

Hineni!

Spring 1999
newsletter of Emmanuel Messianic Congregation

"Then you will call, and ADONAI will answer; you will cry, and He will say, 'Here I am.'" Isaiah 58:9.

From the Rabbi...

Soon, I will sit down with my family to enjoy our annual Passover seder dinner. It's one of the joys of being Jewish—commemorating God's protection and deliverance when Pharaoh demonstrated his anti-Semitic attitude and refused to let the Jewish people go and worship the LORD.

I will make the blessing over the fruit of the vine four times. The first cup, the *kiddush*, or Cup of Sanctification, sanctifies, or sets apart this night as special. The second cup, the Cup of Plagues, recalls the ten plagues with which God punished Pharaoh and his people for not letting the Jews go, an act of unmitigated faithlessness to God. The third cup, the Cup of Redemption, will remind us of the blood of the Passover lamb, slain as a sign of trust in God. Those who did put the blood on the doorposts of their homes had the angel of death pass over them; those who didn't died. The fourth cup, the Cup of Hallel, reminds us of the Hallel psalms, Psalm 111-118, especially the last verse of the last psalm, "Give thanks to ADONAI, for he is good, for his grace continues forever."

The ceremony of drinking the fruit of the vine has been part of Jewish tradition from well before the coming of the Messiah. Enjoying this ceremony gives us a chance to think about the many ways God blessed our ancestors... and us.

We also eat *matzah*, the unleavened bread of Passover, for the week. Admittedly, eating this rather tasteless bread gets somewhat old after awhile; but with creative cooking, it's not too hard to come up with recipes (see recipes, page 4) to make following this commandment more palatable. Yet, the point of eating the bread was to commemorate

the fact that our ancestors were told to be ready to leave Egypt at a moment's notice, so the bread did not have a chance to rise. So when we practice this ancient custom, it has modern meaning to me—be ready to follow the Lord as soon as he calls; don't put off what we are called to do.

Furthermore, the act of getting leavened bread out of our home for the week of Passover has great symbolic significance to us. Since leaven was often a symbol for sin and corruption, our people start the spiritual calendar (Passover is the first day of the religious year) with an act that says, "get the leaven (sin) out." Yeshua, the Messiah, gathered his "family" for his last seder meal. There he communicated some critically important messages, using the context of Passover to do so. He took the Cup of Sanctification and declared, "I will not drink the fruit of the vine until the Kingdom of God comes" (Luke 22:18). This statement made it clear to his followers not only that he was going to die, but also that he would live again. Words of comfort, yes, but more than that—a clear teaching of resurrection.

He also expanded the meaning of the unleavened bread: "Also, taking a piece of *matzah*, he made the *b'rak'ha* [blessing], broke it, gave it to them and said, 'This is my body, which is being given for you; do this in memory of me'" (Luke 22:19). To Jews, the *matzah* had already become a symbol of the Passover lamb. When it was eaten, the Israelites were to meditate on their deliverance from slavery to Pharaoh. Here, Yeshua focused on the fact that it was in him, the lamb slain from the foundation of the world, that his people could find deliverance from slavery to sin... and that

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Emmanuel Community Passover Seder

Purchase your tickets NOW for Emmanuel Messianic Congregation's Community Passover Seder, Thursday, April 1, 6:30 PM, at the beautiful NEW Ten Oaks Ballroom, Route 108 and Signal Bell Lane, Columbia, Maryland

Adults: \$23
Children 12 & under: \$11.50

Price includes: a full seder led by Rabbi Baruch Rubin
Mini Passover Praise Concert
Dinner: matzah ball soup, gefilte fish, roast chicken or hand-carved brisket *au jus* with horseradish, garlic mashed potatoes, steamed vegetables, macaronies.
Messianic Passover Haggadah provided.
Seating is limited; reservations are required.
Call Heidi Ortmeier: 410-521-9779.

Land Purchase Finalized!

On February 23rd we signed the papers and are now the co-owners of 2.2 acres of prime real estate in the River Hill Center on the corner of Route 108 and Linden Lithnicum Road, Columbia, Maryland, (behind the River Hill Giant), where we are planning to build our new worship center.

Emmanuel Looking for New Temporary Location!

Thanks be to God for the growth of our congregation! We are looking to relocate temporarily until we can build our building, projected for fall of the year 2000. Relocation could be as soon as APRIL, so please stay in touch!!!

Deadline to sign up: March 28
Seating is limited!



PURIM REPORT

by Steffi Rubin

On February 27th and 28th Emmanuel presented *Megillah on the Roof*, our musical Purim parody. What the audience saw was a joyful, beautifully performed production. What those of us on the "inside" were blessed to witness was an incredible example of God's grace. Although our productions always "come together," this year I wondered if it might be different. Things had gotten serious.

King Ahasuerus (Kerry Roberts) could barely get out of bed the week before the show with a throat too sore to eat, speak or sleep. By Friday he had not improved, but assured me that he would go on... to the best of his ability. Our beloved multi-talented musician, Esther McLeod, had to be taken to the emergency room on Friday, unable to walk because of excruciating pain. Our pianist, Rebecca Rubin, lay in bed all Saturday morning. Teresh (Carl Christensen) was stuffed up and Pharaoh (Linda Bittner) was nursing a recovering voice. We had the prayer chain going strong, even invoking the prayer support of folks on the Internet as far away as Israel! By Saturday afternoon everyone appeared for rehearsal feeling remarkably better.

The stage we rented arrived two hours late with only one set of stairs (we had ordered two); we had to delay doing our run-through till another set was delivered. The actors had never even seen the stage. Next, we were picking up college basketball on a couple of the wireless microphones so we moved into conservation mode, reducing the number of microphones available. Then the four scenery panels, which had been painted by Covenant Community Homeschool, arrived. They were incredible!!!! Now it was up to our very own tool-time guy, Rusty Moyer, to install them.

The inner two panels were supposed to turn on hinges so we could change from town scene to palace scene and back by opening and closing the panels. At 4:00 pm the left panel was working; the right panel was not. The cast had never worked with the stage, steps or scenery and showtime was three and a half hours away! We prayed. Rusty went to the hardware store and we did our run-through ignoring the scenery.

By 7:10 pm both scenery panels were finally operable as the audience lined up at the door waiting to burst in. The cast performed the play never having opened and closed the scenery until showtime.

The sell-out crowd of 288 on Saturday and 260 on Sunday was blissfully unaware of these complications and joyfully transported back in time for a delightful hour and a half. And the cast and everyone connected with the play were rewarded for all their hard work and faithfulness by seeing the hand of God in a very tangible way. Congratulations to all!

Purim '99 was as it should be—gloriously triumphant! ☺



This Season in Jewish History

April 4, 1917
Jews granted equality by the Russian government

April 10, 1975
Ethiopian Jews recognized as Jews by Israel

April 11, 1909
City of Tel Aviv founded

April 12, 1951
The Knesset passed a resolution designating Nisan 27 as *Yom ha-Shoah*, Day of Remembrance of the Holocaust

April 19, 1943
The Warsaw Ghetto revolt began

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

May 2, 1860
Theodore Herzl, founder of the World Zionist Organization, was 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 founded

June 7, 1967
Jerusalem was reunited



From Adam to Yeshua: How God Speaks to His People

by Neal Surasky

In the last issue, we discussed the importance of establishing a good line of communication with the Lord, in order to improve our relationship with him. This week, let us take a look at how he spoke to the major figures of the Bible, and how that affected their relationships with him.

Genesis 3:8 tells us that Adam and Havah (Eve) "heard the voice of ADONAI, God, walking in the garden." Not even Moshe (Moses) was allowed to see the face of God, but the Creator walked the surface of the earth with Adam and Havah. When God heard that the man and woman knew that they were naked, his words were "Who told you that you were naked? Have you eaten from the tree from which I ordered you not to eat?" (Genesis 3:11) I imagine this scene as being much like a father scolding his children for being disobedient—much more powerful and effective when the father is actually in the room, rather than, for example, speaking over the telephone.

Noah (Noah) was another clear example of God speaking to his people, but this time it was simply as a voice, or "over the telephone," if you will. He gave Noah exact instructions on how to build the ark. There could be no confusion that it was the voice of the Lord. We are told that "Noah was a man righteous and wholehearted; Noah walked with God" (Genesis 6:9). This undoubtedly is the reason that he heard the voice so clearly.

Avram (Abram) heard the same Voice tell him "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you" (Genesis 12:1). But things were about to change. The flood-gate of communication was about to be opened, as God began to reveal his great plan for humanity to, and through, Avraham (Abraham).

The Lord began to speak through messengers (angels of the Lord)—first to Avraham and Sarah, then to Yitz'chak (Isaac) and Ya'akov (Jacob). Then to Yosef (Joseph), through the interpretation of dreams. It wasn't until Moshe that he returned to dwell again with his people.

Special Days this Quarter * Denotes Recommended Emmanuel Activities

April 1999

Nisan-Iyar 5759

April 1: 15 Nisan
Chag HaMatzot (Trad'l First Day of Passover)
*Emmanuel Community Seder

April 2: 16 Nisan
In Pharisaic tradition *Yom HaBikkurim* (Feast of First Fruits) and *Sefirat Ha'Omer* (Beginning of 50-day count to *Shavu'ot*, The Feast of Weeks)

April 3: 17 Nisan
Chag HaMatzot

April 4: 18 Nisan
In Sadducee tradition *Yom HaBikkurim* (Feast of First Fruits) and *Sefirat Ha'Omer* (Beginning of 50-day count to *Shavu'ot*, The Feast of Weeks)
Traditional Day of Messiah's Resurrection

April 7: 21 Nisan
Last day of Chag HaMatzot

April 13: 27 Nisan
Yom HaSho'ah (Holocaust Memorial Day)

April 17: 1 Iyar
Rosh Chodesh (New Moon)

April 19: 3 Iyar
Yom HaZikkaron (Israel Remembrance Day)

April 20: 4 Iyar
Yom Ha'atzma'ut (Israel Independence Day)
*Family night at Emmanuel

May 1999

Iyar-Sivan 5759

May 2: 16 Iyar
Erev Festival of Howard County

May 16: 1 Sivan
Rosh Chodesh (New Moon)

May 18: 3 Sivan
*Family night at Emmanuel

May 20: 5 Sivan
Erev *Shavu'ot* (Feast of Weeks/Pentecost)
Pharisaic tradition

May 21: 6 Sivan
Shavu'ot (Pharisaic)

May 22: 7 Sivan
Shavu'ot II

May 23: 8 Sivan
Erev *Shavu'ot*
Sadducee Tradition

May 24: 9 Sivan
Shavu'ot (Sadducee)

June 1999

Sivan-Tammuz 5759

June 15: 1 Tammuz
Rosh Chodesh (New Moon)
*Family Night at Emmanuel

Call for information about special *Shavu'ot* activities!

Passover Recipes for Passover

FROM Kim Surasky

PASSOVER ROLLS
2 cups matzah meal 1 cup water
1 tsp. salt 1/2 cup oil
1 Tbsp. sugar 4 eggs

Combine matzah meal with salt and sugar. Bring oil and water to a boil. Add matzah meal mixture and mix well. Beat in eggs thoroughly, one at a time. Allow to stand 15 minutes. With oiled hands, shape into rolls and place on a well-greased cookie sheet. Bake in a moderate oven at 375° for 50 minutes or until golden brown. Makes 12 rolls.

MATZAH BALLS
2 Tbsp. fat 2 eggs, slightly beaten
1/2 cup matzah meal 1 tsp. salt
2 Tbsp. soup stock or water 1 tsp. parsley, chopped

Mix the fat and eggs together. Mix and add matzah meal and salt. When well-blended, add soup stock or water and parsley. Cover bowl and place in refrigerator for at least 20 minutes. Using a 3-qt. pot, bring salt water to a boil. Reduce heat; drop balls into boiling water. Cover pot and let cook for 30-40 minutes. Makes 8 balls.

MATZAH FARFEL KUGEL w/GROUND BEEF FROM Marianne Gold
1 lb. ground beef or turkey 1 large onion, chopped
3 hard-cooked eggs, chopped fine 1/4 lb. mushrooms, sliced
3 cups matzah farfel 1 large clove garlic
salt and pepper to taste 3 raw eggs, well beaten
oil

Preheat oven to 350°. Sauté ground beef or turkey, onion, mushrooms, and garlic in oil until browned. Season with salt and pepper. Soak farfel in water, drain, and squeeze out excess water. Combine all ingredients and mix well. Transfer to a greased 8" x 8" baking dish and bake for about 30 minutes or until top is golden. Serves 4.

From the Rabbi

...continued from the front page

they were to "do this in memory of me." Whenever his *talmidim* (disciples) ate *matzah* at their Passover seders, he wanted them to remember him.

"This cup is the New Covenant, ratified by my blood, which is being poured out for you," he went on (Luke 22:20). His friends were to understand that the cup of wine that had come to symbolize the Passover lamb's blood was now to symbolize Messiah's shed blood. This precious sacrifice would bring the New (or Renewed) Covenant (Jeremiah 31:31) to Israel, and ultimately to the rest of the world.

One of Messiah's *shlikhim* (apostles) urged his readers to "Purge out the old leaven that you may be a new lump of dough, for Messiah our Passover has been sacrificed for us" (1 Cor. 5:7). The rabbi from Tarsus grasped well the significance of Messiah's sacrifice, equating it to the sacrifice of the Passover lamb that shed his blood that death might pass over the children of Israel in Egypt. As an Orthodox Jew, he was comfortable with Passover and drew on its deep meaning to apply it to his experience with the Messiah.

It was at a Passover seder in 1973 that I became a believer. Sitting at the Passover table, next to Dr. Henry Einspruch, a distinguished scholar and founder of the Lederer Foundation, listening to Dan Rigney explain these things, it became clear to me that the picture had been painted some 1500 years before Messiah's time. The most central event in the history of Israel—Passover—was picked by Yeshua the Messiah to communicate the most central event in mankind's history—God stepped in, and through the sacrifice of the Messiah, redeemed mankind, Jew and Gentile.

So as my family sits down to celebrate our annual Passover seder, we will remember the Messiah. For the message of physical deliverance, as important as it is, pales in comparison to the spiritual redemption we have if we are in the Messiah. Yes, we will enjoy all the varied and delicious foods; we will rejoice as we sing the Passover songs; we will be awed by all the other symbolism in this ceremony. But most of all, we will remember that Yeshua, the lamb of God, willingly sacrificed his life to redeem us from slavery to sin.

"Give thanks to ADONAI, for he is good, for his grace continues forever."

Steffi Rubin

Mark Your calendars: the 3rd Tuesday of every month is FAMILY NIGHT!



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Address Correction Requested

four hundred years, God was silent. When he began to speak to us again, he had a new messenger. Yeshua, brought the voice of God to earth once again. Speaking with the authority of his father, Yeshua communicated as directly as when God spoke to Adam. He also enabled all of his followers—the believers—to hear the voice of God through the *Ruach HaKodesh* (Holy Spirit).

Thanks to Yeshua, we now have a "hotline to heaven," and an open way to talk to God. Do we all use that connection as well as we could?

IN THE NEXT ISSUE: How to speak to God without any interference. ☺