

Shtetl Dreams

Avner & Rachel Boskey



שטעטל חלומות
אבנר אין רחל באָסקי

'Shtetl Dreams,' our latest record, looks both backward and forward in Jewish history. It looks back with nostalgic fondness at Jewish life in Eastern Europe, an epoch all but lost to most sons and daughters of Jacob. The heartfelt richness of that Jewish era is reflected here.

At the same time, "nostalgia isn't what it used to be." Not all was dreamlike back in the day. Our grandparents fled Russian pogroms, bone-crushing poverty and bitterness of life, seeking new shelter in the West. We their grandchildren sometimes get stuck in the past, in an illusory 'Fiddler on the Roof' shtetl dream. Even when it is 'jazzed up' by Broadway or Hollywood – such dreams will not help us to meet upcoming challenges. We Jewish people are entering the birth canal of national redemption.

Shivat Tziyon (the Return to Zion), is the age-old biblical hope now being fleshed out in our day. Stunning accomplishments and sorrowful failures are being revealed in the process. But nationalism alone cannot and will not fulfil our prophetic dreams. The vision of a reborn Zion will need the God of Zion's presence and power to make this plan come together.

So sit back and enjoy with us this musical meandering through Jewish history. Though the languages may be not immediately understandable, the melody is a faithful one. Join with us in singing (or humming) the songs of our 'people of the shtetl' as we journey home, bringing life from the dead to the entire planet (see Romans 11:1-2, 15).

1. N' Mitn Veg (In the middle of the road) 3:33
2. Bei Di Teichn (Beside the Babylonian rivers) 3:37
3. Un Israelite Errant (A wandering Israelite) 6:06
4. Zol Der Shtarbik Mentsh'heit Shveign (Let mortals be silent!) 5:42
5. My Lover's Voice 4:37
6. El Borot Hamayim (To the waters of the well) 3:30
7. Sar A Haver (What a friend is Yeshua!) 4:47
8. Seek the Lord 4:09
9. Every Tribe 3:44
10. All Hands on Deck 4:20

N'MITN VEG (*In the middle of the road*)

This anonymous Ukrainian Jewish song was published in Saint Petersburg, Russia in 1901 by Shaul Moiseevitch Rosenberg (Еврейскія народныя пѣсни въ Россіи; יידישע פֿאַלקסלידער אין רוסלאַנד). The words express a deep longing to return to the Land of Israel, where all wrongs will be righted. The instrumentation reflects traditional acoustic klezmer music of the early 1800's.

N'mitn veg shtayt a boym, shtayt er eingeboygn,
Fort a Yid kayn Eretz Yisro'el mit farvaynteh oygn.
Gott, Gott, groyser Gott! Tzu lang mir shlepn goles!
Az mir veln forn kayn Eretz Yisro'el – a sof tzu undzereh tzores
Gott, Gott, groyser Gott! Mir veln zein magishay mincheh
Az mir veln forn kayn Eretz Yisro'el – s'vet zein a groyse simcheh

N'mitn veg shtayt a boym, vaksn oyf ir royzn
Fort a Yid kayn Eretz Yisro'el mit tzeriseneh hoyzn
Gott, Gott, groyser Gott! Du bist a liber tateh!
Az mir veln kumen kayn Eretz Yisro'el – veln mir laygn a lateh
Gott, Gott, groyser Gott! Shoyn tzeit tzu davenen mincheh
Az mir veln forn kayn Eretz Yisro'el – s'vet zein sason v'simcheh

*In the middle of the road stands a tree – it stands bent over
A Jew travels toward the Land of Israel with weeping eyes.
God, God, O great God! Too long have we suffered Exile!
When we travel back to the Land of Israel, it'll be the end of our problems!
God, God, O great God! We will be presenters of righteous offerings
(see Malachi 3:3)
When we travel back to the Land of Israel, it'll be a great joy!*

*In the middle of the road stands a tree – roses are growing upon her.
A Jew travels toward the Land of Israel with ripped up pants.
God, God, O great God! You are a beloved Father!
When we travel back to the Land of Israel, then we will patch them all up!
God, God, O great God! It's time to pray the Mincheh (afternoon prayers)
When we travel back to the Land of Israel, it'll be joy and rejoicing!*



אין מיטן וועג שטייט אַ בוים – שטייט ער איינגעבויגן
פֿאַרט אַ ייד קיין ארץ ישראל מיט פֿאַרוויינטע אויגן
פֿאַרט אַ ייד קיין ארץ ישראל מיט פֿאַרוויינטע אויגן

גאַט, גאַט, גרויסער גאַט – צו לאַנג מיר שלעפּן גלות
אַז מיר וועלן פֿאַרן קיין ארץ ישראל, אַ סוף צו אונדזערע צרות
גאַט, גאַט, גרויסער גאַט – מיר וועלן זיין מגיטי מְנַחָה
אַז מיר וועלן פֿאַרן קיין ארץ ישראל, ס'זועט זיין אַ גרויסע שְׂמֵחָה

אין מיטן וועג שטייט אַ בוים, וואַקסן אויף איר רויון
פֿאַרט אַ ייד קיין ארץ ישראל מיט צעריסענע הויזן
פֿאַרט אַ ייד קיין ארץ ישראל מיט צעריסענע הויזן

גאַט, גאַט, גרויסער גאַט דו ביסט אַ ליבער טאַטע
אַז מיר וועלן קומען קיין ארץ ישראל, וועלן מיר לייגן אַ לאַטע
גאַט, גאַט, גרויסער גאַט – שוין צייט צו דאָווענען מְנַחָה
אַז מיר וועלן פֿאַרן קיין ארץ ישראל, ס'זועט זיין שְׂשׂוֹן וְשִׂמְחָה

'N'mitn veg – In the middle of the road.' Words and melody by anonymous; public domain. Yiddish words © Avner Boskey, 2021, © David's Tent Music (ASCAP)

Mandolin, mandola, tsouras, vocals – Avner Boskey; Percussion – Tony Morra;
Contrabass - Gilad Abro; Accordion – Ilya Magalnik; Trumpet – Avraham Felder;
Trombone – Yossi Regev; Clarinet – Nitzan Ein Habar



BEI DI TEICHN (*Beside the Babylonian Rivers*)

The words are based on Psalm 137:1-4. The original tune was published in Oxford, England on July 1, 1786 by Philip Hayes (composer, organist, singer and conductor). The Jewish man who penned the psalm was struggling to make sense of YHVH's hand of judgment on His chosen people – the Exile to Babylon circa 587 B.C. That event kicked off the Scattering (Diaspora) of Israel and catalyzed the onset of the prophet Daniel's *Times of the Gentiles* – Gentile dominion over the Jewish people. Biblical dreams of a Return to Zion would accompany our nation over the next 2,500 years.

Bei di teichn, bei di Bavlisher teichn
Hobn mir anidergezetz, bavaynt, geklogt far dir
Mir dermonen zich, dermonen zich, zichroynes fun Tziyon

Undzere bayzeh fanger, undzereh soynim un payniker
Farlangen fun undz tzu zingen, oy zmires, a Yiddish lid
Vi kenen mir zingen a hayliker nign oyf fremder un umrayniker erd?

Beside the Babylonian rivers we sat ourselves down, weeping, mourning for you. We recall our memories of Zion. Our angry captors, our enemies and torturers request that we sing songs, wordless melodies, a Yiddish song – but how can we sing a holy melody on foreign and unclean soil? (see Amos 7:17; Hosea 9:3)

בני די כְּבִלִישְׁעֵר טײַכן	בני די טייכן
באַוויינט, געקלאָגט פֿאַר דיר	האַבן מיר אַנדערגעזעצט
זכרונות פֿון ציון	מיר דערמאָנען זיך, דערמאָנען זיך
אונדזרע שונאים און פייניקער	אונדזרע בייזע פֿאַנגער
זמירות, אַ יידיש ליד	פֿאַרלאַנגען פֿון אונדז צו זינגען
אויף פֿרעמדער און אומרייניקער ערד	ווי קענען מיר זינגען אַ הייליקער ניגון

'Bei di teichn: *Beside the Babylonian rivers.*' Yiddish words © Avner Boskey, 2021, © David's Tent Music (ASCAP 2021); words based on Psalm 137:1-4; melody public domain by Philip Hayes 1786, Oxford, England

Persian ney – Amir Shahsar; Hurdy gurdy, Cretan lyra, Persian tar – Yaron Tcherniak; Bodhran – Gilad Dubretski; Acoustic guitars – Avi Singolda; Harp – Ilana Phelps; Accordion – Ilya Magalnik; Low whistle – Uri Miles; Vocals – Avner Boskey



UN ISRAELITE ERRANT (A wandering Israelite)

'*Un Canadien errant*' ("A Wandering Canadian") was written by Antoine Gérin-Lajoie in 1842 after the Lower Canada Rebellion of 1837–38. Some of these rebels were condemned to death; others were exiled to the United States and Australia. This song captures their pain of exile, while touching another nerve – that of the French Acadians (the Cajuns), who suffered mass deportation to Louisiana by the British in the Great Upheaval between 1755 and 1763. This *Québécois* anthem has here been adapted to the Jewish people's unique history – quintessential wanderers travelling far and wide, holding to the precious biblical hope of a final and prophesied Return to Zion (Psalm 137).

Un Israélite errant banni de ses foyers parcourait en pleurant des pays étrangers

Un jour, triste et pensif, assis au bord des flots
Un jour, sur les bords – les fleuves de Babylone
Nous étions assis et nous pleurions en nous souvenant de notre patrimoine Sion

Si tu vois mon pays, mon pays bien-aimé,
va dis à mes amis que j' bientôt reviendrai

Ô jours si pleins d'appas, vous allez bientôt réapparaître
Jérusalem, si je t'oublie, que ma droite m'oublie!
Jérusalem, si je t'oublie, que mon bien-être m'oublie!

Que ma langue s'attache à mon palais, chère Sion
Si je n'me souviens de toi, sujet principal de ma joie!
Toi Jérusalem – sujet principal de ma joie!

A wandering Israelite, banished from his hearth and home, roamed through strange countries, tears flowing down his cheeks. On a sad and pensive day, by the banks of the rivers of Babylon, we sat and wept, reminding ourselves of our promised inheritance Zion. If you see my beloved homeland, go tell all my friends that I am soon coming back! O charming days, you shall soon reappear! Jerusalem, if I forget you, may my right hand forget its skill, and may prosperity be far from me! May my tongue be glued to my palate, dear Zion – if I do not remember you, Jerusalem, as the principal focus of my joy!



'Un Israélite errant – A wandering Israelite.' Words public domain, Antoine Gérin-Lajoie, 1842. Melody public domain, traditional French folk song. French words © Avner Boskey, 2021, © David's Tent Music (ASCAP - 2021)

Accordion – Ilya Magalnik; Harp – Ilana Phelps; Acoustic guitars – Avi Singolda; Contrabass - Gilad Abro; Bodhran, percussion – Gilad Dubretski; High whistle – Uri Miles; Mandolin, mandola, piano, vocals – Avner Boskey; Uilleann pipes – Philip Heak; Persian tar – Yaron Tcherniak



ZOL DER SHTARBIK MENTSH'HEIT SHVEIGN (Let mortals be silent!)

This Greek hymn (Σιγησάτω πᾶσα σὰρξ βροτεία) was traditionally composed by James the Lesser, Yeshua's brother, but more probably penned by Cyril of Jerusalem (circa 347 A.D.). It is based on Zechariah 2:13 "Be silent, all flesh, before YHVH!" and Habakkuk 2:20 "Let all the earth keep silence before Him!" New Yiddish words rework ancient biblical themes. The melody is borrowed from a 17th century French folk carol 'Picardy.' This hymn, traditionally sung at Christmas, has a surprisingly 'haymish' (down-home) Yiddish feel.

Zol der shtarbik mentsh'heit shveign Batracht nit fun geshmiyesdikeh chaloymes Mechileh in zeine hent, a kroyn oyf zein kop	Kukt mit moyreh un tziternish Ben Dovid kumt bald gicher tzurik Moshiach bakumt undzer dinst
Kiniglecher maylech, Miriam's zoygling Undzer goyl in mentshlecher klaydung In zein brayt-hartzikeit zich oysgegosh	Nit lang tzurik gevandert oyfn erd Ongeton mit blut un mit flaysh Undz shenken zein himlisheh shpeiz
Zeks baflig'lteh srofim un kruvim Mit shtendik of'neh oygn zay kukn Rufn, loybn zay on oyfher, on a sof	visbahalt'n zayer gezicht oyf aybik un on kayn oygnblik tzu undzer almechtiker Gott
Kadoysh kadoysh kadoysh	Riboynu shel oylam bist haylik

May mortal humanity be silent! Gaze with fear and trembling. Do not think about material dreams; the Son of David is soon returning quickly! Forgiveness in His hands, a crown on His head – Messiah will receive our worship. The royal King, Miriam's suckling! Not long ago did He wander upon our earth. Our Redeemer in human raiment, clothed in blood and flesh – In His large heartedness He poured Himself out in order to grant us His heavenly fare. Six-winged seraphim and cherubim cover their faces. With ever-open eyes they gaze eternally and without blinking, calling out and praising without ceasing, without end, our Almighty God. Holy holy holy! Master of the Universe, You are holy!

קוקט מיט מורא און ציטערניש
בן דוד קומט באַלד גיכער צוריק
משיח באַקומט אונדזער דינסט

זאַל דער שטאַרביק מענטשהייט שווייגן
באַטראַכט ניט פון גשמיותדיקע חלומות
מחילה אין זיינע הענט – אַ קרוין אויף זיין קאַפּ



ניט לאַנג צורדיק געוואַנדערדט אויפן ערד
אַנגעטאַן מיט בלוט און מיט פלייש
אונדז שענקן זיין הימלישע שפּייז

וויסבעהאַלטן זייער געזיכט
אויף אייביק און אָן קיין אויגנבליק
צו אונדזער אַלמעכטיקער גאָט
ביסט הייליק

קיניגלעכער מלך, מרים'ס זויגלינג
אונדזער גואל אין מענטשלעכער קליידונג
אין זיין ברייטהאַרציקייט זיך אויסגעגאַסן

זעקס באַפליגלטע שרפים און כרוכים
מיט שטענדיק אָפּענע אויגן זיי קוקען
רופן, לויבן זיי - אָן אויפהער, אָן אַ סוף
קדוש קדוש ריבוננו של עולם

'Zol der shtarbik Mentsh'heit shveign – Let mortals be silent!' words and melody public domain. Yiddish words © Avner Boskey, 2021, © David's Tent Music (ASCAP - 2021)

Hurdy gurdy, Cretan lyra, Persian tar – Yaron Tcherniak; Harp – Ilana Phelps; Acoustic guitars – Avi Singolda; Contrabass - Gilad Abro; Accordion – Ilya Magalnik; Piano – Rachel Boskey; Low whistle – Uri Miles; Mandolin, mandola, tsouras, vocals – Avner Boskey



MY LOVER'S VOICE

Between June 1949 and September 1950, the God of Jacob reached out His hand to bring back His scattered people from Yemen (the Land also known as Hadhramaut/Sheba/Aden). Over 49,000 Jews from Yemen, Aden, Saudi Arabia, Djibouti and Eritrea climbed into airplanes which made over 380 flights from Aden to Israel. These Jewish people saw their airlift as a fulfilment of Isaiah's prophecy to restore His exiled people to their Promised Land on eagles' wings (*Isaiah 40:31; 11:10-16*). Yemenite Jewish folk music often refers to the Song of Songs as an allegory of God's love for His ancient people. This song, based on an ancient Yemenite melody, is also sung today in Russian by Jewish immigrants from the former Soviet Union.

Голос Возлюбленного	Вот Он приближается!
Через горы, через холмы	Перескакивает
Через горы, через холмы	Перепрыгивает
Мой Возлюбленный сказал мне:	«Встань, прекрасная моя,
Время пения настало	Голубица чистая.»
Мой Возлюбленный прекрасен	Лучше тысячи других
Вид Его подобен кедру	На подножьях золотых

Golos vozlyublennogo	Vot On priblizhayetsya!
Cherez gory, cherez kholmy	pereskakivayet
Cherez gory, cherez kholmy	pereprygivayet
Moy Vozlyublennyy skazal mne:	"Vstan', prekrasnaya moya
Vremya peniya nastalo	golubitsa chistaya."
Moy vozlyublennyy prekrasen	Luchshe tysyachi drugikh
Vid Yego podoben kedru	Na podnozh'yakh zolotykh

*The voice of my Beloved – Behold, He comes!
Across the mountains, across the hills He is leaping and jumping
My Beloved said to me: "Rise, my beautiful one,
The time for singing has come, My pure dove."
My Beloved is beautiful and fairer than a thousand others
His appearance is like a cedar with pedestals of fine gold*

קול דודי הנה זה בא!
מקפז על הגבעות.
קומי יפתי
יונתי אהובתי

קול דודי! קול דודי!
מדלג על ההרים
דודי דופק בדלת
עת הזמיר כבר הגיע



Kol dodi (3x)
Medaleg al heh-harim
Dodi dofek badelet
Et hazamir kvar higiya

Hineh zeh ba!
Mekapetz al hag'va'ot
Kumi yafati!
Yonati ahuvati

*The voice of my Beloved! (3x)
He is leaping on the mountains,
My Beloved is knocking on the door
The time of vine-pruning has come*

*Behold He comes!
skipping on the hills!
"Arise, My beautiful one!
My dove, My beloved!"*

'My Lover's voice.' Hebrew words Song of Solomon 2:8-11; 5:15; melody public domain. Russian words anonymous. English words © Rachel Boskey, 2021, © David's Tent Music (ASCAP - 2021)

Bodhran – Gilad Dubretski; Flute – Nitzan Ein Habar; Vocals – Kata Apel, Julia Ben Har, Rachel Boskey; Acoustic and 12-string guitars – Avi Singolda; Electric bass, mandolin, mandola – Avner Boskey; Oud, violin – Sha'ul Ben Har; Low whistle – Uri Miles; Persian tar – Yaron Tcherniak



EL BOROT HAMAYIM (To the waters of the well)

The longing of the Jewish people, scattered among the nations, for the soil, fruit and waters of their homeland has been an intense desire, reflected in poetry and song. Jeremiah expressed God's heart well, "I remember regarding the devotion of your youth, your love when you were a bride, your following after Me in the wilderness, through a land not sown" (*Jeremiah 2:2*). Israel's poet laureate Naomi Shemer captured this passion in her classic '*To the waters of the well – El borot hamayim.*'

May'ahavati halachti el borot hamayim	b'darkay midbar b'erezt lo zru'ah
May-ahavati shachachti ir u'vayit	uv'ikvotcha bin'hiyeh pru'a
El borot hamayim, el borot hamayim	El hama'ayan asher po'em bahar
Sham ahavati timtzah ada'in	may mabu'a, may tehom umay nahar

Rak ahavati natna li tzel bakayitz	Uv'sa'arat hachol hanora'ah
Rak ahavati banta li ir uvayit	Hi chayai v'hi moti miday sha'ah

Sham hate'enah v'sham shtilay haza'yit	Ufrichat harimonim hamufla'ah
Sham ahavati hashikora vlo miya'in	Et ayneha ta'atzom l'at l'at

*For the sake of my love I walked to the wells on desert paths, in an unsown land
For the sake of my love I left behind city and home
and followed after you with wild abandon*

*To the waters of the well, to the waters of the well,
To the spring that throbs in the heart of the mountain
There my love will still find bubbling springs, deep waters and rivers*

*Only my love has given me shade in summer and during the fearful sandstorm
Only my love has built me town and home –
this is where my life is, and my death – every hour
There the fig tree, there the plantings of olive trees
and the wonderful flowering of pomegranates
There, my love – intoxicated but not from wine –
will close her eyes ever so slowly*



To the waters of the well, to the waters of the well,
To the spring that throbs in the heart of the mountain
There my love will still find bubbling springs, deep waters and rivers

מֵאֵהָבְתִי הִלַּכְתִּי אֶל בּוֹרוֹת הַמַּיִם
בְּדַרְכֵי מִדְבָּר בְּאֶרֶץ לֹא זְרוּעָה
מֵאֵהָבְתִי שָׁכַחְתִּי עִיר וּבַיִת
וּבַעֲקֻבוֹתֶיךָ - בְּנִהְיָה פְרוּעָה

אֶל בּוֹרוֹת הַמַּיִם, אֶל בּוֹרוֹת הַמַּיִם
אֶל הַמַּעְיָן אֲשֶׁר פּוֹעֵם בְּהַר
שֵׁם אֵהָבְתִי תִמְצָא עֲדוֹן
מִי מִבּוּעַ מִי תִהוּם וּמִי נֶהַר

רַק אֵהָבְתִי נִתְּנָה לִי עַל בְּקוֹץ
וּבִסְעָרַת הַחֹל הַנּוֹרָאָה
רַק אֵהָבְתִי בְּנִתְּנָה לִי עִיר וּבַיִת
הִיא חַיִּי, וְהִיא מוֹתִי מִדֵּי שְׁעָה

שֵׁם הַתְּאֵנָה וְשֵׁם שְׁתִּילֵי הַזֵּית
וּפְרִיחַת הָרִימוֹנִים הַמּוֹפְלָאָה
שֵׁם אֵהָבְתִי הַשְּׂכוּרָה וְלֹא מִיָּין
אֵת עֵינֶיהָ תַעֲצֵם לְאֵט לְאֵט

אֶל בּוֹרוֹת הַמַּיִם . . .

'El borot hamayim – To the waters of the well' Words and music, Naomi Shemer, ©
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Piano, vocals – Rachel Boskey; Nylon guitar – Avi Singolda; Contrabass - Gilad Abro;
Low whistle – Uri Miles; High whistle – Nitzan Ein Habar



SAR A HAVER

In 1845 a young Irishman from County Down, Joseph M. Scriven, moved to Canada, living near Port Hope, Ontario. Scriven's bride-to-be had died in 1843, the night before their wedding. In 1855 he wrote a poem to comfort his ailing mother in Ireland. The words of 'What a Friend we have in Jesus' speak to people in pain who are going through great trauma. Charles Crozat Converse penned a touching melody in 1868. Haim Yehiel Einshpruch (Henry Einspruch) first composed Yiddish words to this song, releasing it in his 1935 *Lider fun gloybn* (*Hymns of Faith*; לידער פון גלויבן). It is worth noting that Einshpruch's *Yiddish New Testament* remains a classic of high Yiddish literature to this day, according to famous Yiddish author Meylech Ravitsch. Avner's fresh Yiddish translation of the song is presented in an American Big Band klezmer style, with a tip of the hat to dear long-time musical comrade Stuart Dauermann.

Sar a haver iz Yeshua	Nenter vi a bruder f'alleh tzeit
Undzer freint – aza getrei'er	Der vos taylt noch undzer leid
Undzer krankshaft r'hot gelitn	Undzer vaytik r'hot farbeit
Vayst Moshiach undzer shvachkeit	Zein rachmones shtayt noch heint
Veit vi mizrach iz fun meiriv	azoy hot Er derveitert undzer zind
Oysgelayzt fun kayver undzer lebn	un undz ongefilt mit Zein vint
Fargest nisht alleh zeineh toyves	Nit aybik vet Er broyges zein
Vi hoych der himl ibern yabosheh	azoy shtark vet zein chesed zein
Kumen tzores un nisyoynes	in der fri tzi ovnt shpet
Ir darft nisht kaynmol zein fartzvayflt	Brengt dem Har dos in gebet
Oft iz undz geshtert der sholem	s'kumen on umru'ikeh tzeitn
Veil mir brengen nisht bashtendik	altz tzu Gott in a gebet

What a friend is Yeshua, nearer than a brother forever. Our friend, so faithful! It is He who shares our suffering. He suffered our sickness; He partook of our pains. Messiah knows our weakness. His compassion is ever present. As far as East is from the West, He caused our sins to move far away, He redeemed our lives from the grave, and has filled us up with His Wind. Do not forget all of His goodness. He will not remain angry forever. As high as the heavens are above the dry land, that's how strong is His covenant-faithfulness. When troubles and trials come, whether in the morning or late at night, you don't need to be perturbed – just bring it to the Lord in prayer. So often our peace is disturbed,



and times of unrest come upon us, all because we do not constantly bring everything to God in prayer.

נעענטער ווי אַ ברוּדער פֿאַלע צייַט
דער וואָס טיילט נאָך אונדזער לייַד
אונדזער ווייטיק ר'האַט פֿאַרבייַט
זיין רחמנות שטייט נאָך הייַנט

סאָר אַ חבר איז יִשׁוּע
אונדזער פֿרייַנט אַזאַ געטרײַער
אונדזער קראַנקשאַפֿט ר'האַט געליטן
ווייסט משיח אונדזער שוואַכקייַט

אַזוי האָט ער דערווייטערט אונדזער זינד
און אונדז אָנגעפֿילט מיט זיין וויינט
ניט אייביק וועט ער ברוגז זיין
אַזוי שטאַרק וועט זיין קסד זיין

ווייט ווי מזרח איז פֿון מערבֿ
אויסגעלייזט פֿון קבר אונדזער לעבן
פֿאַרגעסט נישט אַלע זיינע טובות
ווי הויך דער הימל איבערן יאַבאַשע

אין דער פֿרי צי אָוונט שפעט?
איר דאַרפט נישט קיינמאָל זיין פֿאַרצווייפֿלט
ס'קומען אָן אומרויקע צייַטן
אַלץ צו גאָט אין אַ געבעט

קומען צרות און נסיונות
איר דאַרפט נישט קיינמאָל זיין פֿאַרצווייפֿלט
אָפֿט איז אונדז געשטערט דער שלום
ווייל מיר ברענגען נישט באַשטענדיק

'Sar a Haver – What a friend is Yeshua!' English words public domain, Joseph Medlicott Scriven (1855). English melody public domain, C.C. Converse (1868). Yiddish words and music © Avner Boskey, 2021, © David's Tent Music (ASCAP - 2021)

Violin – Sha'ul Ben Har; Mandolin, mandola, tsouras, electric bass, piano, vocals – Avner Boskey; Accordion – Ilya Magalnik; Trumpet – Avraham Felder; Trombone – Yossi Regev; Clarinet – Nitzan Ein Habar; Drums – Israel Nahum



SEEK THE LORD

The key to Israel's future is found in the words of Isaiah the prophet: Seek the LORD while He may be found. Call upon Him while He is near. Let the wicked abandon his way, and the unrighteous person his thoughts. And let him return to the LORD, and He will have compassion on him, and to our God, for He will abundantly pardon. (*Isaiah 55:6-10; Ezekiel 18:31-32*). Rachel wrote this song when she was 18, and its message still beats strongly in our hearts. A day is soon-coming when Elijah's future ministry to the House of Israel (*Malachi 4:5-6*) will usher in world-shaking redemption.

Seek the Lord while He may be found	Call upon Him while He is near
Let the wicked forsake his ways	and the unrighteous man his thoughts
For your thoughts are not My thoughts	neither are My ways your ways
As the height of the heavens above the earth	so far are My ways from your ways
So far are My thoughts from your thoughts	

Wash yourselves, make yourselves clean	Remove your evil deeds from My sight
Cease doing evil, learn what is good	Come let us reason together
Though your sins are as scarlet	they will be as white as snow
Though they are red as crimson	they will be as wool
For why will you die, O House of Israel?	
I have no pleasure in any man's death	Therefore repent and live (2x)

Eliyahu Hanavi, Eliyahu HaTishbi	Eliyahu (3x) HaGiladi
Bim'hayra b'yamenu yavo elenu	im Mashiach ben David (2x)

[Elijah the prophet, the Tishbite, the Gileadite. May he come quickly to us in our day, with Messiah the Son of David]

For why will you die, O House of Israel?	
I have no pleasure in any man's death	Therefore repent and live (2x)
Come let us reason together (3x)	

'Seek the Lord,' words and melody © Rachel Nelson Boskey, 2021, © David's Tent Music (ASCAP - 2021).

Violin – Sha'ul Ben Har; Piano, lead vocals – Rachel Boskey; Electric guitar – Avi Singolda; Mandolin, mandola, tsouras, electric bass, piano, vocals – Avner Boskey;



Accordion – Ilya Magalnik; Drums – Israel Nahum; Darbuka, bongos, percussion – Gilad Dubretski; High whistle – Nitzan Ein Habar; Low whistle – Uri Miles



EVERY TRIBE

From Jeremiah to John the Revelator comes a solemn yet joyful declaration: all nations will one day boldly declare the imminent collapse of this world's demonic and deceptive system, and will affirm the certainty that the God of Israel's kingdom will replace it forever (*Isaiah 21:9; Jeremiah 51:49; Revelation 14; 18:2*). A special tribal contingent of the Jewish people will closely follow the Messiah and sing praises to Him throughout eternity.

Every tribe, every nation, every people, every tongue.
Fear God and give Him glory, for the hour of His judgment has come.
Worship Him who made heaven and earth
And say 'Fallen is Babylon! Fallen is Babylon!'
Every tribe, every nation, every people, every tongue.

The dead who die in the Lord are blessed indeed from now on
Spirit says, "They will rest from their work
Their deeds will follow them; their deeds will follow on"
Every tribe, every nation, every people, every tongue.

One hundred and forty-four thousand of the tribes of Israel
Follow the Lamb wherever He goes
And they sing their own new song, sing their own new song.
Their new song, their own new song; Shir chadash, shir chadash!
Twelve tribes, Israeli nation, Jewish people, Hebrew tongue.

Fear God and give Him glory, for the hour of His judgment has come.
Worship Him who made heaven and earth
And say 'Fallen is Babylon! Fallen is Babylon!'
Every tribe, every nation, every people, every tongue.

'Every Tribe,' words and melody © Rachel Boskey, 2021, © David's Tent Music (ASCAP - 2021)

Drums – Israel Nahum; Percussion – Gilad Dubretski; Piano – Rachel Boskey; Electric bass, electric guitar, bubble organ – Avner Boskey; Electric guitar – Avi Singolda; High whistle – Nitzan Ein Habar; Vocals – Dorothy Bedford, Rachel Boskey, Jamie Kay Boskey, David Boskey, Avner Boskey



ALL HANDS ON DECK

Jews and Blues – there seems to be a connection between these two. Pouring out one's heart like water before the Lord was also King David's way of doing things. The 2,700 years of Scattering and Exile gave birth to Jewish music in all the lands of the Dispersion, colored by local cultures and instrumentation. As we come to the close of this present chapter of Jewish history, we remember the prophecy of Ezekiel 37:9-10: "Then He said to me, 'Prophesy to the breath, prophesy, son of man, and say to the breath, "YHVH GOD says this: Come from the four winds, breath, and breathe on these slain, so that they come to life.'" So I prophesied as He commanded me, and the breath entered them, and they came to life and stood on their feet, a great army much much [*hey! gadol me'od me'od*]." The return of the Jewish people from shtetl dreams to their Promised Land will catalyze one of the most dramatic and earth-shaking events of human history – the rise of the Ezekiel 37 Army. People get ready!

Wake up in the morning to the news on my color TV
Bad News Blues is all that I can see
Don't look like good news is comin'
Even nostalgia ain't quite what it used to be

Well, a gale will be a gustin', East wind blowing low
A gale will be a gustin', East wind blowing low
The dove of peace will run for cover
And at the break of dawn the rooster will crow

Yeshua said, Be ready, I'm coming at an hour you don't know
Yeshua said, Be ready cuz I'm coming at an hour you don't know
Even the angels of heaven – that day and hour, they don't know

You'll be riding on the clouds, You'll be coming to Jerusalem
Stars falling from the skies on the Day of Jerusalem
You'll be coming to Your city, every eye will see You then

God is raising up an army — Got a Star of King David on its dogtags
God is raising up an army — Got a Star of King David on its dogtags
Hangin' round its neck
It's Ezekiel's army — Better get all hands on deck



'All Hands On Deck,' words and melody © Avner Boskey, 2019, © David's Tent Music (ASCAP - 2019).

Drums – Daniel Boskey; Electric bass, B3 – Avner Boskey; Electric guitar – Avi Singolda, Greg Martin, Avner Boskey; Lap steel – Jess Perkins; B-bender – Al Perkins; Trumpet – Avraham Felder; Trombone – Yossi Regev; Saxophone – Peter Wertheimer; Vocals – Avner Boskey, Jamie Kay Boskey, Kata Apel

