

they minded, but they heard nothing there that went 'to the heart' of their felt needs." (See The Liberal Religious Impulse in Israel – An American Rabbi Spies out the Land, July and August issues, Commentary, 1955)

Sin-sick Israel, not only in the Land but all over the world, goes from one doctor to another, takes one medicine after another – with what result? Let us see.

FIRST BOTTLE is labeled “**Sleechoth**” (Early Morning Watches). During the days of preparation for the high holidays many rise faithfully before dawn to repeat the prescribed prayers; to prepare their souls for the judgment; and to appease the wrath of God. How much cure does this medicine bring to the sin-sick soul? Does it lift the burden of sin from the heart?

SECOND BOTTLE is “**Shofar**,” (Blowing of Trumpets). On “Rosh Hashana” the ram’s horn is blown to pierce the heavens, as it were, and to wake God to hear our heart-rending cries for mercy. Does that bring relief? Not a bit! Our sins still remain upon us in spite of our prayer, “O merciful God! hear our piteous cry, and the sound of the Shofar, and change the seat of justice for the throne of mercy.” (Machsor – New Year – Glazer, p. 148) It is vain to go on appealing for mercy on the ground of the offering of Isaac when we continue to reject the One whom God sent to be “wounded for our transgressions” [Isaiah 53:5a], so that the mercy of God may be released.

THIRD BOTTLE is “**Tashlich**.” We gather around brooks and rivulets, turn our pockets into the water and recite: “*He will turn again, He will have compassion upon us...and thou wilt CAST ALL THEIR SINS into the depths of the sea.*” (Michah 7:19) If you have stolen during the year, cast that sin into the water! That black lie you stole last week, quickly empty it out of your pocket into the river! Has the theft or the lie really been wiped out?

FOURTH BOTTLE is “**Kaporoeth**.” On the day before “Yom Kippur” (Day of Atonement) literally hundreds of thousands of hens or roosters are swung over Jewish heads with the prayer, “This is my substitute; this is my exchange; this is my atonement. This cock (or hen) will be killed and may I enter into a long, happy and peaceful life.”

This is really “good for Kaporoth,” as the saying goes. If you have cheated, make believe the rooster cheated. If you have committed adultery, make believe the

rooster did it! This act and prayer may be a convenient way of searing a guilty conscience, but it can never blot out a single sin. It is true that this bottle has a correct label but the content (substance) is missing. The tract Yoma of Talmud says, “What is meant by Geber? Said Rabh, ‘a man,’...but the disciples of R. Shila say, ‘a cock.’ “Geber” signifies both “a man” and “a cock”...and some of the rabbis say that “a cock” was selected for this ceremony “because, as its name signifies ‘a man’ there is a substitution of a man for a man.” (Orach Chaiim, 605) The principle of substitutionary atonement is indeed correct, but like the label on an empty medicine bottle, it is void of meaning without the real medicine. Even according to the Code of Jewish Law (vol. 3, p. 82) valid sacrifices such as doves or pigeons are prohibited, for “it would appear as if one sacrifices offerings outside of the Holy Land.” A chicken is not valid; neither is a cock; neither can even a valid sacrifice be made outside of the Holy Land. Hence “Kaparoth” is certainly not the solution.

FIFTH BOTTLE is “**Tfileh**” (Prayers). In prayers our people are past masters. We have books full of prayers. First during “Sleechoth,” then during the intermediate days, and all during “Yom Kippur” we storm the gates of heaven with our prayers, but after all the prayers the burden of sin is still there. Truly did the Lord say by the mouth of the prophet: “...yea, when ye make many prayers, I will not hear: your hands are full of blood.” [Isaiah 1:15c-f]

SIXTH BOTTLE is “**Tzedukuh**” (Charity). All the beggars of the Jewish community and the charity societies get busy during the “Yomim Norooim” and do Israel a great service in affording one the opportunity to earn “Olem Haboo” (everlasting life) as if God can be bribed with money. Our Holy Torah states, “*For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward* (i.e., bribe):” [Deuteronomy 10:17]

SEVENTH BOTTLE is “**Tshoovah**” (Repentance). Of course, the chief thing here we are told is fasting, as is indicated by the small word “Tsom,” which is written over the word for “Repentance” in the Machsor. So we fast all day on “Yom Kippur” and afflict our souls. However, the most important thing which God commanded through Moses in Vayikra (Leviticus), chapter 16, the blood atonement on the altar, is missing. All the trimmings are there—man-made trimmings at that! We say, “and for that we allow our blood and flesh to be diminished by abstaining from

food and drink, may all our sins be forgiven that we have committed, etc.” (Tephilat Zakkah 20-B, Philip’s Atonement) “May our fast be considered before Thee, even as though we have sacrificed ourselves upon the altar.” Since when is the creature allowed to dictate to the Creator what He should accept as an offering? Since when may a SINNER OFFER HIMSELF FOR HIS OWN SIN? It would appear that in so doing we offer “a sinful sacrifice; God requires a SINLESS Sacrifice.” (Fred G. Kendal)

At the close of that most fearful of days of the year everyone goes home or to a “Yom Kippur Party” or a dance, but does anyone have a sense of sins removed? Quite to the contrary! Let us ask the most pious Jewish man, “has God really forgiven your sins?” Invariably you will receive a shrug of the shoulder, “who knows?” And so with a sense of fatalism in her soul, Israel goes on into another year, hoping that PERHAPS God will be merciful. But there is NO ASSURANCE!

Where is the Cure for Israel?

Oh Israel! Seven bottles of medicine, but where is thy cure? “*Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?*” [Jeremiah 8:22]

Is it not time for the Jewish people to try a real Doctor? Hear what God has to say in His Word concerning the diagnosis of the condition of His chosen nation today, and the remedy for its malaise.

“If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.” [Shemos—Exodus 15:26]

“I AM THE LORD THY HEALER!” Let us bring our empty medicine bottles into the “Dispensary of Heaven” and seek the real remedy for our sin. Let us “hearken to the voice of the LORD...and do that which is right.” Come, Israel! Turn your attention to your Messiah who in Isaiah 7:14 is called the virgin-born “*Immanuel*” (meaning God with us); and in Isaiah 9:6, “...unto us (Israel) a child is born...a son is given...and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” It seemed good in the eyes of the Lord to send the Messiah into the world to be the one

complete and final sacrificial offering for the sin of the whole world.

This WONDERFUL divine Being, the Holy Son of God, was born in Bethlehem, sheltered from earthly enemies in Egypt, raised by godly parents in Nazareth and crucified on a lonely cross outside of Jerusalem. The Scriptures bear witness of Him, the Redeemer-Savior who would fatally bruise the head of Satan and open the way to Heaven for sinful man, both Jew and Gentile alike.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he (Messiah) come forth to me that is to be ruler in Israel; whose goings forth (existence) have been from of old, from everlasting." [Micah 5:2]

"And after threescore and two weeks shall Messiah be cut off (i.e., die), but not for himself:..." [Daniel 9:27]

"My God, my God, why hast thou forsaken me?...For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture." [Psalm 22:1a-c, 16, 18]

Oh Israel, can you not see that your Messiah has already come? Can you not see Him suffering, rejected by sinful man, and rejected by His Heavenly Father as He took your place and died for your sin?

MESSIAH IS THE ONLY CURE FOR ISRAEL'S SIN AND FOR THE SIN OF THE WHOLE WORLD. Look at Him taking your sin's on Himself. He is your substitute; not a cock or a hen (Kaporoth). His blood is what will wash away your sin, not Tashlich. Sleechoth and Shofar are not needed. He has already come and made the atonement; and will come again "at the last trump," and without warning. You cannot earn "everlasting life" through Tfileh and Tzedukuh: eternal salvation is through repentance toward God and faith in your Messiah, the **Lord Jesus Christ**, as demonstrated by Abraham when he took the LORD at His Word; *"And he believed in the LORD; and he counted it to him for righteousness."* [Genesis 15:6] See Israel's Redeemer in the Holy Scriptures...

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." [Isaiah 52:14]

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." [Isaiah 53:5,]

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken...thou shalt make his soul an offering for sin....by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." [Isaiah 53:8;9a,b;10c;11c,d;12c-f]

OH ISRAEL! How can you substitute "Tsom" for MESSIAH?? There remains no more sacrifice for sin. Your Messiah has borne your sin and paid for it with His precious blood. He is coming again; and you are not ready to meet Him. You have not repented of your sin and put your trust in Him. He is the only Savior!

"O Israel, thou hast destroyed thyself; but in me is thine help." [Hosea 13:9]

"Come now, and let us reason together, saith the LORD: thou your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." [Isaiah 1:18]

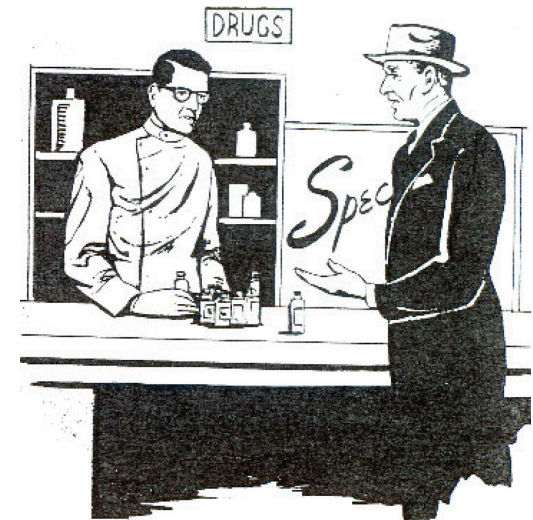
"Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon." [Isaiah 55:6,7]

I AM THE LORD THY HEALER! MESSIAH is coming again; but seek Him in godly sorrow (repentance) NOW; before the coming "Time of Jacob's Trouble," the Biblical Jewish Holocaust that precedes the Second Coming of Christ when..." they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son,...And the land shall mourn, every family apart;" [Zechariah 12:10,11] ^{CW}

Your church info here

"The church that cares for your soul"

Seven Empty Medicine Bottles



Adapted from a tract by Pastor Irving Kugler

One day an elderly Jewish man came into the office of a medical dispensary and, to the amazement of the clerk, deposited seven empty medicine bottles on the desk. The clerk looked at him quizzically for some explanation.

"I have tried them all," the man explained pathetically, "all these medicines prescribed by seven different doctors, and I'm still sick. Can you help me get well?"

What a deep spiritual lesson we can learn from that incident! We cannot help likening that poor man, with the seven empty medicine bottles, to our people, Israel – aching all over as a sick man, even as the prophet of old portrays it in Isaiah 1:6 – *"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."* What an indictment on God's chosen people! What about the Jewish people's spiritual condition today in the twenty-first century?

Testimony of an American Rabbi

After having made a religious survey in the State of Israel, an American Rabbi stated as follows:

"What is indisputable is that the religious atmosphere of the Holy Land is sickly...People were outside the synagogue simply because they did not feel the need of prayer...It wasn't the ritual