

Messiah Son of Joseph Part 5: By His Stripes We Are Healed; Death and Resurrection in Isaiah 53. (Presented on 9/9/2017)

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=N_yTf784bWI&feature=youtu.be

***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.**

We are going to continue in our series the Mashiach ben Yosef. If you remember from last week, we began to dig into what is probably the most predominant and prolific passage in all of Scripture regarding the suffering servant. That Scripture is found in Isaiah 53. Today we are going to finish this passage and continue to extrapolate the reality of whom Mashiach ben Yosef is, why He did what He did, and the impact He had.

I am going to start out by going back to the verse we left off with last week which is Isaiah 53:5—**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.** We covered this verse last week, but before I got off the podium, I realized that I had not dedicated enough time to this verse considering the magnitude of this topic. So today we are going to need to circle back for a little bit to reevaluate this passage.

The reality is, as I mentioned last week, healing is for today. That's not just the concept of spiritual healing where we preach Christ and Him crucified, and as a result, there is healing and forgiveness of sins. We cannot compartmentalize this gospel and say that it is only going to affect us in our heart so that we have a change of heart and change of mind, but we can't expect healing or physical manifestations to take place. The very thought of compartmentalizing the two is ludicrous when you boil it down. Where the gospel is preached, and people are receiving the Holy Spirit, trust me when I say this; things are going to happen. Amen?

So, I want to open up today by taking you to James 5:13-14—¹³ **Is anyone among you suffering?** What I like about this is that James is talking to his brothers, the men of Israel throughout the Diaspora, and he's commissioning them how to respond to certain events that take place. Again—¹³ **Is anyone among you suffering? Let him pray.** What you're going to see is that over and over again, when we are confronted with trials and with tribulations, we are directed to drop to the knees and pray. Continuing—**Is anyone cheerful? Let him sing Psalms. ¹⁴ Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the LORD.**

Now look at what it says as we continue in James 5:15—¹⁵ **And the prayer of faith will save the sick.** Notice it doesn't say the prayer of the discouraged. That's not what it says. It doesn't even say the prayer of the one who wants to make sure the other person feels encouraged and loved, and, therefore, they go ahead and formulate a prayer. That's not the prayer that is going to save the sick. Think about those words again—¹⁵ **And the prayer of faith will save the sick.** The prayer saved the sick.

This concept that we have no impact on the world or your fellow man is insane! It is completely unbiblical, but this is what the devil keeps peddling to us. He tells us that it doesn't matter what we do because the LORD's will is going to be done. The enemy whispers in your ear, "It doesn't matter either way. You can pray, or you cannot pray; either way, the LORD'S will is going to be done. Just go home and go about your merry way because it doesn't matter." If that is the case, then somebody needs to explain to me the book of Ezekiel 33:8—**When I [The LORD] say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand.**

Think about that! The result of you not going and preaching the gospel and warning him is that he dies in his sin. There is going to be no hope for him. That hinges on you so much so that his blood is going to be required of you at the end of the age. Do you understand what you do in this life makes a difference? You may walk away, but you have to answer for it later.

When we pray, it makes a difference. The man of faith can change the world. That's why James says this in 5:19-20—¹⁹ **Brethren, if anyone among you wanders from the truth, and someone turns him back,** ²⁰ **let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.** That is what you have done. Do you realize the power that we hold as believers? This is a real power, but the enemy is going to tell you, "No. What you do doesn't make a difference. You can't have access to the power; you don't have anything to do with anything."

James tells us the prayer of faith actually saves the sick. And as we continue, it is within this context—**the LORD will raise him up (James 5:15).** Where does the power come from? It comes from the Most High God. He is the One who speaks life, cleanness, and wholeness into people. Things happen when His Word goes forth from Him. It doesn't return to Him void.

Continuing in James 5:15—**And if he has committed sins, he will be forgiven.** Isn't that interesting! With healing, there is forgiveness of sins. We saw this last week in Matthew 9:2-5. Yeshua didn't say, "Be healed"; he didn't say, "Rise up and walk." He said—**Your sins are forgiven you.**

So this concept of the Gospel, in that we preach the forgiveness of sins, is not mutually exclusive from healing. Not at all. In fact, we see over and over again there's a connection.

Moving on to James 5:16—**Confess your trespasses to one another, and pray for one another.** This is what we are supposed to be doing. We have to intercede on behalf of one another. If we do that, there is power and transformation. Why do we do this? **That you may be healed (James 5:16).**

How many people need healing? If you do, surround yourself with people who pray. Surround yourself with prayer warriors. Talk to them and say, "Would you please pray for me?" That is the recognition of what we're reading right here—**The effective, fervent prayer of a righteous man avails much (James 5:16).** Notice it doesn't say, "Of an unclean man or a sinner." It doesn't say that. It says—**of a righteous man.**

Now we're getting deeper into the context. If you're one of those who is praying and you're not receiving any answers, ask yourself the question, "Am I have walking with God? Have I given Him my heart, and am I righteous according to His terms?"

Think about that. You have to ask yourself that question. It doesn't always mean that you're not a righteous man when your prayers are not answered. It may not be the will of God. That would be another answer, but you have to ask yourself that question.

We don't want to go there because that's too real. Now we are talking about, "Well, am I not saved? Here is your verse—**Work out your own salvation with fear and trembling (Philippians 2:12)**. Work it out. Start investigating it because there are going to be a lot of surprised people at the end of the age (Matthew 7:21-23)!

Moving on to James 5:17—**Elijah was a man with a nature like ours**. Think about this titan of the faith. What are the things that happened to Elijah? The dead were raised (1 Kings 17:22); he went through a river just like the children of Israel went through the Red Sea (2 Kings 2:8).

Think about the things that happened to Elijah. What does James do? He brings the things Elijah did down to our level and reminds us that Elijah was just like us in nature. Elijah was no different than us except for the fact—**he prayed earnestly (James 5:17-18)**. He labored in prayer. And this was not a twenty-second prayer while on his way to work. Elijah labored in prayer—**that it would not rain; and it did not rain on the land for three years and six months.**¹⁸ **And he prayed again, and the heaven gave rain, and the earth produced its fruit.**

Now, what's interesting about this is that we are not being given all the details. James is writing to his brothers who already know the context of the story. Elijah was laboring in prayer for rain; he then sent his servant to see if anything is happening; yet, nothing was happening. So he prays more and then sent his servant again. Still nothing. He does this six times without anything happening. Finally, the seventh time this prayer got an answer.

That is faith! And that is what it will take to tap into this "by His stripes we are healed." We need to pray like that. Do we intercede constantly on behalf of others? And when we have our own needs, how are we responding? This is how we have got to respond.

There is a story that we covered some time ago in the book of Isaiah between Hezekiah and the Rabshakeh. The Kingdom of Syria is coming up against Hezekiah and the tribe of Judah. The Kingdom of Syria is presenting this situation, "You will bow before us and submit to us. If you do that, we will bless you. You'll live; you'll be fine. So go ahead and do this."

So the Rabshakeh goes after them with this great intimidation. I want to read you just a portion of this story— **Then the Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence is this in which you trust? (Isaiah 36:4)**.

I want to explain something to you concerning this whole concept of understanding that healing is still available today. You better believe that as you start to pray the enemy is going to be whispering in your ear to destroy you and to call into question your faith, "What confidence is this in which a trust? Do you really think God hears you? He isn't responding. Let's look at the facts; you've been praying, and nothing happens. It's pointless; walk away. **What confidence is this in which you trust?"**

Continuing in Isaiah 36:5—**I say you speak of having plans and power for war, but they are mere words**. I can't tell you how many times that I have personally dealt with this. HaSatan has said, "Yeah, you can

pray, but you're just speaking into the air. Do you really think the God of the universe cares about you, and He is listening?"

If you submit to this type of rhetoric, not a word will fall upon His ears. The devil is working you over, and he's trying to work me over. Why? Because we're tapping into the power. We're tapping into—**by His stripes we are healed (Isaiah 53:5)**. So, we can't give into this nonsense; we can't give into this perversity that the devil keeps sewing into our hearts.

Continuing in Isaiah 36:5—**Now in whom do you trust, that you rebel against me?** Think about what he just said. The Rabshakeh is the very embodiment of HaSatan. And the rhetoric that we're reading about here is exactly what the devil throws at us. Remember the phrase we have been using throughout the series? The deeds of the fathers are a sign for the children.

Pay attention to the story because it's left to you as an example. It's showing you the war that we are in. This is a war that is unseen in the physical realm; this is in the spiritual realm. It is revealing spiritual concepts to us. The enemy comes to discourage us and to manipulate. And it's all about conquering and preventing us from receiving that power and healing. We can't cater to that.

Continuing in Isaiah 36:6—**Look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who trust in him.**

It is interesting what the Rabshakeh is doing. What does HaSatan do? He gets you to stop looking up. He instead gets you to look at the flesh. He gets you to look at the things that are going on around you. He gets you to focus on them.

What is interesting is—**Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1)**. If you're going to live in faith, you've got to be able to see the things that no one sees. For example, Peter getting out of the boat and walking on water. We can call that spiritual. We can call that seeing something that nobody else could have possibly seen or foresaw because logic would tell us that if he gets out of the boat, he's going down. That's what logic would tell you. That's what Satan would come and tell you, "Don't do that. Are you crazy? You know what's going to happen."

This is what HaSatan does. It's amazing because the Rabshakeh is doing this same thing. This is the tactic of the adversary.

Going on to Isaiah 36:7—**But if you say to me, 'We trust in the LORD our God.** Satan is premeditating with this statement. Don't you think that Satan knows that you're going to respond by saying this? When you respond by saying, "Trust in the LORD," don't think that Satan is just going to run off. You know what he's going to do? He's going to completely pervert and distort your reality. See how Satan does it as we continue in Isaiah 36:7—**is it not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar'?** Rabshakeh is perverting reality.

I've often talked to people who are struggling spiritually. They are struggling because they're living in the reality that Satan has painted for them instead of the reality—**by His stripes we are healed (Isaiah 53:5)**. They are living by what they can see which is one dimensional. That is where they are at. They

are discouraged because their prayers aren't being answered. Discouragement starts to set in, and the enemy gets more and more ground on them.

What is the whole goal of HaSatan? It is to destroy your faith. He wants to pick you apart and leave nothing. He does not want you to have faith so that you can tap the power of Yeshua. If he can defeat your faith, you're not living in victory.

Moving on to Isaiah 36:14-15—**Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to deliver you; ¹⁵ nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria." '**

You need to understand something. This is exactly what Satan does. How many times have you had people come and speak life into you, and immediately you walk away thinking, "They are just trying to make me feel better?" How many times do we do this? We say, "That was nice, or they are just giving me words of encouragement"? That is the devil coming in and telling you, "They are mere words." Satan is very good. And because of what he says, you reject those words of life that people are sewing into you.

People that come to us and express faith and lift us up are doing what Hezekiah did for Jerusalem. Look at what the verse says—**nor let Hezekiah make you trust in the LORD (Isaiah 36:15)**. So that's what today's sermon is about.

My job is to build into your faith. I want you to trust in the LORD. I do not want you to trust in the things that you see in this world. I want you to trust in the LORD because I know where deliverance comes from. I want a whole boatload of congregants who have faith because I know what happens with people who have faith; miracles happen. Bondages are broken, and there's total deliverance to people that are struggling with sin. Deliverance is literally in a snap of the finger. This is totally supernatural. It makes no sense. There is deliverance for people with addictions such as smoking, drug addictions, sex addictions, and pornography. Having people praying and interceding and having the Holy Spirit come upon them is powerful.

Don't give in to the fear and tactics that the enemy works against you. Don't give in to the manipulation. Instead—**According to your faith let it be to you (Matthew 9:29)**. Amen? Live in that world. You will be measured by your faith.

If we embrace this kind of faith that I'm talking about and we read about, we will be like all these righteous men that we read about in Scripture. Think about the miraculous things that were written about not just in the New Testament but throughout the entirety of the Old Testament. This is crazy stuff the world has never seen. Some examples are the earth opens its mouth and swallows Korah's camp (Numbers 16:32); Israel going across the parted Red Sea, and the enemy is drowned (Exodus 14); a bush was on fire, and it was not consumed (Exodus 3); and thundering and lightning from a mountain (Exodus 19:16).

You need to embrace the faith that they put in God. This is the faith of Abraham, Isaac, and Jacob. This is the faith of David and Solomon who we are told in Hebrews 11 subdued kingdoms through faith. It doesn't say through their own arm and through their own flesh; it says that they subdued kingdoms through faith. Others have even had their dead raised because of faith. And faith is the key to unlocking

that door—**by His stripes, we are healed (Isaiah 53:5)**. That is the key, and that's what's going to be attacked.

I want to take you to the Torah because we are given so many promises in Scripture, and it's time that we start believing them and claiming them. We need to believe in these promises. I want to take you there because we need to have some context.

In Deuteronomy 7:12—**Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers**. This is interesting! Because you follow Him and keep His commandments, He responds through mercy.

Now some people, especially in this post-modern culture that we're live in, would say, “That sounds very legalistic. That sounds like salvation by works. That just doesn't sound good.” Well, that's what the devil wants you to believe because he is after your faith. He wants to destroy you; he does not want you to have access to the King or the King's power. That is exactly what he wants.

The reality is that it is the exact opposite. When it says that I am going to go and keep His promises, this is about a relationship. This is about heart. Any question about that can be resolved by going to Deuteronomy 5:29—**Oh, that they had such a heart in them that they would fear Me and always keep all My commandments**. It is a heart issue. **Now by this we know that we know Him, if we keep His commandments (1 John 2:3)**. And—**The LORD is near to those who have a broken heart, and saves such as have a contrite spirit (Psalms 34:18)**.

This is all about relationship, and that relationship, that faith, and that power are under attack. And the enemy is wreaking havoc on people. Look at Psalms 119:2—**Blessed are those who keep His testimonies, who seek Him with the whole heart!** The person is keeping His commandments, and then the verse goes on and talks about the fact that they're the ones who have the heart for God.

Look at what the LORD specifies in Deuteronomy 8:2—**And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not**. He took them through tribulation because He wanted to know what was in their heart.

Isn't that interesting! What was He looking for? He was looking to see whether or not they would keep His commandments. He will test us to know what is in our heart. At the end of the day, He wants to know if you are willing to follow Him through trials or tribulation. Are you willing to walk with Him and hear His voice? If you refuse to hear Him, He will not hear you. This comes directly out of the Bible.

Returning to Deuteronomy 7:12—**because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers**. It says, “**He swore**.” If you do what I say, I promise I will bring mercy to pass. I will fulfill the covenant.

Let's skip down a few verses to Deuteronomy 7:15—**And the LORD will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay them on all those who hate you**. It's a promise.

Now, I discussed this last week in that we need to make a distinction. There are absolutely times that we will see Christians suffer, and they will be killed for the faith. We should be able to make the distinction regarding whether they are facing the wrath of God or the wrath of HaSatan? You should be able to make that distinction. There are times when men with the same character as Job are suffering greatly. There are times we have men like Paul who are afflicted by a demon, yet I will remind you that even though Paul was being afflicted, people were getting healed through his prayers. The power went out. Amazing!

I want to show you how this works on a practical level because most people will say, "Well, Daniel, all of us are sinners." Yes. Absolutely. But I want to show you how this plays out in real life. I want to take you to the book of Nehemiah where we find one of the most powerful prayers of repentance. Understanding the backdrop is critical. Israel sinned, and God separated them from Himself. He brought in the Babylonians, had them destroy the city, and they carried the Israelites into captivity. You want to talk about utter desolation and destruction! There were so many people who fell in battle; it was a bloodbath. It was horrifying.

That's the backdrop. Listen to what Nehemiah says in 1:5-9—⁹ **And I said: "I pray, LORD God of heaven, O great and awesome God, You who keep Your covenant and mercy with those who love You and observe Your commandments.** Notice that he doesn't begin his prayer said, "LORD, why did you do this to me? This is your fault." This is not how he begins this prayer. He begins the prayer by reminding God of His promises. This is amazing!

He continues and says—⁶ **please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night.** He doesn't pray two minutes or five minutes; he lives in prayer. He is like Elijah in that he labors—**for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned.** Amazing!

This is a structure we want to tap—**by His stripes we are healed (Isaiah 53:5).** If we want to tap that power and experience forgiveness, this prayer is the form.

Nehemiah comes before the LORD humbly. He reminds the LORD of how compassionate He is. He reminds the LORD of His promises, and he confesses the sins. Remember—**If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).** There is a methodology being beautifully laid out here.

Continuing in Nehemiah 1:7-9—⁷ **We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses.** ⁸ **Remember, I pray, the word [He is reminding God of His promises] that You commanded Your servant, Moses, saying, 'If you are unfaithful, I will scatter you among the nations, ⁹ but if you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, yet I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.'**

No matter how far you have gone in this life, no matter what you've done, you can be redeemed. There is redemption for us if we humble our hearts and turn back to God. Do you want to be restored? Do you want to be healed? Then you've got to turn back to God. Do you have addictions that you're facing,

that you're not telling anybody about? Turn back to God. You can be restored; you can be set free.

You have access to this power; God will not deny Himself. If you follow the model of this prayer, expect power to overcome whatever you're facing.

2 Chronicles 7:14—if My people who are called by My name will humble themselves, [This is the declaration for this country] and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

So there we have that same pattern: we see the forgiveness of sins and what? Healing. They're not mutually exclusive terms. These concepts are interconnected. Where there is forgiveness of sins, there is supernatural power. This is spiritual, supernatural power! And, yes, it can manifest itself in the physical realm. How often do we look at all these spiritual things that we see the LORD doing, but it manifested itself in the spiritual realm? We see this over and over again.

You know this is the promise for us today. We have this available to us. The question is, do we want it? More and that, do we believe this is possible. I'm going to tell you that it's a matter of life and death. What we are talking about here with these promises and this reality—by His stripes we are healed (Isaiah 53:5)—is a matter of life and death.

Going back to the book of Isaiah 53:6—All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all. What I love about this is here we are in this suffering servant passage, and the prophet identifies the problem. The problem is us. The problem is sin. But here's the good news, he doesn't just identify the problem. He also gives the solution—and the LORD has laid on Him the iniquity of us all.

Understand what this concept is; it is substitutionary atonement. Do you know what the priest would do on Yom Kippur? This is absolutely amazing! The Kohen Gadol, High Priest, would come out and lay his hands on the head of the goat that was for the atonement of Israel. He would lay his hands on the head of the goat, and he would confess all the sins of Israel. By doing that he put the sins on the head of the goat. The goat bore all of it, and then he was sent out.

This one mentioned in Isaiah 54:6 is the servants of the LORD. This is the arm of the LORD. This is what happens; the hands are placed on the head, and all of our sins, every single one, are placed on him. He bore it all.

Isaiah 53:7—He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter. When you think about lambs, they are very compliant animals. Try pushing around a tiger or lion. That is not going to go well for you. Lambs, however, are very compliant. If you have ever seen sheep being sheered, it is fascinating. The people lay them back, and they just lay there like they were meant to be sheered. It's really fascinating.

We find in 1 Peter 2:22-23 Yeshua being explained this way—²² Who committed no sin, nor was deceit found in His mouth; ²³ who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously. He was lamb-like.

When you see a lamb being sheared, and you see this razor shaving off all the hair, you will notice that the lamb does not bite. He is not nipping or freaking out. He is completely compliant. This was Yeshua. This is why He is being described this way. Yeshua would be compliant to all of this.

Continuing in Isaiah 53:7—**and as a sheep before its shearers is silent, so He opened not His mouth.** This is interesting because we see the correlation with Yeshua. As he was facing trial and being falsely accused by those who were going to lead Him to death like a lamb to slaughter, this is what we read in Matthew 26:61-63—⁶¹ **and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.' "** That is not what Yeshua said. They are twisting and perverting His words. ⁶² **And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?"** ⁶³ **But Jesus kept silent.** This is amazing!

Jumping to Matthew 27:12-14—¹² **And while He was being accused by the chief priests and elders, He answered nothing.** ¹³ **Then Pilate said to Him, "Do You not hear how many things they testify against You?"** ¹⁴ **But He answered him not one word, so that the governor marveled greatly.** This is very interesting because this would have been the time for Yeshua to profess His innocence because He was innocent. He was perfect. He didn't commit the sins, and yet—**He opened not His mouth (Isaiah 53:7).** This is exactly how Isaiah said it would come to pass. Yeshua perfectly fits the prophecy.

Isaiah 53:8—**He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.** This verse is talking about His death. Isaiah tells us that this Mashiach ben Yosef, this suffering servant, was to be put to death. There is a parallel prophecy in the book of Daniel. Yeshua was not put to death for Himself; He was put to death for the sins of the people.

Continuing in Isaiah 53:9—**And they made His grave with the wicked, but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.** What is he talking about when he says—**made His grave with the wicked, but with the rich at His death?** Read the Gospel of Matthew 27:38. When Yeshua hung on the cross, He wasn't alone. He was with wicked men because He was hung between two criminals. His grave was made with the wicked

But then, alternately—**with the rich at His death.** What happened when Yeshua died? Joseph of Arimathea asked Pilate for the body of Yeshua and was given the body. It is interesting that Matthew records something very important about this Joseph of Arimathea; he was wealthy. He was a rich man. And guess what? He owned a tomb, and he laid Yeshua's body in that tomb. So thus—**they made His grave with the wicked, but with the rich at His death (Isaiah 53:9)**—because He was laid in Joseph of Arimathea's tomb.

Continuing in Isaiah 53:10—**Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin.** The word for sin in the Hebrew is אָשָׁם, *'asham*, which means guilt offering (trespass). This offering is typically offered for trespasses. But I want to open your eyes up to something in regard to אָשָׁם, *'asham*, because it reveals something about Yeshua. In Leviticus 7:1 it gives the construction of how you're to carry out the אָשָׁם, *'asham*, offering, and this is what it says—**Likewise, this is the law of the trespass offering (it is most holy).**

Isn't that fascinating! It says **most holy**. In the Hebrew, it says אֲדָשִׁים, *qodesh*, אֲדָשִׁים, *qāḏāšîm*. Where have we heard that term used before? The *qodesh haqāḏāšîm* means the Holy of Holies. That is the

phrase that is reserved for the Holy of Holies. The phrase *qāḏāšîm* is the phrase that is reserved for the altar where the animal's blood was shed and where they were burnt, but *qodesh qāḏāšîm* was reserved for the altar of incense. It was reserved for the *חַטָּאת*, *chatta'ath* (sin offering) and the *מִנְחָה*, *minchah* (grain offering). All of this holiness and righteousness for the mercy seat. The way the mercy seat is described is *qodesh haqāḏāšîm*.

That's how the Mercy Seat is described. Now the prophet says Yeshua, this servant, is *qodesh qāḏāšîm*. He is most holy. Everyone knew that He made Him who knew no sin to be sin for us. He was perfect. He is most holy.

It's fascinating because as Yeshua enters the time of His ministry, He is walking around when the demons spot Him, and they fall before Him. What do they say? We know who You are. You're the Holy One of God.

Think about what Isaiah saw—**Holy, Holy, Holy, is the LORD of hosts (Isaiah 6:3)**. And we learn in John 12 that Isaiah was actually looking at Yeshua when he said this. Amazing! It is very important regarding this suffering servant and who He was. He was Most Holy.

Moving to the last half of Isaiah 53:10—**He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand**. Fascinating! We just got done talking about this one who doesn't die for himself; he dies for the sins of others. Now, however, Isaiah tells us that—**He shall see His seed, He shall prolong His days**.

What is he talking about there? What is he describing? He is talking about the resurrection. So when we read Isaiah 53 only in the context of His death, we are incorrect. This talks about His resurrection. This is a passage that states that He is going to rise from the dead; he is going to—**prolong His days**. Yes, He will die, but He will live again. And that's the gospel; that's the full story.

In Acts 2:27, we find that Peter picks up on this when he directly quotes Psalms 16:10—**For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption**. Of course, this is David speaking in the Psalms. David saw the same thing that Isaiah saw when he called it the '*asham* (The Most Holy). And David said that He is the Holy One of God.

You will not allow Your Holy One to see corruption. Peter goes on to explain that this is referring to Yeshua in that He would be resurrected. He was resurrected on the third day; He never saw corruption.

Amos 9:11—**On that day I will raise up The tabernacle of David, which has fallen, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old**. This is all about Yeshua. It is about His death and resurrection. He is the Tabernacle of David; He has been resurrected. But the last verse is interesting—**and rebuild it as in the days of old**. That statement is a whole other series that we will not get into at this time.

Yeshua said something interesting in John 17:5—**Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was**. Even before the world was created, Yeshua was in glory. And here the prophet talks about—**and rebuild it as in the days of old**. Guess what? That glory Yeshua had before the world began, He's got it now! Again, tap the power. Know the power that we have available to us.

I put this Talmudic quote in this teaching because here we find that even the rabbi saw Amos 9:11 as Messianic—Rabbi Nahman said to Rabbi Isaac, “Have you heard when the son of the fallen one will come?” He said to him, “Who is the son of the fallen one?” He said to him, “It is the Messiah.” “Do you call the Messiah the son of the fallen one?” He said to him, “Yes for it is written, ‘On that day I will raise up the tabernacle of David, the fallen one’” (Babylonian Talmud, Sanhedrin 97a). Amos 9:11 is absolutely a messianic passage. It is all about the Messiah.

Finishing up our Isaiah prophecy in 53:11—**He shall see the labor of His soul.** Again, this is talking about the resurrection. We are on the resurrection side of things now. He will see the fruit of His sacrifice. He is coming quickly with His reward.

So, he's going to labor—**He shall see the labor of His soul, and be satisfied. By His knowledge, My righteous Servant shall justify many, for He shall bear their iniquities.** The words "My righteous Servant" in the Hebrew are *tsaddiyq av'di*. It means that He is totally righteous.

So that's where the power is. It is in forgiveness. That is where our hope is. No matter what you have done, if you follow the promises, if you remind God of the promises, you go back and call upon His name, you pray, you seek His face, and you turn from your wicked ways, watch out! Watch out because you're going to enter into a spiritual realm that is going to be unbelievable. What man does not see you will experience.

Isaiah 53:12—**Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many and made intercession for the transgressors.**