

*Hello. Sid Roth here. Welcome to my world where it's naturally supernatural. I am ready to give you right on this show 100% proof Jesus is the Jewish messiah and therefore, the messiah of the whole earth. Be right back.*

*Sid Roth has spent over 40 years researching the strange world of the supernatural. Join Sid for this edition of **It's Supernatural!***

**SID:** I was so surprised when I listened to a music video from a cantor in a Jewish synagogue that was a Christian song. I didn't think they'd put a Christian song there, but then it gets even better. This song, you're probably familiar with it. It's called Prepare Me to be a Sanctuary. Now, if you look up the word sanctuary in the Webster's Dictionary, do you know one of the first descriptions is the Holy of Holies. In the temple, the Holy of Holies was where God himself dwells. So the song is saying, "Lord, prepare me to be a sanctuary or a Holy of Holies, pure and holy, tried and true, and with thanksgiving, I'll be a living sanctuary. I'll be a living Holy of Holies where God himself is going to dwell all for you." Let's roll that.

**SID:** (singing)

**SID:** So that song begs a question for the Jewish people in that conservative synagogue and for everyone that is watching right now, Jew or gentile. How do we become pure and holy? Well the Torah, the Book of Deuteronomy tells us how. In the 18th chapter, Verse 15, 18, and 19, it says, "The Lord your God will raise up for you a prophet from the midst of your brethren like me." This is Moses speaking to my Jewish people. So it'll be a prophet like Moses. "And to him, you shall listen. I will raise up for them a prophet from among their brethren like you and will put my words ..." I want you to catch this now, "Put my words in his mouth." In other words, inside of his sanctuary, inside of the Holy of Holies. His body is like the sanctuary to house the voice of God.

**SID:** Now, if it's going to house the voice of God, that means the Jewish people in that synagogue were singing a song to God to prepare them to have the word of God or God himself inside of them. This one that is going to come will obviously be greater than Moses. Moses couldn't do this. It had to be someone coming. "This one who shall come shall speak to them all that I command him," and then there's quite a consequence if you don't follow what he says. "Whoever will not harken to my words which he shall speak in my name, I," this is God speaking, "I myself will require it of him." That's pretty serious.

**SID:** Now, the one that is to come that will be housed in our body which will be a Holy of Holies is the messiah and the perfect shadow of the messiah was the whole animal sacrifice system in the temple. They would take an unblemished lamb and he would die for the sins on Yom Kippur. We call it substitution. In other words, the animal dies for our sins each year. Now, Genesis 22:8, Abraham was going to sacrifice Isaac and Abraham said, and he's speaking to Isaac, "God will provide for himself the lamb for a burnt offering." In other words, God's going to supernaturally prepare this lamb for this substitution, but this one will be greater than Moses to be our sacrificial substitution for sin to last eternity. God calls us to be holy as He is holy, and He not only calls us to walk in holiness and the only way we're going to do that is if God himself is inside of us in our

Holy of Holies, in our body, and He's going to equip us to a wonderful gift to have the supernatural ability to walk out what He tells us to do.

**SID:** But we can't do it with what is known as the Old Covenant. Why can't we? The temple was destroyed in 70 AD, but have no fear. God didn't leave us without a way, a path to be holy. He says in the prophet Jeremiah that there is a new, N-E-W, covenant coming and in fact, He compares it to the old. This is in Jeremiah 31:31-34. "'The day is coming,' says the Lord, 'when I will make a new covenant with the people of Israel and Judah. This covenant will not be like the one I made with their ancestors when I took them by the hand and brought them out of the land of Egypt. They broke that covenant though I love them as a husband loves his wife,' says the Lord."

**SID:** "'But this is the new covenant I will make with the people of Israel after those days,' says the Lord. 'Number one, I'm going to put my instructions or my words deep within them in that living sanctuary, the Holy of Holies, their body. That's number one and I will even write them on their hearts inside their Holy of Holies. Number two, they will not need to teach their neighbors nor will they need to teach their relatives, saying "You should know the Lord," for everyone will know me.'" Now, here has to be a starting point for everyone to know him and that starting point is when the word of God or God himself is living inside of you. Then the third, if that would have been enough as we say at Pesach or Passover, but the third benefit according to Jeremiah is, "I will forgive their wickedness and I will never again remember their sins."

**SID:** Well we had to have Yom Kippur every year, but God says there's coming a sacrifice for the one greater than Moses or the messiah where He won't even look at our sins anymore. They won't just be covered. They will be obliterated. It's explained in the Book of Galatians, the third chapter, the 24th verse. "So the law was our tutor to bring us to messiah that we might be justified or acquitted of sin by faith." You see, justified is a legal term that means acquit. We're totally acquitted. We're free. We're declared not guilty in the courtroom of heaven. The word gospel means good news. The good news is God's love story of the restoration of the human race.

**SID:** You have to understand that my father was born in Poland, and this symbol of the greatest anti-Semitism to him was Christianity. So when I became a believer in the messiah, a public believer in the messiah, he couldn't put it together. It made no sense to him and he wouldn't let me explain to him, but one day, he said, "Okay. Show me why this Jesus is the messiah." I went to a prophecy by the Jewish prophet Isaiah and this is what I read. It's Isaiah 53:1 and I got as far as Verse 11.

**SID:** "Who would have believed our report?" In other words, who's going to believe the report of the prophet? This was Isaiah saying, "Who's going to believe this? For he, this one, shot upright forth as a sapling and as a root out of dry ground." In other words, it'd be a miraculous birth. "This one had no form nor comeliness that we should look upon him nor beauty that we should delight in him. He was despised, forsaken of men, a man of pains and acquainted with disease." Now, it's in the Hebrew. I realize in the Christian Bibles, it may not say that, but in the Hebrew, it actually says pains and diseases. In other words, not only would the sins come on this one, but all the pains and all the diseases of humanity. "And as one from whom men hide their face, he

was despised and we Jewish people esteemed him not. Surely, our diseases ..." It wasn't his. "Our diseases he did bear. Our pains he carried whereas we did esteem him stricken and smitten of God and inflicted.

**SID:** We thought God was punishing him, but he was wounded because of our transgressions, our sins. He was crushed because of our inequities and the chastisement or the punishment for our welfare went right on him and then the good news. "And with his stripes ..." When you have stripes, blood comes on the human body. So with his stripes, with his blood, with that substitute, with that sacrifice, we Jewish people—not, will be healed. We were healed. "All we like sheep do go astray. We turned every ..." This was written 800 years before the messiah came to earth in the prophet Isaiah. "All we like sheep did go astray. We turned everyone to his own way and the Lord hath made to light on him the iniquity, the sins of us all. He was oppressed though he humbled himself and opened not his mouth."

**SID:** Could you imagine being oppressed? It was worse than oppression. The scriptures tell us he was beaten raw. "For this reason for he was cut off out of the land of the living." That's another way of saying, died. "He died for the transgressions of my people to whom the stroke was due although he had done no violence. Neither was any deceit in his mouth." There's no one in the Bible that God says this about except the perfect substitute. "Yet it pleased ... I mean there was no deceit anywhere in his mouth. Yet it pleased God to crush him." At that point, "Stop," my father said. "You're reading from a Christian Bible." I said to my dad, "This Bible was published by the Jewish Publication Society and take a look. It was inscribed by our orthodox rabbi," but my father still had a lot of questions. But he wouldn't even ask me. He just froze and I couldn't discuss the issue of Jesus anymore.

**SID:** You see, here's the big problem we Jewish people have. We read in the same Tanakh that when the messiah comes, the wolf will lie down with the lamb, there will be peace on earth, and you say, "Look around. There's no peace on earth." But then there's a whole set of prophecies like the one I just read that He's going to die for our sicknesses. He's going to die for our sins. By his stripes, we were healed. We were totally ... Our sins were atoned for. So how do you account for the fact that it appears as though one messiah will die for our sins, the other messiah will usher in an age of peace, and it's all in this same Tanakh.

**SID:** Well the ancient rabbis before the messiah came said two messiahs, Messiah ben (son of) David, would usher in an age of peace, but before that could occur, there would have to be Messiah ben Joseph who would suffer in our place. So rather than two messiahs, what about one messiah with two appearances, once to make us a sanctuary, a Holy of Holies, for God and once He does this, to return to usher in an age of peace? Makes more sense. I am a Jew. I believe in one God. His name forever according to Torah is the God of Abraham, Isaac, and Jacob, and one messiah, the Jew, Jesus.

**SID:** Isaiah 65:1 explains further. "The Lord says, 'I was ready to respond, but no one of my chosen Jewish people asked for help. I was ready to be found, but no one of my Jewish people was looking for me. I said, 'Here I am. Here I am,' to a nation,'" and the word nation in Hebrew is goyim, the gentiles. "I said because my Jewish people didn't respond, I said to the goyim, 'Here I am. Here I am,' the goyim that did not call on my name." In other words, the scriptures

say that the gentiles will follow the Jewish messiah. I believe in one God, the God of Abraham, Isaac, and Jacob, and one messiah, the Jew, Jesus.

**SID:** There's a problem for Jew and gentile alike. We're all in the same race, the human race. It's revealed in Psalm 143:2. "Enter not into judgment with your servant. For in your sight, no one, Jew or gentile, no one living is righteous." But Job 1:8, he was pretty righteous. It says, "Then the Lord asked Satan ..." He's bragging about Job. He says, "Have you noticed my servant Job? Here's the finest man on all the earth. He's blameless, a man of complete integrity. He fears God and stays away from evil." But then Job in Chapter 42, Verse 5 and 6, he had an encounter with the living God and although he thought he was righteous, although God called him righteous, here's his reaction when he had his own encounter with God. "I'd heard of you only by the hearing of the ear, not experientially, but now my eye sees you. Therefore, I loathe and abhor myself and repent in dust and ashes."

**SID:** The most righteous man on earth when he came in the presence of the holiness of God, he said the same thing the Jewish prophet Isaiah said. Isaiah 6:5 says, "Then I said it's all over. I'm doomed." This is a great prophet of Israel. "I'm doomed for I'm a sinful man," the great prophet of Israel. "I have filthy lips," the great prophet of Israel. "And I live among a people, the Jewish people, with filthy lips. Yet I have seen the king, the Lord of heaven's armies." Once you see the king, as righteous as you think you are, you're seeing pure love. You're seeing pure holiness. You're seeing purity for the first time as opposed to imperfect humans that you judge. "I'm better than that person. I'm not as good as that person." No, no, no. Compared to the holiness of God, all of our righteousness is filthy rags.

**SID:** Romans 10:13 says, "Everyone who called, 'Help, God,' gets help." And guess what. The worst day of my life, I prayed to God. I had nowhere else to go. My prayer was two words, the same two words, "Help, God. Help, Jesus," and He rescued me. The glory that was on Moses invaded my bedroom and then I knew, I knew that I knew that I knew that Jesus was my messiah. That was 50 years ago. Well the same glory came on my father on the last day of his life. He was in intensive care. He rejected belief or talk even about the messiah pretty much my whole life, and my sister and I went into that hospital room where there was no hope, but a week before I went into that room, the tangible glory of God was all over me. Wherever I went, you could feel that glory. Wherever I went, I could feel that presence of God. It was the same glory that was on Moses, and that glory came over my father and with my own ears, he said, "I make Jesus my messiah and more."

**SID:** That same glory is in our studio right now. Many will feel the presence and many that pray with me, "Help, God," will feel it in the future too. But whether it's immediate or in the future, the glory is here now. Right now in this studio, I want to say a prayer and here's the prayer. I want you to have your own experience with God. I want God to live inside of you. I want your body to be the Holy of Holies. I want you to no longer feel like you're alone. I want you to have your own experiential knowledge of God and if you will say this out loud right where you are and mean it to the best of your ability, God who is outside will come inside and your body will become a sanctuary for God, a Holy of Holies. Repeat it out loud.

**SID:** Dear God, I've made many mistakes for which I'm so sorry. I believe the blood of messiah was my substitute for all the sins I've ever committed and according to your word, you remember my sins no more. As of this moment, I am holy in your sight. Now, that I am holy in your sight, not because of what I have done but what the messiah did for me, I ask you to prepare me to be a sanctuary, a Holy of Holies, to house your presence. Come inside of me, Jesus. I make you my messiah and more.

**SID:** (singing)

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*[Project 77 appeal]*

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