

Hineni!



Spring 2000

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newsletter of Emmanuel Messianic Jewish Congregation

"... God called to him from the middle of the bush, "Moses! Moses!" He answered, "Hineni! Here am I." (Exod. 3:4)

From the Rabbi...



Seder plate

Extra-Biblical Blessings of the Passover Seder

The second cup, the Cup of Plagues, recounts the ten plagues with which God smote the Egyptians. No mention of this cup appears in the gospels, perhaps because Yeshua did not amplify its meaning.

The Cup of Redemption, the third cup in the seder, is taken after the actual meal. It was this cup that Yeshua took at his last seder: *He did the same*

with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you" (Luke 22:20). He expanded the meaning of this third cup for his twelve Jewish guests.

The wine in this cup symbolized the Passover lamb's blood, shed to bring rescue to those who trusted God and put its blood on the doorposts of their homes so death would "pass over." Just as the lamb was sacrificed to provide deliverance, Yeshua was sacrificed to bring redemption to Israel and to those who join themselves to her in the Messiah.

At the end of his last seder, he and his friends finished in the traditional way: *After singing the Hallel, they went out to the Mount of Olives (Mt. 26:30). The fourth cup of the seder is the Cup of Hallel (or, "Praise").*

Clearly, Yeshua's last Passover meal included the practice of drinking sever-

al cups of wine. And there's more.

He *drashed*, or expounded on the *matzah*, the unleavened bread of Passover. This flat bread symbolized the haste with which Israel left the land of Egypt (Exodus 12:11). Yet, as time went on the symbolism of the unleavened bread expanded. Leaven became a symbol for sin and was not to be in the house during the Passover/Feast of Unleavened Bread (Exodus 12:15-20).

Yeshua further elaborated the meaning of the *matzah*. He sat among his friends and said: *Taking a piece of matzah, he made the b'rakhah [blessing], broke it, gave it to them and said, "This is my body, which is given for you; do this [the Passover seder] in memory of me" (Luke 22:19). He desired that on each subsequent Passover, they would remember him, the sinless Messiah.*

On the evening of April 20, we will enjoy a delicious Passover meal, remembering our ancestors' deliverance from slavery to Pharaoh. And we will pause to reflect on the great salvation that came through Yeshua, the ultimate Passover lamb. If you would like to attend our congregation's community messianic Passover seder, call Heidi at 410-521-9779 for information and reservations. Space is limited. Call soon.

Shalom and blessings,

Rabbi Barry Rubin

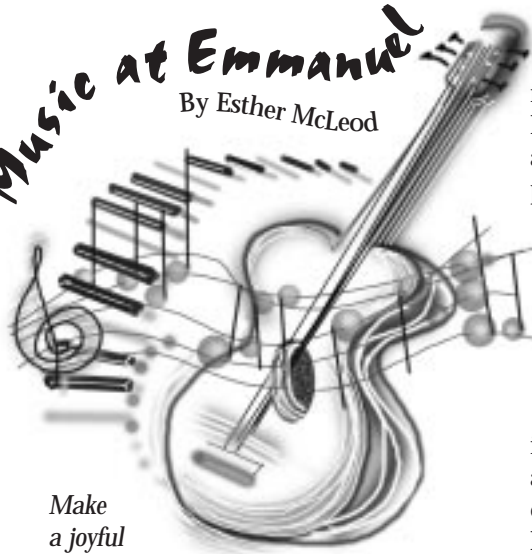
When God instituted the first celebration of Passover, he required only three elements—an unblemished lamb, bitter herbs, and unleavened bread (Exodus 12:8). Yet, if you attend a Passover *seder* today, you'll see other items that complete the telling of the Passover story. By Yeshua's time, several of these "extra" items had already been added.

It's likely that the custom common in seders today—drinking four cups of wine—was part of the ceremony. Each cup commemorated one of the "I will" promises made by God to Israel (Exodus 6:6-8). And each cup carried more meaning.

The Good News as Reported by Luke says, *Then, taking a cup of wine, he made the b'rakhah [blessing] and said, "Take this and share it among yourselves....(Luke 22:17). He began his last Passover seder with the Cup of Sanctification, making the traditional blessing over the kiddush cup.*

Music at Emmanuel

By Esther McLeod



Make
a joyful
noise, all ye lands
Serve the Lord with gladness,
Clap your hands
Come into his presence, singing
He is our Maker and our King

So enter his gates with thanksgiving
Enter his courts with praise
For the Lord, he is able
To be faithful through all our generations
To be faithful in all our situations.

Words such as these fill the sanctuary and the halls of Emmanuel Messianic Jewish Congregation each Shabbat as the people lift their voices, accompanied by various instruments, in praise to the King. We sing a large variety of songs, from traditional Jewish music, to contemporary praise songs. Music about the power, glory, and honor of God; music about specific stories from the Tenach; music for special occasions; slow songs, fast songs, just about everything!

Instrumental music is not commonly heard in synagogue services. However, at Emmanuel, both singing and its accompaniment are an integral part of Shabbat worship. Throughout the Bible there are examples of singing with instruments as a means to worship the God of our fathers. Perhaps one of the most magnificent examples was during the dedication of the Temple built by Solomon.

When Solomon had finished praying to ADONAI to come into his house and continue to remember the mercies of his servant David, the glory of the Lord came down in an awesome blaze of fire, consuming the burnt offerings and sacrifices that had been laid out for him. All of Israel saw the glory of ADONAI fill the Temple, and bowed down to the ground praying. In 2 Chronicles 7:6 it is recorded that “The *L’vi’im* used the instruments that David the king had provided for making music to ADONAI in order to ‘give thanks to ADONAI, for His grace continues forever,’ by means of the praises David had composed. Opposite them the *cohanim* sounded trumpets; and all Israel stood up.” Psalm 98 says “Shout for joy to Adonai, all the earth! Break forth, sing for joy, sing praises! Sing praises to Adonai with the lyre, with the lyre and melodious music! With trumpets and the sound of the shofar, shout for joy before the king, ADONAI!”

Music is not only important for the purpose of bringing praise, glory, and honor to God, but also as a way to lift each person’s spirit and prepare our hearts. The first recorded instance of music’s effects on a person is in 1

Samuel 16. King Sha’ul had sinned. As a result, Sha’ul knew that his kingdom would be torn away from him and given to someone else. Also, “the Spirit of Adonai had left Sha’ul; instead, an evil spirit from Adonai would suddenly come over him” (1 Samuel 16:14). Sha’ul’s servants found David to make music for Sha’ul so that he would feel better. “So it was that whenever the evil spirit from God came over Sha’ul, David would take the lyre and play it, with the result that he would find relief and feel better, as the evil spirit left him” (1 Samuel 16:23).

In Ephesians 5:19, we are told to “Keep on being filled with the Spirit — sing psalms, hymns and spiritual songs to each other; sing to the Lord and make music in your heart to Him; always give thanks for everything to God the Father in the name of our Lord Yeshua the Messiah.”

At Emmanuel Messianic Jewish Congregation, we have two music teams that take turns leading the congregation in musical worship. There is also a dance ministry, joining organized dance with the music to create a full spectrum of artistic worship. Even when the official “music time” is over, music is interspersed throughout the liturgical worship, in keeping with Jewish tradition.

It is good to give thanks to ADONAI and sing praises to your name, ‘Elyon, to tell in the morning about your grace and at night about your faithfulness, to the music of a ten-stringed harp and a lute, with the melody sounding on a lyre (Psalm 92). ☆

Another Shabbat with the Ashers

by Mark and Carol Asher

“Hey! You lit the candles last time, Becky!”

“So what? You’re too young to be trusted with fire, Laura.”

I have walked in the door as another relaxing candle-lighting ceremony is about to begin. “Girls!” I cry, “Can we have some *shalom* in our Shabbat? Your Mom is the woman of the house; she will light the candles.” This Solomonian judgment ends the skirmish and Carol begins the

b'rakhah, using the Ashkenazic form of the blessing passed down through the generations:

“*Baruch ata Adonai...*”

As the Shabbat candles are lit, the turntable of the week begins to slowly wind down, and we enter our Sabbath rest. It is a special time of the week, reflecting the Jewish concept of “holiness in time.” The Sabbath is a time reserved for rest and drawing close to HaShem. We view this as a great gift

from the Creator, rather than a burdensome constraint. After all, according to Mashiach (and Hillel) “Shabbat was made for man.”

“...ner shel shabbos. Shabbat shalom!”

After the blessing for the candle lighting, we continue with blessings over the *challah* and wine. As we begin our carefully prepared meal, I am reminded that home-based ritual is central to Jewish life. In the morning we will join our friends for worship at

Significant Dates in Jewish History

April-May-June

April 4, 1917 — Jews granted complete equality by the Russian government.

April 10, 1975 — The Falashas were recognized as Jews by the State of Israel.

April 11, 1909 — City of Tel Aviv founded.

April 12, 1951 — The Knesset passed a resolution designating 27 Nisan as *Yom ha-Shoah*.

April 19, 1943 — The Warsaw Ghetto revolt began.

April 20, 1920 — The Supreme Council of the Peace Conference at San Reno recognized the Balfour Declaration and made Palestine a British Mandate.

May 2, 1860 — Theodore Herzl, founder of the World Zionist Organization, born.

May 11, 1949 — Israel admitted to United Nations.

May 14, 1948 — U.S. recognized the State of Israel.

June 3, 1888 — The Jewish Publication Society of America was founded.

June 7, 1967 — Jerusalem was reunited.

Calendar for April-May-June 2000

April 2000

Adar II–Nisan 5760



April 6 (1 Nisan)
Rosh Chodesh (New Moon)

April 19 (14 Nisan)
Erev Chag HaMatzot
(Eve of Feast of Unleavened Bread)

April 20 (15 Nisan)
Chag HaMatzot
(Traditional First Day of Passover)
**EMMANUEL COMMUNITY
PASSOVER SEDER**

April 21 (16 Nisan)
Yom HaBikkurim
(Feast of First Fruits)
S'firat Ha'Omer (beginning of 50-day count to *Shavu'ot*: The Feast of Weeks)

April 23 (18 Nisan)
Traditional Day of Messiah's Resurrection

May 2000

Nisan-Iyyar 5760

May 2 (27 Nisan)
Yom HaShoah
(Holocaust Memorial Day)



May 6 (1 Iyyar)
Rosh Chodesh (New Moon)

May 9 (4 Iyyar)
Yom HaZikkaron
(Israel Remembrance Day)
May 10 (5 Iyyar)
Yom Ha'Atzma'ut
(Israel Independence Day)

May 14 (9 Iyyar)
Mother's Day

May 29 (24 Iyyar)
Memorial Day

June

Iyyar–Sivan 5760



June 4 (1 Sivan)
Rosh Chodesh (New Moon)

June 8 (5 Sivan)
Erev Shavu'ot (Feast of Weeks: Pentecost — In the Pharisaic Tradition)

June 9 (6 Sivan)
Shavu'ot (Pharisaic)

June 11 (8 Sivan)
Erev Shavu'ot (Feast of Weeks: Pentecost — In the Sadducaic Tradition)

June 12 (9 Sivan)
Shavu'ot (Sadducaic)

June 18 (15 Sivan)
Father's Day



Becky, Mark, Laura and Carol Asher

שבת שלום!

Emmanuel, but Erev Shabbat is a special family time.

During dinner we discuss the events of the week, the problems that we encountered, and our achievements. Unlike the hectic dinners of the concluding week, we linger over our food and drink. After dinner we might play a board game, read a Bible story, or just talk with each other or other family members on the

phone. We do try to make a special effort to avoid the squabbles that punctuate normal family life (at least at our house). After this period of preparation in which we have temporarily put away the concerns of the week, we are able to retire to a peaceful sleep.

The Sabbath is indeed a wonderful, relaxing time for us. *Shabbat Shalom* from our family to yours! ✨



by Kim Surasky

We use our tongues to communicate with each other every day. We speak hundreds, possibly thousands of words each day. I am sure that we can say words that can hurt or heal another person. This is why it is so important that we closely monitor what is coming out of our mouths. The scriptures tell us to guard our mouths.

He who guards his mouth preserves his life, but one who talks too much comes to ruin (Mishlei 13:3).

Whoever guards his mouth and tongue keeps himself out of trouble (Mishlei 21:23).

There are so many verses in the Proverbs alone that address the sins of the tongue. Some of these sins are gossip, slander, idle talk, flattery, lying, and boasting, to mention just a few. It is so easy to fall into these sinful behaviors. One wouldn't think that idle talk could be so dangerous and hurtful, but Mishlei 12:18 says otherwise:

Idle talk can pierce like a sword, but the tongue of the wise can heal.

Let us choose words carefully and realize that what we say, not only what we do, should glorify God. Let us speak words of life—those that edify and build up one another. Words of death tear down and destroy. Whichever we choose, the Scriptures say that you will receive the fruit of our choice.

One can be filled with the good as the result of one's words, and one gets the reward one's deeds deserve (Mishlei 12:14).

In other words, you must live with the consequences of what you choose. Allow me to encourage you to speak words of life. Every Shabbat we read a portion in the *siddur* (prayer book) that addresses this very issue. It says,

My God, guard my lips from evil and my tongue from speaking deceit. May the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer.

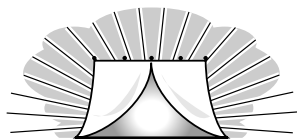
This Shabbat, may we meditate on what they mean and truly apply them to our lives. ☆

I want to ask you a question. Do you speak words of life or death? Some of you may be wondering what I am talking about. I am referring to the scripture in Mishlei (Proverbs) 18:21.

The tongue has power over life and death, those who indulge it must eat its fruit.

Those are pretty powerful words! I am sure that most of the time we do not stop to think that what is coming out of our mouths has the power of life and death. How can this be? What does that mean?

Don't forget! TIME IS RUNNING OUT! Get your tickets to the Emmanuel Community Passover Seder Thursday, April 20, 6:30 PM at the Ten Oaks Ballroom in Clarksville. Call: 410-521-9779.



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