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SID: I'm going to take you back 2,000 years in time to capture the great debate between Jews who believed in Jesus as Messiah and Jews who did not. I've selected the best orthodox Jewish rabbi challenging the best Messianic Jewish scholar in the country. Wait until you eavesdrop on this fiery, amazing family feud.

*Is there a supernatural dimension, a world beyond the one we know? Is there life after death? Do angels exist? Can our dreams contain messages from Heaven? Can we tap into ancient secrets of the supernatural? Are healing miracles real? Sid Roth has spent over 35 years researching the strange world of the supernatural. Join Sid for this edition of **It's Supernatural**.*

SID: Hello. Sid Roth here. Welcome to my world where it's naturally supernatural. Many of you know I relocated to Charlotte, North Carolina, and I have a cousin that is Jewish and doesn't believe that Jesus is the Messiah. And she said, "Sid, there's a great debate in town. A Christian minister is debating a conservative rabbi on the view of Jesus." And I thought, boy, that would be wonderful to go there, and I went there. And some of the first words out of the conservative rabbi's mouth shocked me. This is what he said: "I do not believe the Book of Genesis was from God." So I'm thinking, if the foundation of Torah he doesn't believe it, how could he be a conservative rabbi? Then the Christian minister, he was even worse. He starts with a joke. He says, "Look, the way we'll know for sure whether Jesus is the Jewish Messiah or not is when he returns. If it turns out to be Jesus then every Jew will believe in him and then we'll live happily ever after." I didn't say, I thought to myself, no, what happens if a Jewish person dies before the Messiah returns? So I thought it was a miserable representative for the traditional Jewish community, a miserable representative for the Christian community. And so I found out about an orthodox rabbi. His name is Rabbi Shmuley Boteach. You may be familiar with him on the Learning Channel, "Shalom in the Home," and he was Michael Jackson's confidante and made all the news. He's known as America's rabbi. And he wrote a book called "The Kosher Jesus" in which he almost got it right. He says, "We Jews should embrace Jesus as one of us." But he misses the fact that Jesus is the Messiah. He misses the fact he's the son of God. He misses the resurrection. He misses, frankly, everything as far as I'm concerned. So I said, what a good representative of the traditional Jewish community, and let's get a just as equally good representative from the Jewish believing-in-Jesus community. So I asked my good friend, Dr. Michael Brown. Mike, you read, write or speak at least a dozen Semitic languages. You've studied at New York University. You have your Ph.D. in these languages, because he wanted to know for sure for himself. That's why he did this. And I wanted to do the debate. Because we had a debate, we had a number of Jewish people that didn't know the Messiah, a number of Christians at this debate. And I want to do an excerpt. Because I asked the rabbi, Rabbi, tell me why the Talmud or the Oral Law is from God, and this was his response.

RABBI BOTEACH: It's very easy to prove that the oral tradition was given to Moses at Sinai. I'll just use a single proof. The Bible says that on the Feast of Tabernacles, in Hebrew we call it Sukkoth, you have to take a *pri etz ha dar*, you have to take a choice fruit and you have to take other things that go from the ground, and you have to wave it. This is where the tradition of the lulab, the tradition of the palm comes from, which survives in Christianity today on Palm Sunday, etc. When Jesus is welcomed they said, "Hosanna." Hosanna is part of this tradition of

taking the lulav. Now listen to what it says, it says, "You have to take a choice fruit." So imagine Moses comes down. Let's say Micah is right. The Torah doesn't say anything about an oral interpretation of the Law. So Moses comes down from Sinai and he says, "Hey, I was just talking to God and He said, 'On Tabernacle you have to take a choice fruit.' And the Jews look at him and say, 'Which fruit?' And Moses says, 'I don't know. He didn't say. It's an oral tradition.'" Now imagine what this synagogue would have looked that Sunday. It would have looked like farmers market. One guy hears "choice fruit". That to him is a cluster of grapes. He's waving grapes. The next guy says, "I like pomegranate." Then the guy walks in with his kids holding a giant watermelon trying to wave it. But interestingly, you will see that all Jews use a citron, called an etrog in Hebrew, as that choice fruit, because it was interpreted as soon as it was given. Otherwise, the whole Torah is mumbo-jumbo. It makes absolutely no sense.

SID: Okay. But the question was, where in Torah does it say it's an oral law?

RABBI BOTEACH: It says in the Book of Deuteronomy that, "You must listen to all of the sages who instruct you in that day."

SID: Well you could see that was quite a hot debate. Now Dr. Michael Brown, tell me where in Torah it says that the Oral Law or the Talmud we Jews must follow?

RABBI BROWN: It doesn't exist. Everything in Torah, the authority is God speaking to Moses, Moses writing things down and the people of Israel are told to keep what is written in the book. According to what is written, God made the covenant.

SID: Okay. It doesn't say it. But did the Oral Law, as the rabbi says, come from God?

RABBI BROWN: No, certainly not. This is human tradition. It may be beautiful. There are many beautiful traditions among the rabbis, but it does not have Divine authority. Otherwise God—

SID: When was it written?

RABBI BROWN: Well over the centuries different Jewish groups developed different traditions. Then ultimately the Jewish group that prevailed was the Pharisees. And then beginning in the time of Jesus, more and more traditions developed, some a few centuries before.

SID: So it didn't come from Moses.

RABBI BROWN: No. Moses would have been shocked to hear any of this. Moses would have said, "I never heard any of this. Where is this coming from?"

SID: What is the authority then of the rabbis over the Jewish people?

RABBI BROWN: Here's what happened. There were judges. There were community leaders just like we have a Supreme Court we have judges. Well the judges will function and make decisions. Ultimately that authority was taken by the rabbis, and the rabbis said, we're the

communal leaders. They meant well. We're the communal leaders. We're the shepherd. We will tell you how to live and what to do, and what not to do. And over a period of time that got mingled together with the Word of God, and now we're told you can't even understand the Word of God without the rabbis explaining it to you because they are the keepers of the tradition. It is simply human tradition that has been passed on. But here's the problem. When human tradition goes against the Word of God, we have to follow the Word of God.

SID: Well you know, a famous rabbi said, if a blind man leads another blind man, won't they both fall into a ditch? Come on back. Don't fall into a ditch.

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*We'll be right back to **It's Supernatural**.*

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*We now return to **It's Supernatural**.*

SID: Hello. Sid Roth here with Dr. Michael Brown. And I have to tell you, that debate was so stimulating. I mean, I'm still thinking of some of the things that were said by either side. I had some Jewish cousins of mine that are not believers in the Messiah, they loved this debate. But the Spirit of God came on me at the end of the debate, and I want you to see what happened. My father who was an orthodox Jew was very ashamed of the fact that I was a believer in Jesus. And I had to count the cost, and I did count the cost. But one day my father said to me, "Tell me why your Jesus is the Messiah." I had been waiting a long time for him to say that to me. And I pulled out my Bible. I started reading from the 53rd Chapter of Isaiah. And the minute I started he said, "Stop. Show me the Bible you're reading from." So I gave him my King James Bible and he said, "A-ha! That doesn't count. That's a Christian Bible." So I said, "I will get a Jewish Bible because they're the same, but I'll get a Jewish Bible." So I went to my orthodox Jewish rabbi that Bar Mitzvahed me, and I said, "Rabbi, can I have a Tanakh." That's an approved Jewish Scriptures. And I said, "By the way, Rabbi, would you inscribe something in it for me." He did. So I went back to my father and I said, "Dad, I have a Tanakh from our rabbi. I would like to read to you what I read to my orthodox Jewish father from the 53rd Chapter of Isaiah, written 800 or more years before Jesus came to Earth. This is what I read for him. And I'll start just a little bit before the 53rd chapter so you'll get it in context. "Behold my servant shall prosper. He shall be exalted and lifted up, and shall be very high. According as many were appalled at thee so marred was his visage," or his appearance, "unlike that of man and his form unlike that of the sons of man. So shall he startle many nations. Kings shall shut their mouths because of him. For that which had not been told them shall they see and that which they had not heard shall they perceive. What is it that they weren't told them? What is it that they didn't even perceive?" This is Isaiah 53. "Who would believe our report, the prophet's report? Who's going to believe what the prophets are saying. To whom has the arm of the Lord been revealed? That's part of God. Who is the arm of the Lord revealed? For he shot up right forth as a sapling and as a root out of dry ground," alluding to his miraculous birth. "He'll have no form nor commonness that we Jewish people should even look upon on nor beauty that we should even delight in him. He's going to be

despised and forsaken of man, a man of pain and acquainted with disease." This might surprise you because in the Hebrew this is actually a very good translation. "And is one from whom men hide their face he was despised and we Jewish people esteemed him not. Surely our diseases he did bear and our pains he carried. Whereas we did esteem him smitten of God, but he was actually wounded because of our transgressions. He was actually crushed because of our inequities, the chastisement of our welfare was upon him. And with his stripes we were healed. All we like sheep went astray. We turned everyone to our own ways and the Lord has made to light on him the iniquity of us all. He was oppressed though he humbled himself and opened not his mouth as a lamb that is led to the slaughter and as a sheep that before her shearing is done, yea he opened not his mouth. By oppression in judgment he was taken away and with his generation who did reason. For he was cut off out of the land of the living," and here's the answer, "for the transgressions of my people to whom the stroke was really to." And my father said, "Stop! You're reading about Jesus." So when anyone says to me that this is not Jesus you can't say that to me any more. Because if my orthodox Jewish father, who the last thing in the world wanted to believe was Jesus was the Messiah, says that Isaiah 53 was talking about Jesus, that's good enough for me. But then he said, "Stop. I don't want to hear any more." And a few years later he was dying in the hospital. And something happened to me that happened to me only once in my life. When I was a Jew lost in the new age, an encounter with evil, not wanting to even live, wanting to die, I never wanted to die. I couldn't even think about death. But life got too hard for me. And everyone has their point, and I reached my point, and I said, "I give up." But my Christian friends said, "If you'll pray to God in the name of the Jewish Messiah, Jesus, he'll set you free." And I did. And when I woke up the next morning, I went to bed not wanting to live. Life was too hard. I don't know if any of you can relate to that. Life was just too hard for me. I reached my point. But when I woke up my room was filled with the presence of the Shekinah Glory of God, the same Glory of God that rose Messiah, Yeshua, from the dead. And I knew, I had an internal knowing that Yeshua was the Messiah. Then a few years later I felt the Shekinah Glory again. For seven days and seven nights, I didn't know why, wherever I went the presence of God was on me, all around me. It was the most wonderful experience I ever had in my life. I've been on drugs. I've never been an alcoholic. I can't compare what that is like, but I know that that's nothing compared to the Shekinah Glory of the Living God. And I didn't know why that was happening. And then I got the phone call from the hospital: Your father is dying. And when I went, I can tell you before God and man, I didn't say anything convincing to my father. But I carried the presence of God into the intensive care room and when I walked in my sister was there, who was a Jewish believer in the Messiah, who lives in Israel now. And we said, "Dad, Mom said Heaven must be a wonderful place. She knew the Messiah. Would you like to know the Messiah, too?" My father lost his voice. His whole body was dying and shutting down. But he said with an audible voice, "Yes." I tell you the reason he said yes was not my persuasiveness. I tell the reason he said yes, because the Shekinah Glory of the Living God came upon him.

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We'll be right back to It's Supernatural.

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*We now return to **It's Supernatural**.*

SID: Hello. Sid Roth here with Dr. Michael Brown. And this debate was so powerful. We had some 40 Jewish people. At least half of these Jewish people did not know the Messiah. And Mike, you may not know this, but a man came up to me after the debate who was a Jewish man that received the Lord. And you know what the first words out of his mouth were? "Would you pray for me. I'm sick."

RABBI BROWN: Really.

SID: He asked me to pray for him. It was such a powerful presentation and fair from both sides, as far as I'm concerned. Tell me about animal sacrifice. Since the Temple has been destroyed we cannot have animal sacrifice because it's clear in Leviticus it's got to be in the Temple. So what do we Jewish people do and why do we need animal sacrifice?

RABBI BROWN: Well Jewish tradition would say animal sacrifice is important, but repentance is the most important. And then you can do charity and you can pray, and even suffer from your own sins, so that there are "other means of atonement". Yes, repentance is very important. We preach that. We believe that Jesus was a great repentance preacher. But you cannot get away from the fact that the very foundation of the atonement system as laid out by God in Scripture is based on blood, based on animal sacrifice, based on substitution, life for life, the innocent in place of the guilty.

SID: But we Jews don't believe in human sacrifice. That's what they say.

RABBI BROWN: It's not a matter of human sacrifice. Let's look at this verse, Leviticus 16. Let anyone read it, any Jewish person read Leviticus 16. That is where God lays out in detail the rules for the Day of Atonement. "Take out blood sacrifices" and there's no chapter. The whole chapter goes away. And then the sacrifice that carries the sins of the people into the wilderness, take the sacrifices away. There is no atonement. There is no cleansing. There is no transformation on that day. We must have the blood. Human sacrifice would be Abraham sacrificing his son Isaac. Human sacrifice would be kidnapping some village girl and laying her on an altar, and pulling her heart out, and sacrificing her to a god. That's human sacrifice. But a righteous person saying, "The punishment that should come on them, I'll take it. I don't deserve it. So I'm going to take the punishment. I'll be the ransom to let them go free," our minds can wrap around that. We can understand that. Like a father saying, don't take the kids, take me instead. Jesus lays down his life on our behalf. And here's what fascinating, and I talk about this in debates, Sid. Isaiah 53, it says that, "The servant of the Lord will make himself an asham." An asham is a guilt offering.

SID: That's powerful.

RABBI BROWN: And if the rabbi said, "That's not the Messiah, it's Israel," then you're saying Israel functions as a guilt offering. It's the same thing. The problem is Israel sins and everybody sins. And because we sin, we don't have the power to take the place of everyone else. We're

guilty, too. You need a perfectly righteous one. And the perfectly righteous Messiah says, "I have come to give my life as a ransom for the world." And that's how powerful his righteousness is. That's how powerful his blood is. That when he dies for us and we say to God, "I'm sorry for my sins, forgive me, wash me clean," God now can righteously say, "The price is paid, the penalty is satisfied. You can go free."

SID: Okay. I'm very curious to find out what the traditional Jewish view is when someone dies. Let's go to Rabbi Boteach. When a Jew dies, what happens to him?

RABBI BOTEACH: Their soul can go to this place of Gehinna for up to 12 months, which is why we say the Mourner's Prayer, the Kaddish, for 11 months. If we did it for 12, we'd say, wow, that was the worst person ever. If you do it for 11 you're showing it has some redeeming graces. The vast majority go into this place called Heaven until such time as the resurrection of the dead will bring their soul into a body where we will live eternally in a perfected state here on this earth.

SID: And what happens to a non-Jew that dies?

RABBI BOTEACH: A non-Jew who lives a righteous life goes to the same place as Jews. And the Jews have always believed that well before any kind of interfaith dialogue began. You do not have to be a Jew to be saved. We do not claim an exclusivity or copyright on truth. We believe that all are God's children.

SID: Dr. Brown, what is wrong with the traditional Jewish view of life after death?

RABBI BROWN: There are a few things wrong. First, it doesn't recognize eternal realities. Daniel 12:2 says that, "Many who sleep in the dust of the earth will rise, some to everlasting life, some to everlasting shame and contempt." The results one way or another are eternal and irreversible. And that's the other problem. The traditional Jewish view says that the worst a person will suffer is 12 months because no one is that bad, then 11 months, and then after 11 months then they go up. So they go down, as the Talmud said, and then they go up. It would be wonderful, Sid, if that was true.

SID: So even Haman and Hitler only had 11, 12 months of suffering and then they made it to Heaven?

RABBI BROWN: And even if it was five years or 10 years, you know, whatever it is, if I know there's a period of time after which I still get in, it can always change in the future. No. Once we die the door is shut. It's appointed to human beings after this the Judgment. Our fate is sealed when we breathe our last, and we're either right with God now and we'll go to be with Him forever and ever. Yeah, there's a final resurrection and these other nuances. But ultimately, fate is sealed. We go to be with Him forever or we're cut off from his presence, destroyed and it's over forever.

SID: So there's another case where the rabbi's teaching is in contradiction to the Bible. The Bible says, in Daniel 12, "Those that are buried in the dust, some shall rise to everlasting life." Some to

everlasting, not 11 or 12 months, everlasting condemnation. Those that are written in the Book of Life, they're the ones that rise to everlasting life. Those whose sins are atoned for and have the true Yom Kippur lamb, the true sacrifice, the Messiah, the Israel, if he's not the Messiah, then we are lost in our sins, and the soul that sinneth shall be separated eternally from God. Make Jesus your Messiah and Lord. Repent your sins. Do it now. You do not know when your end will come.

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SID: Next week on *It's Supernatural*. Can supernatural sound and music catapult you into heavenly realms where all things are possible? My guest has hit this zone. Next on *It's Supernatural*.

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