

What is Beth Yeshua?

Is it a church that has some Jewish flavor? Is it a synagogue where one has difficulty finding Messiah? It is neither of these.

Beth Yeshua Messianic Congregation is a synagogue (a Jewish space) which draws from two great faith traditions, Christianity and Judaism. Central to our focus is the Jewish Messiah, Yeshua. As believers in Yeshua, we have been bought with a great price and belong to him. As Jews we desire an expression of our faith that is fully Jewish. As Gentiles we want to restore the Jewishness of the Gospel.

We recognize that both traditions have through historical circumstances deviated from G-d's truth. The church has lost the Jewishness of both Yeshua and Rav Shaul and because of that today often expresses a theology that is not balanced. This is true especially in areas of Torah and Grace, but also in the place of Israel in G-d's economy. Judaism by rejecting the message of Yeshua that "The Kingdom is at hand." and by rejecting the Jewish Messiah has likewise often expressed an attempt to earn salvation from G-d with outward observances. As Messianic Jews we are called to examine both traditions in the light of G-d's holy word and sift out the error. Often bad experiences with either of these traditions can make this sifting a psychological challenge. It is an endeavor that requires G-d's healing.

What makes Beth Yeshua a Jewish space?

A Jewish Service is a re-creation of holy drama. The three times a day that observant Jews pray correspond to the times of sacrifice in the Miskan (The Tabernacle) and the Temple. Today our sacrifices are prayers and praises offered up to G-d. Jewish Liturgy is a connection to the Temple and because the Temple is a image of the Throne Room of the Living G-d it is a connection with the Holy of Holies not made by human hands. Our services at Beth Yeshua are so that we might re-enact coming into G-d's presence so that we might minister to our G-d and receive from Him.

Jewish services are conducted in Hebrew, a holy language. This has been the tradition of the Jewish people even when the people did not speak Hebrew as their everyday tongue. We will use Hebrew when possible. The training of congregants in Hebrew is an important function of the congregation. The Torah Service is the central part of the service. The reading of Torah, Haftorah and Brit Chadashah (the Renewed Covenant) emphasize the importance of G-d's revelation to his servants. The L-RD our G-d speaks to us. The reading of Torah is available to all who prepare themselves. The congregation will follow the weekly readings (parashot) of the Ashkenasi Synagogue with Sefardic

pronunciation. This is a yearly cycle of Torah readings. In addition we will read the gospels in a yearly cycle (two chapters each week.)

Beth Yeshua will follow the Jewish calendar and observe the Jewish festivals. This includes Passover, Shavuot, Rosh HaShannah, Yom Kippur and Sukkot as well as Hanukkah, Purim and Simchat Torah. The festivals have great truths to teach us about the past, present and world to come and about the riches that exist in Yeshua HaMashiach. The L-rd's Supper will be observed in the context of Passover and at other times of the year.

Worship expression at Beth Yeshua will center on Messiah in prophecy, His return and other great truths of Torah in a Jewish style of music, dance and liturgy.

One important Jewish value is Tikkun Olam – fixing the world. Jews value the showing of compassion towards the less fortunate and especially the less fortunate of the Jewish community. We remember that we were once slaves in Egypt. The giving of Tzedakah or charity is a mitzvah (a commandment and a blessing.) We want to teach our children the importance of giving to others and living lives and engaging in occupations where we give to others.

We are commanded to raise our children with the values of Torah and faith in Messiah. *Deut 6:7 and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.* Therefore training for Bar and Bat Mitzvah's is important to train our children in traditional Jewish values, in Hebrew and a full participation in the liturgical life of the congregation. Bar and Bat Mitzvahs are times for young people to proclaim their faith in Yeshua.

Beth Yeshua will show support for the nation of Israel. We will stand with Christian Zionists who understand the prophetic nature of the nation of Israel and with the Jewish community. Beth Yeshua will support Messianic congregations in the land of Israel and the move of G-d among Jews in the former soviet union.

Women will be allowed to participate in the liturgical life of the congregation.

We would ask that all men (Jew or Gentile) wear Kippot. This is the custom of all synagogues. All men who participate at the bema should wear tallit. Women should have their heads covered.

We want to return the Jewish Messiah to a Jewish space. We view Yeshua (100% man and 100% G-d) as a Jew. He lived an observant life, wore tefilin, wore tzitzit, ate Kosher, said the Shema, read Torah and came to minister to Jews. His disciples were Jews. He taught as the Rabbi's taught, though as one

with authority. His message was a Jewish message. To remove Yeshua from his Jewishness is to remove him from the Jewish people.

What about G-d's covenants?

Beth Yeshua recognizes the eternal nature of G-d's covenants. G-d's covenants with the Jewish people are forever. G-d's faithfulness to the Jewish people is a sign to us that He is to be trusted and that his promises are Yeah and Amen.

Many covenants are spoken of in Torah. The promise of many descendants to Abraham. The promise of the land to the nation of Israel.

Some of the covenants are between G-d and the nation of Israel. The covenant made at Mt. Sinai is an example. The keeping of the Mosaic covenant is not required of Gentiles (Acts 15.) Gentiles are also not required to participate in the Abrahamic covenant with the sign of circumcision. Jewish believers have to have the freedom to allow G-d to speak to them about how to take on the covenant of Moses. This is a matter of Halachah and conscience. How have the Jewish people traditionally expressed this mitzvah and what is G-d saying to me.

The wall that prevented Gentiles from entering into G-d's holy place has been torn down. All nations have available to them salvation in Yeshua. *Ephesians 2:13-22 But now in Messiah Yeshua you who once were far off have been brought near in the blood of Messiah. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Messiah Yeshua himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.*

While G-d is no respecter of persons valuing each person the same he does make distinctions between peoples. G-d is a G-d of distinctions. Creation was a process of separating the day from the night, the land from the sea. The Jewish people have a distinct calling. There are no value judgements in different callings. One is not better than another. They are just different. Jews are not to feel prideful about their calling. The calling of the Jewish people is not an easy one. We often in our hearts say to G-d "Choose someone else." What is this calling?

One of the callings of the Jewish People is to be a nation of priests. By their adherence to the one true G-d, the Jewish people were to be a witness to the nations. By their adherence to the standards of G-d there were to demonstrate to the nations the holiness of G-d. Romans 11 suggests that when the Jewish people return to their Messiah there will be a great blessing to the body of Messiah. The calling of the Jewish people is an eternal calling which will continue in the Kingdom to come, Olam Haba.

The good news.

Salvation is a work of grace. We repent of going our own way and accept the Lordship of Yeshua in our lives. We are bought with a price and have become servants of the Most High.

The Kingdom is at hand. Olam Haba, the World to Come, has broken into out into our reality, Olam Hazeh. The reality of the Messianic Kingdom is for today. Messiah who is the King of the World to Come can be king of our lives and the head of our community. The supernatural of the World to Come is for today. The experience of all nations worshipping G-d together (Zech 12-14) in Jerusalem is a reality which we can experience in our Congregation as Jew and Gentile worship together.

The Gifts of the Spirit are for today. The gifts of 1 Corinthinans 12-14 are necessary in the body of Messiah for our building up and nurturing. G-d is a G-d of the supernatural and a doer of miracles. We are a people in need of miracles. Because Shabbat service is a place where many come with diverse views of the gifts of the Spirit we will limit the expression of these gifts to smaller groups generally.