar, he said, It is finished [has been fully developed; complete; discharged; accomplished; executed] : and he bowed his head, and gave up the ghost.

Psalms 22 Amplified Bible, Classic Edition (AMPC)

**To the Chief Musician; set to [the tune of] Aijeleth Hashshahar [the hind of the morning dawn]. A Psalm of David.**

<sup>1</sup>My God, my God, why have You forsaken me? Why are You so far from helping me, and from the words of my groaning?

<sup>2</sup>O my God, I cry in the daytime, but You answer not; and by night I am not silent *or* find no rest.

<sup>3</sup>But You are holy, O You Who dwell in [the holy place where] the praises of Israel [are offered].

<sup>4</sup>Our fathers trusted in You; they trusted (leaned on, relied on You, and were confident) and You delivered them.

<sup>5</sup>They cried to You and were delivered; they trusted in, leaned on, *and* confidently relied on You, and were not ashamed *or* confounded *or* disappointed.

<sup>6</sup>But I am a worm, and no man; I am the scorn of men, and despised by the people.

<sup>7</sup>All who see me laugh at me *and* mock me; they shoot out the lip, they shake the head, saying,

<sup>8</sup>He trusted *and* rolled himself on the Lord, that He would deliver him. Let Him deliver him, seeing that He delights in him!

<sup>9</sup>Yet You are He Who took me out of the womb; You made me hope *and* trust when I was on my mother's breasts.

<sup>10</sup>I was cast upon You from my very birth; from my mother's womb You have been my God.

<sup>11</sup>Be not far from me, for trouble is near and there is none to help.

<sup>12</sup>Many [foes like] bulls have surrounded me; strong bulls of Bashan have hedged me in.

<sup>13</sup>Against me they opened their mouths wide, like a ravening and roaring lion.

<sup>14</sup>I am poured out like water, and all my bones are out of joint. My heart is like wax; it is softened [with anguish] *and* melted down within me.

<sup>15</sup>My strength is dried up like a fragment of clay pottery; [with thirst] my tongue cleaves to my jaws; and You have brought me into the dust of death.

<sup>16</sup>For [like a pack of] dogs they have encompassed me; a company of evildoers has encircled me, they pierced my hands and my feet.

<sup>17</sup>I can count all my bones; [the evildoers] gaze at me.

<sup>18</sup>They part my clothing among them and cast lots for my raiment (a long, shirtlike garment, a seamless undertunic). )

<sup>19</sup>But be not far from me, O Lord; O my Help, hasten to aid me!

<sup>20</sup>Deliver my life from the sword, my dear life [my only one] from the power of the dog [the agent of execution].

<sup>21</sup>Save me from the lion's mouth; for You have answered me [kindly] from the horns of the wild oxen.

<sup>22</sup>I will declare Your name to my brethren; in the midst of the congregation will I praise You.

<sup>23</sup>You who fear (revere and worship) the Lord, praise Him! All you offspring of Jacob, glorify Him. Fear (revere and worship) Him, all you offspring of Israel.

<sup>24</sup>For He has not despised or abhorred the affliction of the afflicted; neither has He hidden His face from him, but when he cried to Him, He heard.

<sup>25</sup>My praise shall be of You in the great congregation. I will pay to Him my vows [made in the time of trouble] before them who fear (revere and worship) Him.

<sup>26</sup>The poor *and* afflicted shall eat and be satisfied; they shall praise the Lord—they who [diligently] seek for, inquire of *and* for Him, *and* require Him [as their greatest need]. May your hearts be quickened now *and* forever!

<sup>27</sup>All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall bow down *and* worship before You,

<sup>28</sup>For the kingship *and* the kingdom are the Lord's, and He is the ruler over the nations.

<sup>29</sup>All the mighty ones upon earth shall eat [in thanksgiving] and worship; all they that go down to the dust shall bow before Him, even he who cannot keep himself alive.

<sup>30</sup>Posterity shall serve Him; they shall tell of the Lord to the next generation.

<sup>31</sup>They shall come and shall declare His righteousness to a people yet to be born—that He has done it [that it is finished]!

**Footnotes:**

- a. [Psalm 22:1](#) “This is beyond all others ‘The Psalm of the Cross.’ It may have been actually repeated by our Lord when hanging on the tree; it would be too bold to say so, but even a casual reader may see that it might have been. It begins with, ‘My God, my God, why hast thou forsaken me?’ and ends [with the thought], ‘It is finished.’ For plaintive expressions uprising from unutterable depths of woe, we may say of this psalm, ‘There is none like it” (Charles Haddon Spurgeon, *The Treasury of David*). Quoted in the Gospels (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 22:30-31 The Passion Translation (TPT)

<sup>30</sup>His *spiritual* seed<sup>[a]</sup> shall serve him.

Future generations will hear from us  
about the wonders of the Sovereign Lord.

<sup>31</sup>His generation yet to be born will glorify him.  
And they will all declare, "It is finished!"

### Footnotes:

- a. [Psalm 22:30](#) Jesus, our crucified Savior, had no natural offspring. These are the sons and daughters who were birthed by the work of the cross.

## Colossians 2:13-15 The Passion Translation (TPT)

<sup>13</sup>This "realm of death" describes our former state, for we were held in sin's grasp.<sup>[a]</sup> But now, we've been resurrected out of that "realm of death" never to return, for we are forever alive and forgiven of all our sins!

<sup>14</sup>He canceled out every legal violation we had on our record and the old arrest warrant that stood to indict us. He erased it all—our sins, our stained<sup>[b]</sup> soul—he deleted it all *and they cannot be retrieved!* Everything we once were in Adam<sup>[c]</sup> has been placed onto his cross and nailed permanently there as a public display of cancellation.

<sup>15</sup>Then Jesus made a public spectacle of all the powers and principalities of darkness, stripping away from them every weapon and all their spiritual authority and power<sup>[d]</sup> to accuse us. And by the power of the cross, Jesus led them around as prisoners in a procession of triumph. *He was not their prisoner; they were his!*<sup>[e]</sup>

## 2 Corinthians 12:9 King James Version (KJV)

<sup>9</sup>And he said unto me, My grace is sufficient [avail, more than enough to satisfy] for thee: for my [dunamis] strength is made perfect [finished] in weakness [frailty]. Most gladly therefore will I rather glory [boast in the hope of the glory of God] in my infirmities [feebleness], that the [dunamis] power of Christ may rest [to raise a tent over, abide with] upon me.

Ephesians 3:20-21 King James Version (KJV)

<sup>20</sup>Now unto him that is able to do exceeding abundantly above all that we ask or think, according [with which it is joined] to the power that worketh [active, efficient, energized] in [a relation of rest] us,

<sup>21</sup>Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.