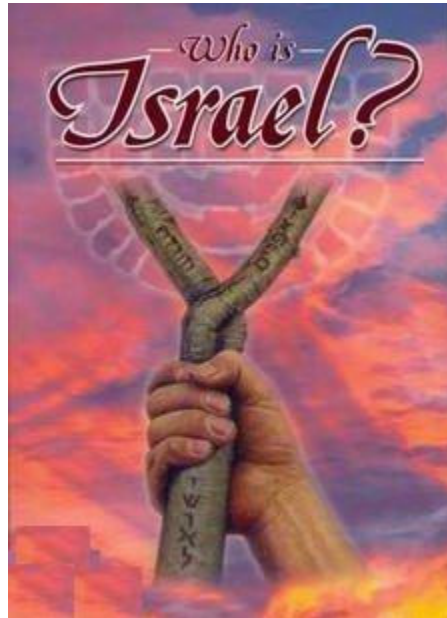


"We do not keep Torah to be Saved!  
We keep Torah because we are Saved!"

### Grafted In – the Torah .....



"But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry... But if some of the branches were broken off, and you, being a wild olive, were **grafted in** among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you."

– Romans 11:13, 17, 18, NASB

A wonderful truth is being revealed here. What does it mean for Paul (Rav Sha'ul) to say that the 'wild olive branch' is grafted into the 'cultivated olive tree'? The plain sense of the text is not easily confused:

- Through the efficacious ministry of the Messiah Y'shua, Gentile believers (wild olives) are covenant-bound (grafted in) to Isra'el (Father Abraham's Olive Tree). Therefore Gentile believers are fellow citizens and full-participants with the Commonwealth of Isra'el (Eph. 2) and are granted the divine privilege of following the entire Torah.
- We believe that YHVH has written this very same Torah upon every heart, Jew and Gentile, of those who have placed their trusting faithfulness in Y'shua (Jer. 31:31-34; Heb. 8:7-12).
- We believe that this same Torah is a foundational revelation of the righteousness of YHVH and serves as a description, along with the rest of the Scriptures, of the lifestyle of the Redeemed Community (James 1:16-27).
- Furthermore, the words '*Grafted In*' memorialize the affirmation of our true identity as a people, Jew and Gentile, securely rooted in the finished work of Y'shua HaMashiach.

## Motivation for following Torah

*There are several reasons why the Torah is to be lived. These are not presented in order of importance; they are meant to be considered equally. As we do so, a more complete picture will unfold.*

### What does the Torah mean?

Torah means Instruction or Teaching. YHVH gave His Word or Torah so that He can teach us about Himself, His Character and His Plan and all of this is interweaved into the stories, instructions, systems and symbols contained within the Torah. The Torah is the package that contains all that YHVH is about and if you open it, you will see His Glory.

#### ***Stories – Insight & Wisdom:***

Inside the Torah we find different stories that reflect certain things He want us to understand because this is one of the most effective ways to explain spiritual concepts and realities that is not known or visible to man kind. For example, He used the Story of the exodus out of Egypt to show us the progressive steps we are going to encounter and have to go through, on our way to the Promised Land (Salvation).

#### ***Instructions (Law) - Protection:***

He also gave us instructions to help us to keep on the safe side of life so that we wouldn't be hurt or bound up in Satan's inventions and that we can live a life free from bondage. Within the Instructions He reveals to us what sin is and it teaches us that sin will lead to death.

#### ***Reminders (Statutes) - Involvement:***

You will also find within the Torah a lot of things YHVH told us to do that will help us remembering His things, His Word and how to serve Him. We can refer to these at the "packaging" of the Torah. This things you see and other people see that show that you are a Child of YHVH and help you to remember what a Child of YHVH is all about. The reminders are: Sabbath (end time coming & Marriage festival – entering into His rest), Festivals (Plan of YHVH), New Moon (Rededication), Mezuzah (you are a Bondservant), Tzit-Tzits (walking in His Ways daily), beard (speak only YHVH's Words), 'not mixing cloth' (YHVH hates mixing), eating kosher (I am a clean person, I am the Temple of YHVH).

#### ***Systems – Plan & Work of the Messiah:***

Within the Torah there are systems like the Cleansing rituals (Baptism or washing), the Priesthood and the Sacrificial System, which is YHVH's Grace, spelled out. YHVH used the same System to do His Work of Redemption and these Systems still stands. They were physical systems, teaching us the spiritual detail and when Y'shua came, He did those things in the physical, to have it established in the spiritual. He did not take the Systems away, He established it to last forever.

#### ***Patterns & Symbols – Insight & Truth:***

YHVH chose to reveal Himself and His Plan to us through Patterns. Patterns are like the Tabernacle and everything inside of it; the Menorah (Holy Spirit), Showbread (Word), Brazen Altar (Prayers) & Golden Altar (Y'shua's Sacrifice), Ark of the Covenant (Father's heart, Throne). The Tabernacle is the pattern of coming in from the outside and making your way into the presence of the Father (Holy of Holies).

*With this as the outline of the Torah, why do we need to regard the Torah as YHVH's current standard?*

***Because YHVH said so!***

One word frequently used to describe much of the content of the Torah is the Hebrew mitzvah. This simply means "commandment/instruction." It is something YHVH has told us to do. Although Jewish scholars are quick to assert that there are 613 commandments in the Torah, New Testament scholars have noted that there are over 1,000 such "commandments" in the Brit Hadasha (New Testament)! A commandment is a commandment and is something your Master has instructed you to do as an act of obedience. By obeying His Instructions or Commandments you prove that you acknowledge Him as your Master and that you acknowledge yourself as the servant. The Word is referred to as water and water flows from a high point to a low point. We should receive His Word with meekness so that He can wash us clean. (James 1:21) You humbly submit under the authority of His Words and trust Him with your life.

***Because we love Him!***

Y'shua Himself mentions it more than once; "if you love me, do my Commandments". (John 14:5). And again in John 14: 21 Y'shua states that He will love you and reveal Himself to you if you keep His Commandments. Where do I find His Commandments? The only known Scripture at that time was the TaNaK (Torah, Prophets & Psalms) and these contained His Commandments.

***Because the Torah Gives Definition - Dictionary***

What does it mean to be set apart? What does it mean to be part of Israel (the righteous people of Elohim)? What does faith mean? What does Holiness mean? What does grace mean? All these are definitions that are up for interpretation and man can define it in such a way and preach another Gospel with different meanings of words and concepts. Any "New Testament" verse can be seen as a framework on which different concepts can be hung to reflect a certain doctrine. Is this the way to study the Scripture and find the Truth? No, there are certain meanings of words and concepts and the essence thereof can only be understood if you go back to the Torah and find the real meaning of these words and concepts. This will take away the "interpretation" of Scripture and reveal the real truth regarding the letters of Paul and the Apostles and Disciples. This will help you to read the NT verses as the Hebrew people wrote them and you will understand what they really try to convey. The test is; does any verse in the NT contradict any other verse in the NT or in the rest of Scripture? If it does, you must dig deeper, you have the wrong meaning or interpretation or translation of that verse or word, and the only place to find the answer is in the "Old Testament". (TaNaK)

***Reveals YHVH's Character & "Culture"***

We serve a Hebrew God and Abraham was the first one to "cross over" (*Ibree* – meaning *Hebrew*) to YHVH's Ways or "culture". Abraham is known as the father of our faith and our faith is about living in a certain way that is not according to the world's way, this is called "living set apart". YHVH's culture is about following His way of doing things that "looks" different to what man does. Y'shua came to the earth to show us how to walk as He walked and He walked in the Torah, living out the "culture" of YHVH free from man's interpretation and perversion (Pharisee's teachings). All the things in the Torah YHVH asks us to obey gives us, the descendants of Abraham, our identity. Believing in Y'shua lets you be part of this walk and He grafted you into His "culture" and thus makes you part of Israel (righteous people of Elohim) and makes that identity complete. This way of living is the "*Chai Olam*" or "Higher Quality of Life" that we will experience in the New Jerusalem, but that we can start living today. This is to be part of the Kingdom of YHVH; to submit under the rule and Kingship of YHVH and obey His rules and abide in the protection of His boundaries.

***It is a "safe place" to dwell in -liberty***

The Torah is like the Tabernacle; it has an outer court that separates the followers of YHVH from the rest of the world. Outside the boundaries of the Torah, you are free to do whatever you like, BUT, you must bear the consequences and the consequences aren't always liberating, on the contrary, they bind you. Sin always binds you up and the people who said they are FREE to do whatever, do not realize the seriousness of this concept.

Inside the safe boundaries of the Torah you can make decisions that will result in freedom, there is no bondage. That is why James 1:25 calls it the Law of Liberty, it sets you free because it is designed by YHVH and is the Truth, and the truth will set you free. (John 8:32).

### ***Because It Is Who We Are! – Changed on the inside.***

If we follow Torah only because it is commanded, it can easily turn into legalism. Let us enter by a different door altogether. Let us enter the arena of Torah through the door of our identity in Messiah, and see where it leads us.

The Scripture teaches us a critical truth. In bringing us to faith in Y'shua, YHVH has made us into completely new people. We are new creations, with the Messiah living in us. Moreover, we are receivers of and participants in the Brit Hadasha. Jeremiah 31 teaches that YHVH promises to write Torah on our hearts when He makes us new. Do not miss the full implications of that. Torah is written on our hearts! (Jer 31:33) Among other things, this means that Torah is part of our basic makeup as believers in Y'shua. It comes from the inside and we express it on the outside. It is no longer a question of "have to" but it is that I "want to" obey His Torah. The conversion and change of nature took place on the inside and it is now an expression of YHVH's Character. The new-creation man or woman, therefore, should only do what comes naturally to him or her. In this case, it means living out what is written in the Word—all of the Word.

### ***The Torah is a Mirror***

Why do we follow Torah? Because it is who we are as new creations. When we read of the redeemed person as described by the precepts of Torah, we are, in reality, reading a description of who YHVH has made us in the Messiah. Let us return again to the concept of the mirror image referred to in James 1:22-25. Here we learn the importance of being doers of the Word instead of listeners only. The illustration is of a person looking at himself in a mirror, but verse 25 describes that "mirror" as the Torah. (Though translated "law" in nearly every English translation, it is actually Torah.) He who does not do the Word is one who looks at his face in the Torah and immediately forgets what he looks like. In that state, therefore, he does not do the Word. But the person who sees himself in the mirror—the Torah—and remembers what he looks like, this is the one who does the Word. When we look into the mirror of the Torah, our reflection is that of a redeemed person as described therein. The individual teachings, in essence, describe what the redeemed one looks like. Because it is Y'shua who has made us new, made us the righteousness of YHVH (II Corinthians 5:21), all that is left for us to do is to choose to walk in that new life—the righteous life of Y'shua—the life of Torah.

Therefore, we do not follow Torah as though it were merely a list of do's and don'ts. We follow it because it is written on our hearts. It is who we are as new creations. It comes naturally to us because YHVH has made us into new people! But unless we know what our real spiritual identity is, we can't enter into the whole realm of our new life in Messiah that is available through the Torah.

### ***Because Our Messiah Y'shua (Jesus) Did It***

Don't all believers want to do what the Master (Lord) did, and to be like Him? We are quick to practice letting His love flow out from us, and learning to worship and pray as He worshiped and prayed. Rightly so, but what about how Y'shua followed Torah? Today we see a lot of WWJD bands people wear on their arms to remind them to ask the question "What would Jesus do?", before they do anything. WDYD or "What did Y'shua do?" He followed the Torah and did not break one "jod" or "tittle". (Matt 5:17). His life was so characterized by Torah that even as late as the next generation of Jewish believers after Him, He was referred to as "The Torah." Even John 1 describes Y'shua as the Word, a reference to the Torah.

There is one more key to this point, which will unlock its importance for us. The key is to remember that Y'shua is in us! We are new creations with the Living Torah inside of us through His Spirit living inside of us. This truth is so powerful that, when we think about it, the question we should be asking is not "Should we follow the Torah?" but "How do we come to know this 'treasure in jars of clay'?" (II Corinthians 4:7)

### ***Because of What It Communicates to Unbelievers – Unselfish act.***

This is our final and most emotional point. We are speaking here to Jewish believers and making an appeal to non-Jewish believers, who need to be awakened to a major theological tragedy that has been perpetuated for the last 1,800 years.

The anti-Torah theology, which so dominates the body of Messiah today, originally taught and practiced in the second century, arose from a distinct anti-Judaism propounded by some of the most influential scholars and leaders in the body of Messiah. And because many theologians in the Body today have swallowed the anti-Torah teachings of the Church fathers, the conclusions they continue to teach and publish naturally reflect the same bias. The believers of our era may not be as anti-Jewish as many of the Church fathers were; nevertheless, many have inherited their anti-Torah, anti-Jewish interpretations of the “New Testament” (Brit Hadasha) Scriptures.

Many today do not think for themselves or practice honest exegesis of the Brit Hadasha. If they did, they would conclude that the Brit Hadasha, in reality, is very Torah-positive and encourages a Torah lifestyle. And while it is no easy task to change beliefs that have been dearly held for over 1,800 years, change they must—if for no other reason than to be honest with the Bible.

But there is another reason. We need to ask some very serious questions. What does the prevailing anti-Torah theology saying to the traditional Jewish world? How do they see us? What do they understand of our thinking?

Moreover, Jewish believers, what is the message being conveyed to our families and Jewish friends by our attitude toward Torah? Simply stated, we are communicating confusion and error to the people through whom the Word of truth originally came. As a result, on the human level (that is, apart from the elective grace of G-d) there is very little motivation within the traditional Jewish world to hear the Good News.

Rabbi Benjamin Blech is a prominent teacher at New York’s prestigious Yeshiva University, a major educational institution for the Orthodox Jewish world. In his excellent textbook on basic Judaism, he makes this very poignant criticism of “Christianity” as he understands it:

***Christianity therefore rejected the law and gave a new interpretation to the covenant at Sinai. This is the crucial distinction between the Old Testament and the New. The Torah was assuredly given to the Jewish people at Mt. Sinai, but its laws were no longer binding, according to Christianity. How could YHVH have given directives that He Himself later saw fit to change?***

Blech is saying that by rejecting Torah we have, at best, confused the Jewish people in regard to G-d’s revelation in the Scriptures. At worst, we have written them off as a people group. Inasmuch as the Church’s anti-Torah bias led to the theological (and physical) persecution of the Jewish people, Christian rejection of the Torah has ultimately resulted in Jewish rejection of Y’shua. Judaism has simply written off the Good News of Y’shua as irrelevant. In short, for our people, the Good News has become nothing but the sad and bad news.

The Church’s anti-Torah theology is a tragic flaw as concerns the Jewish people. Dr. Stern recognizes this when he says:

***I am certain that the lack of a correct, clear, and relatively complete Messianic Jewish or Gentile Christian theology of the Torah is not only a major impediment to Christians’ understanding their own faith, but also the greatest barrier to Jewish people’s receiving the Gospel. Most Christians have an overly simplistic understanding of what the Torah is all about; and second, that Christianity has almost nothing relevant to say to Jews about one of the three most important issues of their faith.<sup>17</sup>***

To live out the Torah is to have the Torah written on your life and wherever you are, people will “read” it. Y’shua gave us the Instruction to be a light to the world and shine His truth. If we decide to look just like the dark world, abolishing the truth of what sin is and what set-apartness is, we will not be different and thus, not shining. We live out YHVH’s Torah and His Character and carry His symbols on our lives like lights shining in the dark world to attract people who are “seeking the light” and they will be attracted to you.

Your life is the net that you hang into the water, and these fish will swim into your life and you will be able to help them out of the water (world). This is what it truly means to be “fishers of men”. You are not suppose to use bate (man’s cunning doctrine of deception that attracts the flesh), or use a harpoon (accusing and judging people and chasing them into the Kingdom by fear with your “turn or burn” tactics).

Your life is your testimony and you live it, not to be saved, but so that others can see what YHVH's Character is like and what His Word is all about, and be saved. People that hate the light will be chased away, but people that love the light, will be attracted. You are a tree and you bear the fruit of the Spirit so that people, who need shade from the burning sun or food for their hungry souls, may come to you and find rest and enrichment. Remember, it is not your fruit, so you cannot boast in it and YHVH gets all the glory. (Ps 1)

### ***Y'shua will teach Torah in the New Jerusalem***

***Isa 2:3*** *And many peoples shall come and say, "Come, and let us go up to the mountain of YHVH, to the House of the Elohim of Jacob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of YHVH from Jerusalem."*

This is clear; He will teach us His Ways and His Torah from the New Jerusalem. This verse is an end time prophecy that is not yet fulfilled and will be fulfilled after the Second Coming of Y'shua. YHVH's Torah is His "standard" we need to have to be able to stand in His presence because sin cannot exist before YHVH just as darkness cannot exist before light. This is the completion of YHVH's restoration process and everybody will be "lifted up" to His standard (Torah). He gave us His Spirit to help us to be lifted up and to help us to live "set-apart" or Holy lives, which is specified in the Torah.

### ***Are We Listening?***

Our goal in pursuit of Torah will be accomplished when each reader can sing Psalm 19:7-11 along with David. Many believers do sing this song, in reference to the whole Word of YHVH. This is fine. But it should be remembered that when David wrote these words, he was writing about the Torah.

The Torah of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. They are more desirable than gold, yes, than much fine gold; sweeter also than honey and the drippings of the honeycomb. Moreover, by them your servant is warned; in keeping them there is great reward.

## **Why me? I am not a Jew!**

### ***Introducing the Gentile to the Torah***

Acts 15 contains a record of how the Gentile believers were received by the early Jewish followers of Y'shua. There are several things we can learn from this passage about how Gentile believers may relate to the Torah.

The first point Acts 15 makes is to underscore the fact that no one may follow Torah in order to achieve justification. Concerning this salvation, the leaders confirmed that "Elohim made no distinction between us and them, for He purified their hearts by faith" (verse 9). Having stated this truth, however, the chapter tells us that the Jewish leadership definitely had the Torah in the forefront of their minds. In verses 19-21, we see the leaders concluding that the new Gentile believers had a very definite relationship to the Torah.

It is at this point that many otherwise careful commentators fall into a trap. They assume that the Jewish leadership was requiring the Gentiles to follow something similar to the famous "Noachide Laws"-a set of rules developed by the rabbis for Gentiles to follow in order to be considered righteous. It is true that the four requirements recorded in Acts 15 are very similar to these Noahide Laws.

Many teachers feel that since the rabbis required Gentiles to adhere to the Noahide Laws, the Jewish leadership here is simply following suit, albeit on a somewhat limited basis. That may be true. However, there is a second, more probable explanation: the Jewish elders in Jerusalem were doing all they could to demonstrate grace, patience, and kindness to the Torah-illiterate Gentile believers. The Jewish believers had grown up with the Torah.

But to the Gentiles the Torah was a strange book. Many had never even been exposed to it before Paul and other faithful followers of Y'shua brought them the message of Messiah. The Jerusalem elders knew this. They also knew that the only existing body of teaching for believers, Jewish or Gentile, was the Torah. However, the elders could not demand that the Gentile believers follow the Torah with the same intensity that they did. Therefore, by delineating the four Torah-based instructions for table fellowship in Acts 15:19-20, the wise and loving elders were communicating to the Gentiles this message: "You are equal to us in the Body of Messiah. Our teachings are your teachings. But it will take you a while before you can understand the Holy Book, the Torah. Thus, for now, only learn what will best facilitate fellowship between you and your Jewish brothers and sisters. You will gradually learn more of what it means to walk with Elohim as time goes by.

We find a confirmation of this interpretation in verse 21. After the elders wrote the teachings in verses 19-20, they made this rather cryptic statement to the Gentiles: "For Moses has been preached in every city from the earliest times and is read in the synagogues on every Shabbat." What is the meaning of this comment? It seems to make very little sense-unless we understand it as the elders' encouragement of the Gentile believers to continue in their study of the Torah. And since Torah instruction was available in the local synagogue of almost every city in the diaspora, this would not have presented a problem! In other words, the Jewish elders were telling the Gentile believers that if they wanted to grow in their understanding of the Torah, they could learn how to do so-in the synagogue.

Moreover, because most Gentile believers would have been worshipping in the synagogues, the Jerusalem leadership knew that these new believers would be hearing the Torah each week. In their wisdom, they knew the reality of Y'shua's teaching that "the sheep know My voice and follow Me." The Torah is the voice of Y'shua, and these young lambs would hear and follow.

### ***Gentiles Grafted In***

The relationship between Gentile and Jewish believers in Y'shua. We are referring to Romans 11:11-21. To be sure, this passage does not speak about the Torah. However, it does teach that Gentile believers have a significant relationship with Israel. It is only a matter of reasoning that, since Gentile believers are closely connected to Israel, then they must also have a close connection to the Torah-just as Deuteronomy 4 implies.

In Romans 11:11-21, Paul provides one of the most exciting truths in the "New Testament" (Brit Hadasha) for Gentile believers. Elsewhere he had described unbelieving Gentiles as those who were "uncircumcised, foreigners to the covenants of the promise, without hope, far away" (Ephesians 2:11-13), and pagan idol-worshippers (I Corinthians 12:2). In contrast, because of what Messiah Y'shua did for these countless numbers of non-Jewish people, they have now been brought near and "grafted in" to Israel. What then does it mean, in practical terms, for Gentiles to be "grafted in" to the olive tree of Israel? It does not mean that Gentile believers are now Jews. That is a matter of physical descent. Rather, it is the fulfillment of Isaiah's prophecy: Gentiles can now benefit from the covenants, resulting in a living and active relationship with the Torah.

Remember what Ephesians 2:11-13 says:

Remember that formerly you who are Gentiles by birth...you were separate from Messiah, excluded from citizenship in Israel and foreigners and strangers to the covenants of the promise.... But now you have been brought near through the blood of Messiah.

### ***An Inheritance with Israel***

Ezekiel 47: Here the prophet looks far ahead of his own time, and even of our present age. He prophesies concerning the coming Messianic Age, when Y'shua will be seated on the throne of David in Jerusalem. This will also be the time, according to Ezekiel, when the final land inheritance is divided among the people of Israel.

However in verses 21-23 that there will be others desiring to live among the people of Israel. These are Gentile believers. The Lord at that time will instruct Israel with the following word regarding the distribution of the inheritance:

"You are to distribute this land among yourselves according to the tribes of Israel. You are to allot it as an inheritance for yourselves and for the aliens who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an inheritance among the tribes in Israel. In whatever tribe the alien settles, there you are to give him his inheritance," declares the Sovereign Lord."

What Elohim is teaching here? He is instructing the Israelites regarding their relationship with those who have come to live among them. They are so grafted in that they are to be considered native-born Israelites, with full rights of inheritance. One thing this implies for our study is that if non-Jewish believers may be entitled a parcel of land among the people of Israel in the Messianic kingdom, surely they can be permitted to enjoy the blessings of the Torah among the people of Israel right now!

### **Summary**

Evidence supports this thesis: that non-Jewish believers in Y'shua have a meaningful and significant relationship to the Torah of Moshe. Through this relationship, Elohim Himself instructs His children to embrace the full revelation of His grace in their lives. That full revelation consists of the whole of Scripture, including the Torah.

No one has to follow Torah (it does not save you), but you may choose to follow Torah, out of Love & Adoration for Adonai.

Believing Israel in the first century was a mighty light to the nations. As a result, many from those nations came to faith and were "grafted in" to the holy community. May the holy community (all believers Jew & Gentile) of this present generation also become a light to the nations, bringing many into "the Way, the Truth and the Life"-Y'shua Himself!

## **Why do we meet on Saturdays?**

Saturday, or Sabbath, is the day of the corporate gathering set forth in the Torah (first five books of the Bible). We believe that Yahweh (God) gave to us the Sabbath as a continuing sign of His covenant promises (Gen. 2:1-2; Exo. 20:8-11; 31:12-17; 35:1-3) and His love for us. As we keep the Sabbath, we remember that it is a reminder of the spiritual rest we have through Y'shua's (Jesus') work on our behalf, and a foreshadowing of the eternal rest we will enjoy in the world to come.

The Sabbath begins Friday evening at sunset and ends Sabbath at sunset. Traditionally, a special Friday evening meal marks the beginning of Sabbath (called "Erev Shabbat") and a ceremony called Havdalah (Hebrew meaning "divide") marks the Sabbath's end. Many of us at Kehilat T'nuvah have both Erev Shabbat and Havdalah in our homes and would welcome you to join us. These ceremonies were brought into the homes after the temple's destruction so that the children could learn more about the Sabbath.

### **What are Havurah Groups?**

Havurah (friendship & fellowship) Groups are small groups which meet in the homes on a weekly basis throughout the city. We believe in community as was practiced in the time of the Apostolic Scriptures (New Testament). Small groups keep us encouraged in our faith, hold us accountable to one another, and provide true fellowship where we can learn and be discipled from the Torah.

Acts 2:42 enjoins us to continue: "...steadfastly in the apostle's teaching and fellowship, in the breaking of bread and in prayers." Many Havurah groups include all of the aspects of this verse. We believe that fellowship and breaking of bread is as important as teaching and prayer. We also have several "Specialty" groups which we hope will serve your needs. Find a group that fits who you are and be blessed! Information about the groups are on the foyer table.



### ***What does “Kehilat T’nuvah” mean?***

“Kehilat” means “congregation.” “T’nuvah” means “harvest,” or, more specifically, “the cream of the crop!” By our Father’s grace, in Y’shua, we are all “the cream of the crop!”

### ***Is Kehilat T’nuvah a synagogue or a church?***

The term “synagogue” is used in the Apostolic scriptures (called the New Testament) in James 2:2 (although most modern translations substitute other terms, such as “assembly” or “meeting”) which simply means a “gathering” or “congregation.” The word ekklesia (usually translated “church”) was used by the early Messianic Jews to designate their meetings as part of the congregation of Israel. So referring to our congregation as a synagogue takes us back to our very roots. Many times we will simply use the term “congregation” to refer to our community. Ultimately, we recognize that Y’shua’s kehilat (congregation) consists of people, not buildings, and so as a congregation we constitute one visible manifestation of Y’shua’s body.

### ***What is a “Messianic” congregation?***

Sometimes there is a significant amount of misunderstanding even among “Messianic” believers. Congregations or Synagogues who call themselves “Messianic” do so for a variety of reasons. The term “Messianic” is derived from the Hebrew word “Mashiach” from which we get the English word, “Messiah.” The related term “Messianic” was later applied to the 1st century movement of Y’shua (Jesus) of Nazareth. A number of Jewish and non-Jewish scholars have correctly labeled this 1st century movement “Messianic Judaism.” The Apostolic scriptures document the events of The Messiah coming to His people Israel as a servant and priest, laying down His life in death via crucifixion. Thus, He offered up Himself as a sacrifice, resulting in an atonement for the sins of His people and the sins of the whole world. It records His resurrection and ascension to the right hand of YHVH. Soon He will return to fulfill all the prophecies of the Tanakh (Torah, Prophets and Writings) concerning His kingship and kingdom. He will deliver Israel from all her enemies and exalt her above all the nations. Is it any wonder that Messiah’s name is Y’shua, Hebrew for Yahweh’s Salvation? Thus the term Messiah finds its meaning and fulfillment in Y’shua HaMashiach (Jesus The Messiah). This is why we call ourselves a Messianic congregation. As believers we have returned to our Jewish Messiah. He has grafted us into the Jewish olive tree (Romans 11) and made us partakers with Jewish believers in the rich root of the olive tree. The rich root being the commonwealth of Israel and the covenants of promise given to them by YHVH Himself through the patriarchs Abraham, Isaac and Jacob.