

# תִּירוּשׁ TEEROSH

## G-D HAS COMMANDED US TO PRAY.

Our forefathers, Avraham, Yitzkhak and Yaakov prayed. Shmuel the prophet said he'd never stop praying for Israel in 1 Sam 12.23. תְּהִלִּים Tehillim, Psalms, is a book of prayers, interspersed with praise and worship. The prophet Y'shayahu/Isaiah tells us [56.7] that G-d will "make them [his servants] joyful in my house of prayer." The same prophet tells that day and night prayer will be offered for Jerusalem. 62.6-7. Luke 2.37-38, 18.7-8 furthers this concept of protracted, night and day praying.



The שְׁלִיחַ *Shaliakh*, Emissary Shaul enjoins us all to pray continually in 1 Thessalonians 5:17. The Messiah bids us to pray with הַפְצָרָה *haf-tsarah*, insistent pleading.

However, protracted prayer is difficult to maintain. Liturgical prayer is rich and meaningful, but after a time can be without passion and power, כְּוָנָה, *kavanah*, intention.

## HARP AND BOWL

In 1983 one spiritual leader attempted to address this

need for, and difficulty of extended prayer by adding music to his intercessory prayer times. This seemed to reflect the mixture of prayer and praise in the psalms, and the description of heavenly worship in the book of Revelation: "The twenty-four elders fell down in front of the Lamb. Each one held a harp and gold bowls filled with pieces of incense, which are the prayers of G-d's people." That is, harps refer to music and praise, and the bowls of incense are specifically declared to be the collected prayers of G-d's people.

## PRAYING THE SCRIPTURE

Another key element was to restrict public praying to wording built around quoting and pleading the promises of scripture. This fits in the Messiah's exhortation in Yochanan (John) 15:7, "If you remain united with me, and my words with you, then ask whatever you want, and it will happen for you." Moreover, the T'heelem (Psalms) use a poetic form called הַקְּבָלָה *Hak-ba-lah*, parallelism. This is in lieu of rhyme, and is a repetition of the same thought in synonymous words. It makes antiphonal refrains, pleading the promises of Scripture before Adoni.

## DANCE WORSHIP

Harp and Bowl prayer was often ornamented by interpretive dance. But, dance was not a central element, rather more of an embellishment. G-d introduced corporate worship dance to the body of Messiah through the Messianic Jewish renewal. Dancing the hora and the line dance seemed endemic to Jewish worship. Messianic Jewish dance is typically in lines and circles, not individual expression. In fact, this can be understood as a covenantal expression of Jeremiah/Yermiyahu 31.13, "Then the virgin will dance for joy, young men and old men together; for I will turn their mourning into joy, comfort and gladden them after their sorrow." G-d is comforting the people of Israel together. Jews dance corporately, because our covenant is as a people, not a covenant of individual salvation. Messianic dance started contemporaneously with the return of Jews from the north, that is, to Israel from the former Soviet Republics. Hence the time reference of the first word of Jeremiah/Yermiyahu 31.13, "THEN."



## DANCE AS INTERCESSION

The element of dance, as intercession, is taught in Ps 149: "Let them praise his name with dancing, make melody to him with tambourine and lyre . . . Let the high praises of G-d be in their throats, but a two-edged sword in their hands to carry out vengeance on the nations and punishment on the peoples, to bind their kings with chains and put their nobles in irons..." As the dance circle is a place of praise, it is also an easy place to pray, and we have seen wonderful and effective healing prayers when offered in the middle of a prayer circle. Dance actually seems to be a form of spiritual warfare, by the expression of praise and faith in movement, we fulfill the promise of Romans 16.20. "And God, the source of shalom, will soon crush the Adversary under your feet."

## COMMUNAL WORSHIP DANCE

Hence we have a Messianized modification of Harp and Bowl. We call it תירוּשׁ, *Teerosh*. This is an acronym based on three Hebrew words

- prayer, תפילה, *T'feelah*,
- dance, רקודים, *Reekoodeem*,
- songs, שירים, *Sheereem*.

תירוּשׁ, *Teerosh*. As a Hebrew word, it means "new wine" in Biblical Hebrew, or grape juice in modern Hebrew.

So, תירוּשׁ, *Teerosh* is a combination of undulating praise songs and scripture prayer offered up at times antiphonally, and expressed in movement by corporate dance. That is, we read scripture promises, and petition HaShem to fulfill His Word. G-d delights to establish His Word. Psalm 138:1 "For You have magnified Your word

above all Your Name.” Thus, the heart of Teerosh is the psalmic pattern of praying scripture promises, emphasized and entreated before the throne by antiphonal singing and dance.

## **OUR PRACTICE IS TO:**

1. Have about 20 minutes of music to quiet, engage, and lift our spirits to ADONI.
2. The prayer leader will announce the themes or topic for the session and encourage participants to come to the microphone and pray. The prayer leader will usually pray first, to launch us into the topic.
  - a. Individuals come to the mike with a selection of scripture from their Bible to match the chosen theme, or from the topical script sheets we have compiled. They start with reading scripture. Our script sheets use the Complete Jewish Bible, which we encourage. We also ask that since this is a Messianic Jewish prayer meeting, people use Jewish terminology: Yeshua the Messiah, synagogue or congregation, etc. Emphasis is on our desire to agree based on scripture being prayed, rather than on an emotional basis.
  - b. The person at the mike should pray through the content and application of the scripture.
  - c. Pray-ers at the mike can pause at any significant point.
  - d. The vocal music team will repeat that point as musical refrains and little choruses. This is according to the psalmic model of *הַקְּבִלָּה Hak-ba-lah*, or antiphonal prayer.
  - e. Sometimes the person at the mike will sense a melody bubble up in their spirit, and they can sing the scripture by phrases, with pauses for the team to enter into the melody.
3. Occasionally, there will be a disclosure of the dance steps which have intercessory meaning.
4. At times we have special prayer needs ministry, for example of bodily healing, or family needs. We encourage the requesting person to sit in the middle of the dance circle. The dancers intercede through intercessory dance steps. The prayer leader and others may also offer special prayer for the need as requested. Please inform prayer leader of need in advance.

Occasionally the dance leader will switch to simple interpretive style dance and motions depicting the prayers being offered and sung.

## **APPROACHING THE MICROPHONE:**

Please stay on the topic announced, as this is a corporate prayer meeting. Try to give everyone an opportunity to pray at the microphone before taking a second turn.

At times we announce a “rapid fire” prayer pattern. This is a call for a dozen or more people to line up to give 30 seconds or so of prayer on the topic at hand.



Try to pray with your eyes open, at least some of the time, to stay connected with other team members. In particular, try to maintain eye contact with the music leader and/or prayer leader.

The prayer leader may indicate when to bring your prayer to a close and may do any of the following, including but not limited to: walk up to you, touch your arm, or gently take away the microphone. This is meant only to try to keep “the unity of the Spirit” and the focus, not to embarrass anyone.

