

# Messiah Son of Joseph 4: The Arm of the LORD Rejected, Wounded for Our Transgressions. (Presented on 9/1/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=WTIFv6NxIpo>

**\*Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

Today we are going to dig into Isaiah 53. If we are going to talk about this character, Mashiach ben Yosef who is the suffering servant, we have to go to Isaiah 53 because this Scripture is all about the suffering servant. Not only that, but there's something else about this passage that is pretty instrumental, and that is this: it describes in a revolutionary manner the mission of the Jewish Messiah was not one fold; it is not a single mission. . I should actually say there is a mission that comes before the final mission. We all know the Mashiach ben David is to come as a conquering King. His purpose is to completely eradicate the enemies of Israel, bring peace on earth, and give an inheritance to Israel that will not be inhibited in any way. But before He does that, He must first come and suffer. As we get further into this message, we're going to find out exactly why that had to happen.

With that said, let's break into Isaiah 53—**Who has believed our report? And to whom has the arm of the LORD been revealed?** The first thing I want to draw your attention to is the title, the arm of the LORD. In the Hebrew, this arm of the LORD is **זְרוּעַת**, *z'rowa`*. What I want you to understand about this title, first and foremost, is it is used transposable with the title we covered last week for the word servant, *eh'ved*. Later on, we'll see it says my righteous servant (*tsaddiyq, av'di*).

This title is instrumental; you need to see it as vitally important in that it is used interchangeably with the word servant. So when I'm talking about the servant, according to the prophet, I'm talking about the arm of the LORD, *z'rowa`*. Then if I am talking about the arm of the LORD, I am talking about the servant. It is transposable.

You might say, "Well, what's the big deal? What does it matter?" It becomes very relevant when you understand modern-day Orthodox Judaism's position, or their argument, against Isaiah 53. We covered this last week; we talk about their argument regarding this verse not being about an individual or the Messiah. According to them, this is all about the nation of Israel. This is because as we go through the book of Isaiah, we see over and over again the context of the word *eh'ved* representing Israel in the form of a servant. I can show you over and over again in the book of Isaiah that when the prophet refers to "my servant," he is talking about Israel.

So, when we come to Isaiah 53, or even Isaiah 52, is the prophet talking about Israel? The answer to that question is, no. A lot of rabbis will argue with you and say, "You can't just arbitrarily start changing the way Isaiah used the terms." Hold on a second! There is a specific title brought into the mix beginning with Isaiah 52 that is carried into Isaiah 53. Guess what that does? It puts the way the LORD is using the term "servant" into context.

When you begin in Isaiah 53:1, the whole concept of this chapter being about a nation is dead on arrival. It dies immediately because of this title, the arm of the LORD.

Go through the Tanakh, the Hebrew Bible, and look at the term “arm of the LORD” or the זְרוּעָה, *zərowa`*. What you will find is every time this is what brings salvation to Israel, this is what brings them victory, and this is what brings them hope. It's the arm of the LORD; the arm of the LORD works on behalf of the LORD. It is a messianic title; is it about Mashiach.

So, when the LORD, through the prophet, brings this term into the mix, He changes the context of the servant. You can't get away from it because the servant is the arm of the LORD, and the arm of the LORD is the servant. Because of this, we know we're in messianic territory.

So, it is very important to know in addition to that there are some characteristics about this arm I want to give to you that will help you understand who this arm of the LORD is, what he would do, and the impact he would make on the world.

Let me take you back to the Isaiah 52:10 for a moment. This is what we read—**The LORD has made bare His holy arm.** What does this mean? It means that He's going to reveal something. He has pulled up His sleeve and made bare His arm. Then we continue—**In the eyes of all the nations; and all the ends of the earth shall see the salvation of our God (emphasis added).** There are two things with this verse. Number one, we see that His holy arm is made bare, and the eyes of all nations and the ends of the earth shall see it. What do we know about Yeshua? This is where it gets really interesting. It is fascinating the commission He gave His apostles at the end of Matthew 28:19-20 was this—**Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.**

Isn't that interesting? The arm of the LORD is to be revealed. That's exactly what happened. Look at the book of Acts. The message went out to the nations; it started to go to the four corners of the globe. That is fascinating!

The second thing I want to point out here is the LORD has an interesting way of revealing who the arm of the LORD is. The holy arm is literally likened to the salvation: **see the salvation of our God (Isaiah 52:10).** They are used synonymously here. There is the *zərowa`*, and the salvation. The *zərowa`* is the salvation of God. In Hebrew, what is the word of salvation? Yeshua. God has an amazing way of showing you who this holy arm is. It is Yeshua. He is the *zərowa`*.

Look at Psalms 77:15—**You have with Your arm [*zərowa`*] redeemed Your people, the sons of Jacob and Joseph.** What did He do with the arm? He redeemed His people.

So then, going back to Isaiah 53:1, are we talking about a nation, or are we talking about an individual? Notice it does not say, "You have with your people redeemed your people, or your people redeem themselves." It does not say that. It is the *zərowa`* or the “arm” that has gone forth and brought redemption to Israel. This is who the arm of the LORD is.

It is just fascinating that every year during springtime we find Messianic Jews along with some evangelical Christians celebrating Passover. And the centerpiece of every Passover Seder is, in fact, the seder plate. Who's the star of the seder plate? The *zērowa`*.



The only piece on the entire Seder plate representing the Pesach lamb is called *zērowa`* or the arm of the LORD. You can't make this stuff up!

The Lamb of God, what does He do (the Pesach lamb)? When His blood was shed, Israel was protected from the wrath of God. Israel was released from the bondage of Pharaoh. They came out of Egypt.

Put that into perspective. The LORD casts down these horrific plagues on Egypt. Through all of them, Pharaoh still doesn't release Israel. It's only until the blood of the Lamb; then they're released from bondage. It is called the *zērowa`*; that one is the *zērowa`*.

You can see John the Baptist's holding his hand out and saying—**Behold! The Lamb of God who takes away the sin of the world! (John 1:29)** So powerful! He's the “arm” that was made bare (Isaiah 52:10).

So, when we look at Isaiah 53, we're not reading about a nation; we are reading about an individual. We are reading about the Messiah Yeshua. We know this, and all Scripture is consistent on this.

Continuing on I want to draw your attention to this statement in Isaiah 53:1—**Who has believed our report? And to whom has the arm of the LORD been revealed?** What a peculiar statement to make! If you were paying attention to Isaiah 52:10, it was said that the arm of the LORD was revealed to the ends of the earth. Therefore, the world has seen it. Why then is the prophet now asking—**Who has believed our report? And to whom has the arm of the LORD been revealed?** This seems peculiar only until you identify the ministry of Yeshua, and you identify the gospel that went forth. Prior to that happening, this was a confusing prophecy as most prophecies are. Let's be honest. Prophecy buffs go out and speculate till the cows come home with prophecies that haven't happened: *88 reasons why Jesus is coming back in 1988* (Edgar Whisenant). However, He hasn't come back yet.

So, you look at this prophecy, and you can see how this could be a little jarring, peculiar, and riddellistic. But when you look at Yeshua, it all falls into place, and you understand Scripture. He brings a perfect understanding to the Word.

Let me take it to the New Testament because the first-century Jewish disciples who believed and confessed Him understood exactly what this was referring to. Let's look at John 12:37-38—**But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke: "LORD, who has believed our report? And to whom has the arm of the LORD been revealed?"**

So, when John looked at the ministry of Yeshua and saw how the people responded, or didn't respond, he then could go to Isaiah 53 and state, "Now it makes sense. I understand this prophecy now—**LORD, who has believed our report? And to whom has the arm of the LORD been revealed?**" He was not accepted by His own; He was not accepted by Israel.

What happened shortly after that? Going to Acts 13 we read about Paul and Barnabas going to the synagogue in Pisidian Antioch to preach the gospel. While doing this, his Jewish brothers reject the gospel. So Paul tells them—**since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles (Acts 13:46)**. Then, at the end of Acts, we find out that the Gentiles heard the gospel and accepted it. So, go back to this prophecy in Isaiah 52:10 and it makes perfect sense— **The LORD has made bare His holy arm in the eyes of all the nations**. The world is going to see it. The world is going to accept it!

Then as you get to Isaiah 53:1 we read—**Who has believed our report? And to whom has the arm of the LORD been revealed?** This verse is referencing Israel. It is referencing Yeshua's flesh and blood in that they would reject Him.

Listen to how Paul articulates this in Romans 9:30-31—**What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;<sup>31</sup> but Israel, pursuing the law [Torah] of righteousness, has not attained to the law [Torah] of righteousness**. What is he saying here? This is how the Jews of the time would have understood this, "I need to keep the Torah, I need to meditate, I need to study, I need to apply all these principles of the Torah to my life. Yet, I'm not attaining to the righteousness of the Torah? Then these pagan heathens are coming in, and you're telling me they're achieving exactly what I've been after? They are achieving righteousness? How is that possible?" Paul answers the question—**Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.<sup>33</sup> As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame" (Romans 9:32-33)**.

His answer is fascinating! This is a blended concept of two prophecies. One is from Isaiah 8:14, and one from Isaiah 28:16. He brought them together concerning Yeshua. And look at this, why did the Jews in rejecting and not identifying Him not attain to the righteousness of the faith? Because they did not confess the Messiah Yeshua that had come. Yet, going back to Isaiah 52:10 where it says—**The LORD has made bare His holy arm in the eyes of all the nations**—when the Gentiles heard the gospel, and in their hearts they believed, the Holy Spirit fell in power. Look at Acts 10 and see what happened as Peter was speaking. It is really something!

That is why these pagan heathens were attaining to the righteousness of the faith. It is because they believed in Yeshua. But His own people had turned away. However, let me say this, and this is not to get into the satanic trap of saying, "Well, that's because God's done with Israel, and God's done with the Jew." No! That's to fulfill prophecy because the only way I know Yeshua is the King of the Jews, the Messiah, and I must confess Him is if His own people rejected Him because that's what was prophesied.

One of the greatest arguments that we have to bring to the table when we're talking to our Orthodox friends is to say, "Do you remember that the Messiah was to be rejected? **The stone which the builders rejected has become the chief cornerstone (Psalms 188:22)**. Read Isaiah 8:14—[He would be] **a stone of stumbling and a rock of offense to both the houses of Israel**.

How does Paul sum this up in conclusion? Romans 10:16—**But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?"** This goes right back to the way John interpreted Isaiah 53. This is exactly how Paul interpreted it: our own people rejected Him.

Now, let me be clear, not all Israel rejected Messiah. There was a remnant who did not reject Him. Paul talks about this in Romans 9. So, we already know that God's not done with Israel; He has preserved the seed according to the flesh, according to Abraham, Isaac, and Jacob. They are the pure remnant, and that was the Church in the first century. Jewish believers were the first-century Church. And through them, Yeshua added to the Church. Amen?

Going back to Isaiah 53:1-2—**Who has believed our report? And to whom has the arm of the LORD been revealed? <sup>2</sup> For He shall grow up before Him as a tender plant, and as a root out of dry ground.** What does it mean? There is this tender little plant; he's sprouting, he's alive, and he's got life, but he's coming out of dry ground. Do you remember what this is talking about? Yeshua came to an evil and wicked generation with no life. It was dead, and yet He came up in that generation. This is alluding to the generation He would be revealed to as the arm of the LORD.

Continuing in Isaiah 53:2-3—**He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. <sup>3</sup> He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.** In other words, when Yeshua came they not only didn't recognize Him, they despised Him. They thought he was casting out demons by the ruler of demons (Matthew 12:24). They thought He was a blasphemer. He was on trial in front of the Chief Priests when they asked Him— **I put You under oath by the living God: Tell us if You are the Christ, the Son of God!**" <sup>64</sup> Jesus said to him, "It is as you said...." <sup>65</sup> Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!" <sup>66</sup> What do you think?" They answered and said, "He is deserving of death." (Matthew 26:63-66).

Look at this prophecy in Isaiah 53:3—**we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.** These are things we need to understand to be a light to the Jewish people. He was to be rejected

Isaiah 53:4—**Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.** In other words, as they're looking at the *z'rowa`*, and the things He is facing as being that was His fault. He is suffering for His own misdeeds. This is what they thought when Yeshua was hanging on the cross; it was His own fault.

Go back to our discussion last week about the rhetoric that existed as He was hanging on a cross. People walked by shaking their heads saying, "You who said, 'destroy the temple, and I will rebuild it in three days. If you're the Christ then go ahead and come down off the cross.'" The Chief Priests threw their hat in the ring. "He saved others, but Himself he cannot save. If He is the king of Israel, let Him come down. He trusted in God; let God deliver Him." They were saying these things because what they believed is exactly what the prophet Isaiah prophesied they would think. They were thinking that He is suffering because God is giving Him His just do.

Every step we go down we see a confirmation of Scripture in Yeshua's life. We even see this in the prophets. He is the Messiah, the promised one. Amen?

What's interesting about this particular passage is that traditionally Judaism actually ascribes this passage through a messianic lens. They don't ascribe this as modern day. We know that the whole concept of Isaiah 53 is completely rejected. The rabbis are clinging on to it with their dear life because right now the gates are about to open up and Jews are going to flood into the faith. It is coming. We are starting to see the evidence of it. And you can see Satan trying to cling on to the deception so hard.

That's the thing about Isaiah 53. I said last week that the passage is so powerful. When you have Jews for the first time reading it and giving their lives to the LORD, that's the power of the word!

Now, from the medieval times forward there has been this grip on Isaiah 53 denouncing Yeshua as the Messiah. Yet in times past these verses have been understood to be messianic, and here's evidence of this. Going to the Talmud, we find the title of this article is *What is the Messiah's name?* This is what we read—Rabbis said, “His name is the leper of the school house, as it is written, ‘Surely he has borne our griefs and carried our sorrows, yet we did esteem him a leper, smitten of God and afflicted (Babylonian Talmud, Sanhedrin 98b).”

This is unbelievable! So here you have the early rabbis looking at this and saying, “His name is going to be the leper.” It is a very peculiar statement. But keep in mind there would have been other Orthodox Jews who did not agree with that statement. There is not this unbroken chain of succession of the rabbis all agreeing on everything. There's a reason it is said that you can put three rabbis in a room, and you're going to get 5 different answers when you ask them the same question. If you have ever read the Talmud, you will notice that rabbi so and so says this, but rabbi so and so says something different. Then a third rabbi comes along and says something completely different than the first two. So, what I am saying is there are rabbis in the history of Judaism who are looking at the passage just at face value, and they saw it was Messianic.

Continuing on in Isaiah 53:5—**But He [Yeshua] was wounded for our transgressions.** I mentioned this last week, the word transgressions in Hebrew is *pesha*. It is a rebellious act against God. That is why Yeshua came. There are, however, people in the Hebrew Root movement that are attempting to say that God only offered salvation and forgiveness to those who inadvertently sinned. That's a deep topic; we'll get into that later. The reality is when you get into Scripture you can see this is clearly a rebellious act against God.

Then it goes on in Isaiah 53:5—**He was bruised for our iniquities.** The Hebrew word used for iniquities is *avon*. This is deliberate violations against God's Law (Torah). This is why He was crushed.

Continuing—**the chastisement for our peace was upon Him (Isaiah 53:5).** That's why in the book of Isaiah He is called The Prince of Peace (Sar Shalom). Amen? **And by His stripes, we are healed (Isaiah 53:5).**

The first thing I want to cover regarding this portion of Scripture is, again, there were rabbis who looked at this passage and said it is Messianic. Let me show you some commentary. This commentary is from the Midrash Rabbah on the book of Ruth, but it is commenting on this very passage—**He is speaking of the King Messiah: “Come hither” draw near to the throne “and dip thy morsel in the vinegar,” this refers to the chastisements, as it is said, “But he was wounded for our transgressions, bruised for our iniquities.”**

So, here we have another rabbi looking at Isaiah 53:5 and saying this is Messianic in nature. The ironic thing about this is he uses the term "King Messiah." Notice he doesn't use the term Mashiach ben Yosef; he uses "King Messiah." I really like this because there are not two Messiahs; there is one with two missions.

Now you've got to be sensitive to the reality that to a Jew the concept of the Messiah having to come and suffer doesn't make sense. One of the reasons it doesn't make sense is as we go through the Tanakh what we read about over and over again is we have a reigning, conquering Messiah. Their thought is that Messiah is coming in power, and it is going to be awesome. Their enemies are going to be defeated, and that's going to be the end of it. They are going to have peace. Nobody's going to be stabbing them in the streets anymore; nobody's going to be lobbing bombs in their backyard. None of these things are going to happen any longer. That is what we read over and over again in the Hebrew Bible. It talks about a reigning, conquering King.

For the Orthodox Jewish person to try to understand the suffering component is a difficult thing to grasp. In order to understand this, they had to create two Messiahs because it just doesn't make sense. And let me say this in trying to be sensitive toward this reality, the first-century Jewish Apostles believed the same thing. They couldn't wrap their minds around this concept of one Messiah with two missions.

Let me give you an example. Matthew 16:21—**From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.** How did Peter respond to this? **Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, LORD; this shall not happen to You!" (Matthew 16:22).** Peter was probably thinking, "Maybe you're confused Yeshua. Come here. We've got to talk because here's the deal: you're going to destroy the Romans, we're going to have victory, and we're going to be happy. Nobody's going to mess with us. This is the plan; why are we not sticking to the plan?"

Peter is totally astounded because this is what they were expecting. They were expecting a conquering King. The Romans had this oppressive thumb over Israel in those days. You might say, "Well, the Jews were allowed to have their Temple and worship in peace." A good analogy of this really can be had by looking at the Jewish people today. The Islamic people have control of the Temple Mount, or at least they are policing it. Ultimately Israel has it, but they can't go up to the Temple Mount and pray because of the Islamic restrictions on them.

This reality we see in Israel today is that Israel is in the land. They're functioning; they're going to work. This is exactly how it was in the first century. Now the United Nations has come in, and they are attempting to control this situation by applying pressure on Israel. The idea is if Israel doesn't do the things that other nations want done, the nation of Israel is going to be obliterated. It is totally insane!

This was the environment in the first century. That is what Peter was looking at. And what Israel desired is what they desire today: a conquering King. They want a King to deliver them from the insanity of their enemies. Their enemies are mounting all around them, and the promise according to Scripture is the coming King. This is what Peter was waiting for. So you can be sympathetic to this reality.

Continuing on in Matthew 16:23—**But He [Yeshua] turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."** Isn't that interesting? The devil was behind this whole aspect of attempting to use one whom Yeshua loved

dearly, Peter. Pay close attention to the devil's deception. He is attempting to use one of the closest people to Yeshua to thwart the mission that had to happen first. The mission was Yeshua had to come, suffer, and die.

You need to understand something; had Yeshua not accomplish this first mission and had simply come as the conquering King, nobody would be left because the problem is sin. The real problem is sin and death are prohibiting us from eternal life. That problem has to be dealt with so when He comes back He can save us because He already accomplished the first mission, dealing with sin. He can then bring it to full fruition.

Hebrews 9:22—**And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.** This is what HaSatan (Satan) knew. The devil knew it, and the devil tried to thwart Him by speaking through Peter, “You don’t need to die; you don't need to suffer.” Satan knew that the moment Yeshua did that, Satan’s kingdom would fall. And it did.

Yeshua conquered sin and death. What Satan was trying to protect was all his little worshippers that he was torturing. He had these people in bondage and captivity. But when Yeshua shed His blood, that captivity and bondage would be immediately broken when they call upon His name, Yeshua. Satan would lose his slaves. This is what Satan was trying to thwart, but this is what Yeshua came to do. This is so powerful!

Leviticus 17:11 takes it a step further by giving us some insight into why it's necessary to have Yeshua die and shed His blood—**For the life of the flesh is in the blood.** This is huge! **And I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.**

Why is it that the blood makes atonement for the soul? Because that's where the life is. So when Yeshua sacrificed Himself, and that blood was shed and brought into the Holy of Holies, we received forgiveness.

Remember how on Yom Kippur the priest would come and dip his finger in the blood and sprinkle the blood seven times in front of the mercy seat and on the mercy seat? If you were to walk in there, you would have seen a trail of blood going to the throne of God and stopping there.

This is what Yeshua did. He brought the blood into the Most Holy Place that was not made with hands. This is the Holy Place where He sits with His Father. He made atonement because the life is in the flesh; it is in the blood.

Going back to Isaiah 53:5, there is one more thing I want to hone in on here—**But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.** By His stripes we are made whole. There is power and healing in this sacrifice. When there is forgiveness of sins, there is healing. And understand that these things are not necessarily mutually exclusive.

Going to Matthew 9:2-5—**Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you."** <sup>3</sup> **And at once some of the scribes said within themselves, "This Man blasphemes!"** But Jesus, knowing their thoughts,

said, "Why do you think evil in your hearts? <sup>5</sup> For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'?"

Think about that. When we read—**by His stripes we are healed (Isaiah 53:5)**—that is forgiveness of sins. There is power in the forgiveness of sins. So Yeshua, who is the Son of the Living God, the Lamb of God who takes away the sins of the world, doesn't even tell the man to take his bed and walk. Instead, all Yeshua has to say is—**Your sins are forgiven you**; I forgive you. There is such power in that forgiveness that the man was healed. There was a physical manifestation of a spiritual reality. This is powerful!

Psalms 107:20—**He sent His Word** (what is the Word? The Word became flesh and dwelt among us. And what happened?) **and healed them, and delivered them from their destructions**. He healed them. This is the point of the Word. Look also at Revelation 19:13—**His name is the Word of God**.

I want you to understand why I am honing in on this verse—**by His stripes we are healed (Isaiah 53:5)**. There are far too many Evangelical Christians that subscribe to secessionism. The definition of secessionism is that all the gifts of the Spirit such as prophecy and healing are not for today. They believe these things were only for the first century. They believe it was for the apostolic age pertaining to the Apostles. The LORD needed to establish His Church, so these things were allowed to take place.

I have to tell you something: if by His stripes we are healed, I can no sooner say that the healings are not for today than I could say Yeshua is not for today because it's who He is. Think about what God said to the Israelites as recorded in Exodus 15:26; He introduces Himself as—**I am the LORD who heals you**. He is the same yesterday, today, and forever. He is immense power, immense compassion, and immense forgiveness. He is the LORD who heals you. He tells the Israelites, as recorded in the Torah, He is going to take away sickness from them.

This is not to say that everybody you see facing tribulation or sickness is a person that hasn't been forgiven. That would be foolish. Look at Paul's life. He would be super unforgiven based on the events that happened in his life. He was shipwrecked, stoned, beaten with rods to the full measure (39 stripes), and he was given a thorn in his flesh. This thorn was a demon that was sent to buffet him.

So, I say this with a little bit of wisdom. The reality for us is we understand what forgiveness of sins is. That is my concern for us. We need to understand the power of Yeshua in that there is healing with Him.

When I was a young man, I was with a couple of hundred kids who were worshipping the LORD with all their heart, soul, and strength. All I was doing was repenting. As I did this, I could immediately feel healing. I could feel the Holy Spirit come over me and bring healing because I was forgiven. I got up from there knowing I was forgiven because I was supernaturally healed. That's the power of God. You can't tell me the gift of healing is not for today because His power is for today.

You need to believe this because frankly, I don't want to be around you unless you have that kind of faith. You don't benefit yourself, and you don't benefit those around you if you don't have that kind of faith. You want to surround yourself with people that believe. These are the people that can go to the Red Sea and stand there while everybody is saying there's no way to get across. You, however, say, "Yes there is. We serve the God of Israel. Look at what He's done for us thus far. Remember how Peter got out of the boat and walked on water?" These are the people I want to surround myself with. These are

people of real faith. And believe me, when you're surrounded by people like this, things happen. It is powerful!

Let me close with this. Matthew 9:27-29—**When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!"** <sup>28</sup> **And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?"** You can almost hear these men calling out, "Meshiach ben David! Meshiach ben David!"

You want to remember this question every time you go into prayer, and each time you bend the knee before the LORD. Do you believe He is even hearing the things you are saying? Or are you merely going through the motions? Yeshua asked them— **Do you believe that I am able to do this?** Their response— **They said to Him, "Yes, LORD."** They didn't just say, "Yes, yes, LORD." They're confessing to Yeshua, "You have the power. I know you can do this." How did Yeshua respond? <sup>29</sup> **Then He touched their eyes, saying, "According to your faith let it be to you (Matthew 9:29).** This is one of the scariest statements in the whole of Scripture—**According to your faith let it be to you."**

If you struggle with your faith when life is easy, peaceful, and you live in nice warm homes with all the luxuries, I am scared to death for you. Understand—**According to your faith let it be to you."**

This is the measuring used for the forgiveness of sins. Do you think that your sins are going to be forgiven if you go to Yeshua, but you don't believe He is the King and the very One who can save you?

Absolutely not! He is the only way— **I am the way, the truth, and the life (John 14:6).** And—**According to your faith let it be to you (Matthew 9:29).**

Remember what Yeshua said in Matthew 17:20—**if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.** These are not just stories! This is an interactive story you can play a part of, and I share it with you to build your faith because I want to be around Titans of the faith where there is massive healing taking place. I want to be around Titans of the faith where there is forgiveness of sins happening, and the dead are raised.

These things were not just in the first century, but this is literally happening now where the deaf hear, and the blind see.

Amen?