

# **HTG'S MESSIANIC SERVICES' LITURGY**

**Shabbat**



# **HTG'S MESSIANIC SERVICES' LITURGY - Shabbat -**

By

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## Preface

YHWH "God" has called us to do two things. First, we are to study and seek the correct interpretation of any given Bible passage. Second, we are to use such opportunities as golden moments for us to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI's teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus", we call our Saviour "Y'shua" – the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y'shua as "Christ", we use the word "Messiah" – which is an Anglicized version of the Hebrew word, Moshiach.

"YaHoWaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V are derived from the same Hebrew letter 'vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim ("God") to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6<sup>th</sup> to the 10<sup>th</sup> century the Masoretes (Jewish scholars who were the first to add vowels to the text of the Hebrew Bible) used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH; and later on the artificial name *Jehovah* was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of satan for not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19<sup>th</sup> and 20<sup>th</sup> centuries, biblical scholars again began to use the form Yahweh and it is now the conventional usage in Biblical scholarship; but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y'shua is derived from YaH-shuvah which means YaH saves. Yah (יָהּ) is an abbreviation of God's name, YHWH, as seen in Psalm 68:4. The Name is also found in the word hallelu-YaH, which means "you praise the LORD").

# Shabbat

## Introduction

It is our goal to provide the HTG's (Hebraic Teaching Group's) Messianic congregational community quality liturgical resources for use and enjoyment at their services.

In Exod 35:2 YHWH bellows out: *"Work is done for six days, but on the **seventh day it shall be set-apart to you, a Sabbath of rest to YHWH. Anyone doing work on it is put to death.**"*

And in Lev 23:3 YHWH distinctly says two things:

- 1) You must work **six days**, meaning you must work on the first day of the week, that is Sunday, and more importantly,
- 2) You shall not forsake the **holy gathering** of the Shabbat.

Lev 23:3 ***Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to YHWH in all your dwellings.***

YHWH's Torah requires us to work six days and gather on the seventh day with the brethren, that is what Y'shua did. Liturgy and conduct are therefore required for this holy day which YHWH calls "a set-apart gathering."

## Our Set-apart Gatherings

Our Shabbat Service is a combination of traditional Hebrew liturgy and contemporary Messianic music and our preaching is Biblically based (from both the TaNaCh<sup>1</sup> and Messianic Writings<sup>2</sup>).

Our services are:

Casual + Liturgical = HTG Synagogues

Casual in dress. Liturgical in worship style.

During our service men are free to wear a kippah<sup>3</sup> and tallit and most dress casually. We love to sing, clap and lift our hands to YHWH during music and liturgy. Coffee is free and you are welcome to get a cup at any time after the service and fellowship with like-minded Believers. This is also an opportunity to ask relevant questions.

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<sup>1</sup> What Christians call the Old Covenant.

<sup>2</sup> What Christians call the New Covenant.

<sup>3</sup> A Jewish skull cap also called a yarmulke.

## **Overview of Reasons Why We Use Liturgy in Services**

Elohim is a God of order (1 Cor 14:40), the Torah is factual proof of this. Therefore liturgy has been used in the Temple and in synagogues for thousands of years. The prayers we use are based heavily on Scripture and most were in use in the Temple and synagogues of Y'shua's time. The early apostolic community used liturgy extensively, and it is a hallmark of authentic Torah-observant Messianism (Messianic Judaism).

Believers at HTG have found that the traditional liturgy expresses our thoughts in a way that is poetic and deeply meaningful. Its broad scope enables us to widen our perspective and directs our attention to those issues that are most important. Liturgical prayer also grants us unity and **focus** as a congregation.

For those who prefer not to pray liturgically, we remind you with love that Y'shua and all the Messianic Writers did exactly that. We desire to do what our Messiah does, we therefore do what He did.

### **Reasons for Using Liturgy During Worship Services**

Here are some reasons why we use liturgy:

- 1) The liturgy that we use in our services relates directly to the Word.
- 2) The liturgy that we use illustrates the Truth in the Word.
- 3) The liturgy that we use comes from the liturgy used in Jewish worship services before Y'shua's time and which Y'shua also followed.
- 4) The liturgy that we use in our services illustrates the Mashiach that is in the original Jewish liturgy.
- 5) The liturgy that Messianic Jews use will teach our members the prayers, praise and worship Jewish people use in their worship services.
- 6) This liturgy is the Word and the regular usage of it is a way to teach it to our brothers and sisters in YHWH.
- 7) Speaking on a common ground can speak the Truth to those who don't know Y'shua or understand the connection between Abba, Y'shua (the Son) and the Ruach HaKodesh.

### **The Three Distinct and Main Functions in Our Liturgy**

The three distinct and main functions in our liturgy are as follow:

- 1) This is how we worship YHWH. Different groups of people have different ways that they communicate their Worship to YHWH. As Jews and Lost Sheep<sup>4</sup> we worship using Biblical Hebrew in many parts of the

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<sup>4</sup> Matt 15:24.

liturgy. You may know that there are prayers and teachings in some Jewish Siddurs (Jewish Prayer Books) that relate to salvation by works. As Messianic Believers we omit these prayers related to the works of man to salvation. We understand where our Salvation comes from. (Titus 3:4-7; Phil 3:7-11; Rom 11:5-6). Salvation comes by believing in Mashiach Y'shua, asking Him to be King of our lives and asking Him to forgive our sins. He is the blood sacrifice for the sins of the world (Rom 6:5-11). There is no Temple to bring our sacrifice for sin. YHWH knew that the Temple would be destroyed. He came to the world in the form of the Son of Man to be the only true sacrifice for our sins.

- 2) When you teach someone about Y'shua you need to speak in a way that they will understand (Acts 2:1-16). When you teach the truth in Mashiach to Jewish people, you need to speak their language. Using the liturgy that Jews have used since they first came to a worship service, brings them to an understanding that the same YHWH is Lord of all. There is only one True God (John 17:1-5). The **Lost Sheep's core calling is therefore Rom 11:11**, and that is to assist in opening the eyes of Judah, and that can only be done if you "walk" like them.
- 3) In our contact with Judah (Jews) and Ephraim (Lost Sheep) we should have only one motive: To minister Mashiach (Y'shua) to them by walking "the way," so that they may grow in Him. Then YHWH will send His Word as the rain that waters His people to sanctify, transform, and conform them to His image for the building up of the Body. (Isaiah 55:10-11; Eph 4:15-16). We therefore must build up the Believers (ha'Kadoshim) in Mashiach so they can go out to tell the Good News of salvation in Y'shua to others. Believers who are healthy in their relationship with Y'shua, pass on the gift of salvation to others (2 Tim 1:13; Titus 1:9). We are required to teach our brothers and sisters in YHWH to speak forth the Truth to all people groups. To do this we must teach them to speak in a language and way that those people groups will understand.

### **Understanding Rom 11:11**

The Jewish blessings and prayers that Messianic Believers use illustrate the Mashiach in the language that a Jewish person understands. This is not speaking just about the Hebrew language. It is speaking about a paradigm view and understanding from that viewpoint (Acts 2:1-16).

A Jewish person will not come to services on a day other than the Shabbat.

## **Our Liturgy Connects the TaNaCh and the Messianic Writings**

The liturgy we use illustrates the connection between the TaNaCh and the Messianic Writings.

The purpose and reasons are obvious. There are three functions in the good work we do in Mashiach. When it is not about bringing others to Y'shua we should forget about it. If it is not about our gaining more of Y'shua in our lives, we must forget about it. If it is not about Y'shua we better forget about it.

Our job at the HTG is to equip others to speak forth Mashiach Y'shua to provoke our Jewish kinsman to jealousy (Rom 11:11). We pray that this helps you understand why we use Messianic Jewish liturgy in our worship services.

### **The Deeper Picture of Worship**

We live in a generation which prides itself in its self-sufficiency. Whatever looks good to the individual; whatever spontaneous response comes from my feelings; this has tended to be the response in our post-modern society. It is not surprising that many of these same values have carried over into our modern approach to worship. While there is certainly a proper place for individuality and spontaneity in worship, it seems there is a potential for some blind spots as well.

A number of Believers resist any liturgical format because it is too "structured." Such people miss a rich element in the larger picture of worship.

Perhaps we should first ask "what is liturgy?" The Biblical word is derived from two greek words; *laos* meaning people, and *ergon* meaning work. A common Hebrew term that is similar is *avodah* which means service. It was the term applied to the priesthood as they served in the Temple. All this gives us an insight into how YHWH defines worship through liturgy – worship is **not a performance** that we observe, but **a service** that we do! And it may surprise some people how often worship through a **structured liturgy** is mentioned in the Scriptures.

In the Temple period, many special readings and liturgical meditations developed as an expression of Jewish worship. Even hundreds of years before the coming of Y'shua certain prayers were common; the Shema (Deut 6:4-9), the Amidah (18 Benedictions) and some scholars even believe such prayers as the Kaddish and the Aleinu were intact before the first century as well. Of course, we should not overlook the Psalms, the longest Book of the Bible, which in essence is a Book of liturgy! The fact

that all these prayers were used and continue in the modern synagogue is common knowledge to anyone aware of Jewish tradition.

### **Did Y'shua and His Early Jewish Disciples Reject this Style of Worship?**

Judge for yourself. Y'shua consistently attended synagogue and the Temple (John 18:20). We are aware of His teaching ministry, but can you imagine Him being called upon as a respected Rabbi if He did not enter into the liturgical worship of His day? For Him it must have been a beautiful expression of praise to the Father. As Y'shua was asked one day what was the greatest of all the Commandments of Torah, what did He say? He quoted the Shema (Duet 6:4-9), which is the heart of the liturgical worship for the Jew (Mark 12:28-34). And how can we forget the Avinu (Our Father) Prayer (Matt 6:9-13) which is simply a summary of many Jewish prayers. You may want to compare Y'shua's teaching to the Siddur (Jewish Prayer book) where you will find many parallels.

It seems clear that Y'shua not only worshipped through the liturgy but also quoted it in the course of His teaching! Of course, He did warn of possible excesses and meaningless repetitions, but that had more to do with the heart attitude in worship than the content itself. When one's heart is in tune with the Spirit of YHWH, the liturgical expression can be a beautiful form indeed. Not surprisingly, we find the early Jewish believers expressing their worship of YHWH in similar forms. We are told that they met "*day by day in the Temple*" (Acts 2:42-47), again implying active involvement in the traditional worship that they were accustomed to.

In a fascinating note, it is even recorded that they were continually "*devoted to prayer.*" The original language actually says "*the prayers,*" implying that it was more than just an unstructured prayer meeting, but they still incorporated elements of "*the prayers*" of their traditional Jewish liturgy. They, like us, would not agree with all the theology of the traditional Siddur, but there is much we can agree with and incorporate in our Messianic faith.

The traditional liturgy can be a beautiful vehicle for uniting us together in a spirit of praise. And the focus is not just our limited experience with YHWH, but on the eternal truths of His Word. It makes sense, therefore, that even in eternity there will be a structure to our worship<sup>5</sup>. We wonder how much of that will be similar to the structures already found in the Scriptures? One of the primary goals of the Messianic movement is to follow the Messiah within a Biblically balanced Jewish culture.

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<sup>5</sup> Revelation chapters 4 and 5.



As our hearts are filled with the Spirit of YHWH, it would seem that liturgy and Messianic worship can fit wonderfully together for the glory of Y'shua HaMashiach.

### **Code of Conduct of HTG's Synagogues**

*I was glad when they said to me, "Let us go into the House of YHWH."*

Psalms 122:1

*Guard your steps when you go to the House of Elohim. And draw near to listen rather than to give the slaughtering of fools, for they do not know that they do evil. Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few. For in much dreaming and many words there is futility. But fear Elohim.*

Ecclesiastes 5:1, 2, 7

*Blessed are those who hunger and thirst for righteousness, because they shall be filled... blessed are the clean in heart, because they shall see Elohim.*

Matt 5:6, 8

As a Messianic HTG Synagogue, we wish to inform you of the following standard of conduct that is to be observed while attending our Services, Yeshiva classes and T'filla (Intercessory) group.

- 1) Please come on time to our Weekday Yeshiva class, Shabbat Yeshiva Midrash class Saturdays, and Shabbat Service. Services start punctually; please get the times from your local Synagogue.
- 2) Refrain from talking or greeting friends during services and teachings.
- 3) Men and women are free to wear the skullcaps (kippahs) while participating in Services, the Kiddush, the Havurah (fellowship) which follows Service.
- 4) Men and women are to wear tallits (prayer shawls)/tzitzits during services on Shabbat morning.
- 5) Modest clothing is requested.
- 6) Children are to behave properly. If the child misbehaves, the parent is to remove the child from the Synagogue immediately.
- 7) Eating and drinking (excluding water) are not allowed in the sanctuary during services.
- 8) Only personal belongings are allowed to be brought to the sanctuary, such as: purse, Bible and glasses.
- 9) Leaders have the right to conduct services in their mother tongue.

Why are we strict?

1 Tim 4:16. **Pay attention to yourself and to the teaching.** *Continue in them, for in doing this you shall save both you and those who hear you.*

Heb 13:17: **Obey those leading you, and be subject to them, for they watch for your lives, as having to give account.** *Let them do so with joy and not groaning, for that would be of no advantage to you.*

We consider the Synagogue to be the House of YHWH of Israel, and prayer in the Synagogue is a holy experience. We hope you will help us maintain the proper atmosphere that the Synagogue deserves.

### Visitors Rules

We give you as the visitor of our synagogues upfront valuable Scriptural information for assisting us in our services.

- 1) Not to interfere with the flow of Ruach Elohim during the praise and worship as well as the teaching of the Moreh<sup>6</sup> or Rabbi: *"Do not quench the Spirit"* (1 Thess 5:19:).
- 2) Not to bring any false doctrine (doctrine of demons) or teaching: *"...the wrong shall not rise in the judgment, nor sinners (Torahlessness – 1 John 3:4) in the congregation of the righteous."* (Psalms 1:5 also 2 Peter 2:1-2).
- 3) Not to lay on hands on anyone: *"Do not lay hands on anyone hastily, nor share in sins of others. Keep yourself clean."* (1 Tim 5:22). Only the Moreh, Rabbi or the Shammashim<sup>7</sup> of HTG's Synagogues are allowed to do it, *"Is anyone among you sick? Let them call for the elders of the assembly, and let them pray over him, having anointed him with oil in the Name of the Master..."* (James 5:14-15).
- 4) Every word of prophecy, interpretation of tongues, word of knowledge (wisdom) will be tested and judged by the prophets of HTG's Synagogues. The given word will be either received (if it came from the Holy One of Israel) or rejected (if it came from an evil spirit), *"...no prophecy of Scripture came to be of one's own interpretation, for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-apart Spirit"* (2 Peter 1:20-21). *"The spirits of the prophets are subject to the prophets"* (1 Cor 14:32). *"And let two or three prophets speak, and let the others discern"* (1 Cor 14:29).

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<sup>6</sup> Teacher.

<sup>7</sup> Elders.

*"Beloved ones, do not believe every spirit, but prove the spirits; whether they are of Elohim, because many false prophets have gone out into the world. By this you know the Spirit of Elohim: Every spirit that confesses that Yahshua Messiah has come in the flesh is of Elohim, and every spirit that does not confess that Yahshua Messiah has come in the flesh is not of Elohim. And this spirit of the anti-messiah which you heard is coming, and now is already in the world" (1 John 4:1-3).*

- 5) The members that were disqualified are not allowed to enter the Synagogue without prior meeting with the Council Leaders and the Shamashim (Elders). *"Reprove those who are sinning, in the presence of all, so that the rest also might fear." (1 Tim 5:20) "...it is time for judgment to begin from the House of Elohim. And if firstly from us, what is the end of those who do not obey the Good News of Elohim?" (1 Peter 4:17). "Everyone who is transgressing (the Torah) and not staying in the teaching (of Torah) of Messiah does not possess Elohim. The one who stays in the teaching of Messiah possesses both the Father and the Son." (2 John 1:9.)*

## **The Name of God**

The Name of Almighty God is transliterated from Hebrew to English as YHWH, and is the **personal** Name of God in the Hebrew Bible as יהוה. This is called the Tetragrammaton (meaning Four Letters).

God fervently desires that we use His Name as He bellows out... *"I am YHWH, that is My name; I will not give My glory to another, or my praise to idols" (Isaiah 42:8).* That is why His Hebrew Name is used a remarkable 6,828 times in the Bible, He simply wants us to know His Name and distinguish Him from any other god! It is as simple as that.

Not only does He want us to distinguish His Name YHWH but He also says that in this Name YHWH is power... *"The name of YHWH is a strong tower: the righteous runneth into it, and is safe" (Prov 18:10)!*

Sadly, it has been translated out of the English Scriptures and other Scriptures. This YHWH form is a modern scholarly convention: Hebrew Scripts write it as four consonants, rendered in Roman letters as YHWH due to the fact that most alphabets, prior the Greek alphabet, did not display vowels and required that vowels be mentally pronounced in the proper places. Many pronounce this Name as YaHWeH or YaHVeH as the Hebrew letter ו (vav) can be transliterated either to a W or V, but most Hebrew Scholars say the Name should actually be translated as YaHuWaH (YaH–oo–WaH). The most likely meaning of the name may be *"He Brings Into Existence Whatever Exists."*

Now, satan has the entire believing and unbelieving world jointly held together in *dark unity* by what we call the "**lame name excuse**;" quick to say "We Don't Know The Pronunciation For Sure" A satanic plot to establish this doctrine of satan amongst Believers. This doctrine, man-made to the core, in most cases is designed to excuse the often wilful ignorance of a given spiritual leader, that reveals them to have a complete lack of accurate biblical, historical or ecclesiastical history, relating to the one true eternal Name of the Father, listen...

In this day, during the **restoration of all things** spoken of by the prophets of Israel (Acts 3:21), it is incumbent upon you and I never to accept this weak, timid, un-scholastic explanation. You and I must start to demand that the leader in question provide us with his or her proof, **showing that ABBA has left us without the ability to know for sure as to how His Name is to be pronounced.**

Furthermore, these "leaders" are in violation of the First and Third Commandments, not just the Third. The **First and greatest** is... ***"I am YHWH your Elohim*** [the One] *who brought you out of the land of mitzrayim...* (Exod 20:1-2). Not the "God your God" or the "Lord your God" or the pick your own familiar name thy God.

To conclude, we are instructed to love YHWH **specifically by Name** (Deut 6:4) by none other than Messiah Y'shua Himself (Matt 22:36-38), and it's virtually impossible to recognize, let alone love someone whose Name you do not know or whose Name you shun, under the shadow of the lame "Name Excuse Doctrine."

We will rather listen to and honour YHWH and Y'shua's instructions as written in the Scriptures and perhaps pronounce the Name not 100% correctly, than listen to the traditions of men (Matt 15:3) *"not knowing how the Name is pronounced therefore we will not use it"* and not use the Name YHWH at all and violating YHWH and Y'shua's instructions from the Torah.

### **The Name Rabbi in the Synagogue**

Many people have written to inquire about the use of various titles in Messianic synagogues, because the Bible seems to suggest we are not to call anyone "rabbi" or "father", etc. But is this true? Let's check it out...

No, absolutely not! The problem comes in when people attempt to exalt themselves. For instance, many people like to use titles in front of their names - titles they've given themselves, such as "Apostle" or "Prophet/prophetess": Apostle Jane Doe or Prophet John Doe....

We must ask ourselves: Does this line up with what the Scriptures say? Do we anywhere in the Bible see where YHWH told Y'shua to use "Messiah" in front of His Name while He was walking this earth? Did Y'shua ever say, "Hello, I'm Messiah Y'shua"? Would He, if He were here today, posting on Facebook, for instance: "Messiah, God in the Flesh, Y'shua"? Do we see anywhere in the Bible where the actual apostles called themselves apostles? None of them went around proclaiming: "I'm prophet so and so" or "I'm apostle so and so." Yes, the writers of the Gospels used the term Messiah, Apostle, etc., to show who these people were, but nowhere are we ever told we are to exalt ourselves with titles! Y'shua even said as much:

*Luke 20:45-46: 45 Within the hearing of all the people, Y'shua said to his talmidim, 46 "Watch out for the kind of Torah-teachers that like to walk around in robes and be greeted deferentially in the marketplaces, the kind that like to have the best seats in the synagogues and the places of honor at banquets...."*

*Matt 23:5-12: 5. And they do all their deeds that they might be seen by the sons of men. For they widen their Tefillin and lengthen the Tekhelet of their robes. 6. And they love the chief places at festivals and the chief seats at the assembly. 7. And a greeting in the streets, and to be called Rabbi by men. 8. But you should not be called "My Great One", [1] for there is only one Who is Great and you are all brothers. 9. And do not call yourself Father [2] for your Father is one who is in heaven. 10. And you should not be called leaders, because one is your leader, the Mashiyach. 11. But he who is greatest among you, let him be a servant [3] to you. 12. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.*  
(Aramaic English New Testament by Andrew Gabriel Roth)

However...We must also view their writings IN CONTEXT!

- [1] Aramaic here does not mean "Rabbi" as in "teacher" per se, as in Matthew 28 Y'shua commands His disciples to teach the world. Instead, Y'shua is addressing the more literal meaning of "rab" which is "great" as shown in Gen 6:5, "*the wickedness of man was great on the earth.*" The previous eight verses teach against elitist behaviour, so "*do not be called My Great One, for you have One that is Great, YHWH.*" This is directed to the Rabbis (leaders) themselves, not to the followers. Certainly this does not win popularity among the Rabbis.
- [2] This prohibition against calling leaders "father" is to avoid giving high status to men which is due unto YHWH. Catholics openly defy this commandment, but all institutions who use flattering titles for leaders are culpable; see Job 32:21. Isaiah 56:10-12 exposes leaders who "*can*

*never have enough*" and who keep their "followers" in spiritual and often financial poverty by seeking personal gain for themselves. See also 2 Tim 4:3.

The focus of Y'shua's instruction has to do with **desiring praise of man for self-exultation**, rather than being a true servant who keeps in mind that YHWH is God, Y'shua is His Messiah, and we are simply passing along what Y'shua our real Rabbi taught. If someone "loves" to be called Rabbi, then this is a problem to him because he is putting the focus upon himself and deceiving those who follow him.

Y'shua also told His disciples not to call anyone "father" too. Is this to be taken literally? Is it wrong to call someone "father"? After all, it is written, *"Honor your father and mother."* Abraham, Isaac and Jacob are the patriarchs of our faith and often referred to as "fathers" in the Scripture. Is this wrong? No! Sha'ul (Paul) referred to Abraham as "our father" in Rom 4:1. Was this wrong? He even went so far as to call the Corinthians his sons and his own role as father in 1 Cor 4:14-17.

*1 Cor 4:14-16: 14. I write these things, not to shame you; but I instruct you, as dear children. 15. For though you have a myriad of teachers in Mashiyach, yet not many fathers; for in Y'shua Mashiyach, I have begotten you by preaching. 16. I beg you, therefore, that you be like me. 17. For this cause have I sent to you Timothy, who is my beloved son, and faithful in Master YHWH, [1] that he might bring to your recollection my ways in Mashiyach, agreeably to what I teach in all the assemblies. (AENT)*

Was Sha'ul contradicting Y'shua's teachings? No, because this is what the prophets were called by their students! 2 Kings 2:12 shows that Elisha called Elijah "My father." The king of Israel also called Elisha "My father" in 2 Kings 6:21. There are other examples but hopefully this illustrates the point. Is it **not** wrong to call someone "father" or "rabbi" in a spiritual sense if they "fathered" you in set-apart instruction.

In fact, YHWH gives, *"some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."* Is it wrong to be called "teacher" since Y'shua is our Teacher? No, The principle of Messiah Y'shua is this: "Do not accept anyone's attempt to make you their master, or their source of supply. There is only One who is your/their Master and Source of supply"

What we are doing is merely paying respect to a learned person's office to honour his devoted years of training and dedication. One needs to read the Bible in context and not pick and choose certain Scriptures as "proof" to support one's own ideas, philosophies or phobias concerning titles.

HTG's staff are Teachers of YHWH's Torah, i.e. Moreh, Rabbi, Professor, etc., but we do not insist of being called by these titles (except in the world of academia where academic discipline must be maintained).

## **Names of Our Synagogues**

We refrain from giving our Synagogues Greek or Christian names. The reasons for this is given in the booklet *"You have been Deceived."* Our calling is in Rom 11:11, the question is... how will you ever attract a Jew to a Christian church name, to fulfill your calling? Those Christian churches seeking fellowship with us should change their name to a Hebrew appropriated name.

## **Who are Welcome?**

We are a Congregation of both Torah-observant Jews and Grafted-in Gentiles (Lost Sheep of the House of Israel) worshipping YHWH and Messiah Y'shua as the One New Man<sup>8</sup>.

## **Children's Torah School**

We are blessed with several dedicated teachers and many children in our Children's Torah Program. We focus on Scripture study and children are taught the Torah, Writings and Prophets (TaNaCh) & the B'rit Chadasha (Messianic Writings). They are also instructed in the root of their faith and raised in the Messianic Jewish Lifestyle.

## **Ordination of Messianic Ministers and Messianic Rabbis**

Many of our students and mainstream church Leaders have approached us at HTG and have requested to become ordained as Messianic Ministers or Messianic Rabbis. These Leaders want to change from mainstream Christianity to Messianic (Hebraic Roots) Leaders. Many of them already have a functioning independent Church / Homechurch / Homecell and want to shift their congregation over to the Hebraic Roots Movement.

Well it is now possible for these people to achieve this and this has now opened the door for those seeking ordination. This group of Messianic Ministers is separated from mainstream Christian ordination..

If you are seeking the following...

- Staying firmly rooted in the Messianic Movement's beliefs.
- Wanting to continue studying and teaching the Torah, keep the Shabbat and Festivals.
- Becoming professionally ordained as a Messianic Minister.
- Wanting your qualification to be recognized internationally.

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<sup>8</sup> Eph 2:14-16.

- Wanting to be a Marriage Officer.

Then please visit our Website [www.hrti.co.za](http://www.hrti.co.za) Click on *Ordaining as Messianic Minister* or *Ordaining as Messianic Rabbi*. We give world-class recognition to Messianic Believers through ordination to serve a Torah-observant Messianism people to prepare the Hebrew Bride for their Hebrew Messiah.

### **Restoration of All Things**

Truly we are beginning to see the fulfillment of the words of the prophet Zechariah who spoke of a time when:

*Zech 8:23: Thus says YHWH of hosts: In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt **of him that is a Jew**, saying, 'We will go with you: (The Way of the Torah) for we have heard that God is with you'*

We have now reached the point that we **will** have to accept that prophecy **will** come in fulfillment and the Jewish way of worship, as Y'shua the Jew worshipped, **will** be restored:

*Acts 3:19-21: 19 Repent therefore and **turn back**, for the **blotting out of your sins** (transgressing Torah 1 John 3:4), in order that times of refreshing might come from the presence of the Master, 20 and that He sends Y'shua Messiah, pre-appointed for you, 21 whom heaven needs to receive (the heavens hold Him) **until the times of restoration of all matters** (until we restore His ways), of which Elohim spoke through the mouth of all His set-apart **prophets since of old** (these two prophets: Jeremiah 21 and Ezekiel 20).*

The sooner we accept and stop grumbling **about liturgy** and **YHWH's ways of His set-apart gatherings of old** and rather see it as a prophetic blessing, the sooner Mashiach Y'shua will return. The time for Christian services is done beloved, you need to get back to your Roots with unrestrained effort!



## **Candle Lighting and Torah Reading Instructions for our Services**

Our mission is the provision of the highest possible standard of legal service to the Hebraic Teaching Group's Torah-observant Messianic Community and beyond.

Procedure of a Shabbat Service:

- Start punctually on the advertised time by welcoming all to your Messianic Synagogue.
- Let everybody be seated.

Opening the Shabbat Service with the Candle Lighting:

- Opening Shabbat with the Candle Lighting Prayer is a true privilege and honour for the Daughter of Zion.
- The Candle Lighting is reserved for female members of the HTG Synagogue.
- Prayer can be recited in Hebrew or English/your native language. If recited in Hebrew, the English/your native language should be repeated (it is strongly suggested to do the Hebrew first).
- Head should be covered by a tallit out of respect for YHWH.
- Use care lighting the two candles, once both are lit, the match should be blown out to reduce risk of damage to the facilities.
- Hands are rotated in a circular pattern, ending in front of the eyes (see YouTube on the Internet, there are plenty examples). A paper copy of the prayer may be placed on the table to help the Candle Lighter in remembering the prayer.
- Say, or chant the prayer, remember to translate if done in Hebrew.

Blowing of Shofar:

- Leader recites the blessing over the Shofar in Hebrew or English/your native language.
- Shofar blower blows the Shofar.
- Leader now lets the congregants stand in preparation for the Prayers.
- Instruct congregants to put their tallits on and stand with their feet together whilst focusing painstakingly on every word that they recite to YHWH.

Reciting of Standard Prayers from the Standard HTG DVD or Powerpoint:

(It is strongly suggested to the congregants to read the booklets on these prayers)

- Recite the Shema by singing it together whilst under tallit whilst standing.
- Recite the Amidah by praying it together whilst under tallit whilst standing.

## Worship and Praise:

- Still standing: Worship and praise leader leads the congregation. Can be done with a real band or via DVDs/CDs.
- Give time for the Ruach. Also make time to pray for individual needs whilst worship takes place.
- Time is given for spouses to baruch (bless) each other and their children with music in background.
- Congregation is seated.

## Bread and Wine:

(Use lechem bread for Shabbat as the matzah is reserved for Pesach.)

- Congregation seated: Order kitke/challah the day before to ensure you have for the service.
- Two loaves of kitke/challah are covered under a white cloth on the table and others already broken in baskets for the congregation.
- Hand baskets of broken bread out to the congregants and instruct them to wait for the blessing.
- Whilst distribution takes place the Leader uncovers the two loaves and explain it represents Y'shua body in burial cloths Who is the Bread of Life. The two loaves also represent the double portion Israel received in the wilderness for the Shabbat, and Two Houses of Israel, Judah and Ephraim.
- Leader recites the Blessing over the Bread in Hebrew and then in English/your native language. Congregants then eat together.
- Leader recites the Blessing over the Wine in Hebrew and then in English/your native language. The Cup of the Covenant (one and/or a lot of small cups) is then distributed.

## Service Teaching:

- Congregation stands: Leader recites the Blessing over the Word.
- Leader recites the Shabbat Commandment and congregants follow on screen/booklets.
- Congregation recites the Torah Commandment together whilst standing, after this they may sit.
- Leader quotes what the Parashah readings for the day are for the Torah, Prophets as well as the Messianic Writings.
- An extract from the Torah may be taught or the entire Parashah may be read and explained, the choice is left to the Leader. (If only an extract is taught then the entire Parashah can be read in the exciting Midrash session later in the day. It must be remembered it is a day of "solemn gathering" and this entire day is devoted to YHWH (Lev 23:3).)

## Closure of Service:

- Congregation seated: Leader recites the Aaronic Blessing.

## Torah Midrash Service later the Day:

- Reading from the Torah is a true privilege and honour for the reader.
- The Torah reading can be performed by either male or female members of the HTG Synagogue.
- Readings should come from the Torah portion for the week. There are 3 parts of the reading, Torah, Haftarah, and Brit Chadashah
- The Worship Leader will recite "When the Ark would Travel" as the Ark is opened (if there is one in the congregation).
- The Leader will recite the Blessing over the Word whilst congregation is standing, after this they may sit.
- Start reading the Torah verses and explain as you go along.
- Read the Haftarah verses and explain as you go along.
- Read the Brit Chadasha verses and explain as you go along.
- The Worship Leader will recite the Tree of Life (Etz Chaim) when the Ark is rested, and the Ark will then be closed (if you have one).
- NB. If you have an Ark with the Torah Scroll and you do read the entire Parashah during the main Shabbat Service, these procedures above should be followed.
- On the first Shabbat of the month, the Torah will be walked around the congregation (Torah Walk).
- Leader recites the Aaronic Blessing with the closure of the Midrash session.

## Havdallah Service Overview:

The term *Motzei Shabbat* refers to the time in the evening immediately following Shabbat, literally *Saturday night*. This may occur no earlier than when three stars appear in the sky.

*Havdallah*<sup>9</sup> is a suggested ritual on Motzei Shabbat. Havdallah defines the end of Shabbat. The one who lights the *Havdallah* candle Saturday night—normally a man—must declare the end to Shabbat.

Havdallah is normally recited over wine or grape juice. On completion of the Shabbat, a special braided *Havdallah* candle with more than one wick is lit and a prayer is recited; and it is customary to gaze at one's fingernails reflecting the light of the candle. Spices, often stored in a decorative spice container, are handed around so that everyone can smell the fragrance.

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<sup>9</sup> Havdallah is a Jewish religious ceremony that marks the symbolic end of Shabbat and holidays, and ushers in the new week

During the course of the Havdallah ceremony, we sniff the *besamim*—aromatic herbs, spices, or fruit (whole cloves are very popular). Why? With the entry of each Shabbat, it is believed that the soul of the Believer is uplifted, and with the departure of Shabbat and the arrival of another routine work week, this *dies down*. Therefore, of all the five senses, smell is the only one which is a vivid reminder of YHWH breathing the life (Ruach/Wind/Breath) into Adam, it impacts the soul. Therefore, the fragrant smell of the *besamim* comforts and soothes the soul—which is a reminder of YHWH's Spirit.

*Havdallah* is intended to require a person to use all five senses:

- 1) Taste the wine,
- 2) smell the spices,
- 3) see the flame of the candle,
- 4) feel its heat, and
- 5) hear the blessings.

The Havdallah Ceremony:

#### 1. Lighting and Blessing the Candle:

- The Havdallah candle is lit before the Havdallah ceremony begins. A child or adult holds the candle, as all present gather around a table.
- Reading: *"The candle with many wicks, stands tall and bright. Together as one, we stand gazing at the blaze of light. In the light of Shabbat we have learned more of what it is to love one another, not withholding and holding back who we are from the other. In so doing, we stand up as one into the fullness of who we are as the body of Mashiach, lifting up the Head, the Light of the world. It is He that brings Light into the darkness of life. It is as He said, they shall know who He is by the way we love one another! If instead, we the body of Messiah live under our choosing to walk in the flesh then how can He be seen in our world for who He really is? We would be covering over the Light of the World who lives in us, veiling Him from view! Our prayer is that we be reminded that we are children of the Light. Let us walk in the light as He is in the light."*
- A blessing is now recited over the light of the Havdallah candle: *"Baruch ata YHWH eloheinu melech ha-olam borey m'orey ha-eysh" – "Blessed are You, YHWH our Elohim, King of the universe, Who creates the light of the fire."*
- The head of the household recites the following prayer based on the Scriptures: *"Behold, YHWH is my salvation; I will trust, and will not be afraid for YHWH Elohim is my strength and song, and He is become my salvation. Therefore with joy shall you draw water out of the wells of salvation. Salvation belongs to YHWH: Your blessing be upon your*

people. *YHWH of hosts is with us. The Elohim of Yacov is our refuge. The Jews had light and joy and gladness and honour. So be it with us. I will lift the cup of salvation, and call upon the Name of YHWH.*"

- Blessing Over the Wine: The wine is poured until it overflows the cup. Then it is held in the right hand and blessed as follows: "*Baruch ata YHWH Eloheinu melech ha-olam borey p'ri ha-gafen.*" – "*Blessed are you YHWH our Elohim, King of the universe, Who creates the fruit of the vine.*"
- Blessing Over the Bread: The bread is presented, covered on a plate decorated with birds. The birds symbolize the freedom Messiah Y'shua has given us to live Torah. The bread is taken from the Shabbat table from the night before. It is eaten in remembrance of the rest of YHWH. "*Baruch atah YHWH Eloheinu melech ha'olam ha-motzie lechem min ha'aretz.*" – "*Blessed are You, O YHWH our Elohim, King of the universe Who brings forth bread from the earth.*"
- Blessing over Spices: The spice box is taken and the following blessing is said: "*Baruch ata YHWH Eloheynu melech ha-olam, borey miney b'samim.*" – "*Blessed are You, YHWH our Elohim, King of the universe, Who creates various kinds of spices.*"
- Reading: "*As we pass the box let us inhale deeply and savor the sweet, pungent aroma. Let us hear the words of Romans 12:1 & 2 "Therefore, I urge you, brothers, in view of YHWH's mercy, to offer your bodies as living sacrifices, holy and pleasing to the Ruach HaKodesh-this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what YHWH's will is-his good, pleasing and perfect will." Our new creation lives should be lived out consistently before the throne of YHWH like a sweet smelling aroma rising to His nostrils. Our life should be as the burn offering of the Mishkan. Again, let us yield our life as a living sacrifice, not going the way of our flesh and thereby withholding who we really are from one another. Let us pass the spices and offer a prayer of thanksgiving to YHWH for this past Shabbat and this new week.*" (The spice box is passed around so that everyone can smell the fragrance. A spontaneous prayer can be offered at this point that YHWH would help each one present to carry the fragrance of Messiah into the new week. A prayer that our Shabbat rest in Messiah might be a reality each and every day would be appropriate here, as well as a petition that our lives might be a love song to the Messiah.)
- Havdallah Blessing: The cup of wine is taken again in the right hand as the Havdallah ceremony concludes with a special blessing that emphasizes the separation theme as follows: "*Blessed are You YHWH our Elohim, King of the universe, Who makes a distinction between holy*

*and profane, between light and darkness, between Israel and the heathen nations, between the seventh day and the six working days. Blessed are you, YHWH Who makes a distinction between holy and profane."* (All present now partake of the "fruit of the vine." The Messiah desires that each of us have fullness of joy.)

- **Candle Extinguished:** The Havdallah candle is extinguished in the wine that spilled over into the saucer. The following is said as a remembrance to what has taken place:
  - ...we have seen the symbols of Havdallah.
  - ...we have tasted the wine.
  - ...we have smelled the fragrant spices.
  - ...we have felt the flame.
  - ...and we have heard the Word of YHWH.
 In this way we consecrate our five senses to YHWH as we return to the labour of the coming week.
- **Prayer for the Coming Week:** A prayer for the coming week is usually said at this time. A suggested prayer might be as follows: *"Blessed are You, our Father, our King who has given us this holy day, a holy calling and Your Ruach HaKodesh within us. We thank you, Father, for calling us out of darkness into Your marvelous Light. We give You praise for separating us from our sin through the atoning sacrifice of our Mashiach Y'shua. Help us, YHWH our Elohim, to follow You in this new week, to walk in the light, to walk in love and to glorify You in our lives. In Y'shua's Name we pray. Amen."*
- **Conclusion and Blessing:** The Havdalah ceremony ends with a wish for all present with a SHAVUAH TOV (have a good week).

### Various Examples of Liturgy

Listed below are the various liturgies and recitings. The main recitings however must be obtained from HTG which is available on DVD and Powerpoint (they come with the wording and the sound). This makes it very easy for the congregants to follow when everybody should recite together. Remember to turn the sound nice and loud when these liturgies are recited.

English	Transliterated
<b>Candles:</b> Blessed are you, YHWH our Elohim, King of the universe, Who has sanctified us with His commandments, and commanded us to kindle the light of the Holy Shabbat.	Baruch ata YHWH Eloheinu melech ha-olam asher kideshanu bimitzvotav vi-tzivanu li-hadleek ner shel Shabbat kodesh.
<b>Shofar:</b> Blessed are you, YHWH our Elohim, King of the Universe, Who has sanctified us with commandments, and who has commanded us to hear the sound of the shofar.	Baruch ata Adonai Eloheinu melech ha-olam ashar kideshanu bimitzvotav vi-tzivanu le-ash moeah kol shofar.

<p><b>Shema:</b>  Hear, o Israel  YHWH is our Elohim  YHWH is one.  Blessed is the name of his glorious kingdom  for all eternity.  Y'shua, He is the Messiah,  and He is Lord over all.</p>	<p>Sh'ma Yisrael  YHWH Eloheinu  YHWH ehad.  Baruch shame k'vode malchutu  l' olam vahed.  Y'shua hoo ha-Mashiach  Hoo Adon hakol.</p>
<p><b>Amidah:</b>  As in the booklet <i>"A Messianic Approach to the Amidah and Avinu Prayers."</i></p>	
<p><b>Bread:</b>  Blessed are You, Lord, our God, King of the Universe Who brings forth bread from the earth.</p>	<p>Baruch atah YHWH, Eloheinu, melech ha-olam, ha motzi lechem min ha'aretz.</p>
<p><b>Wine:</b>  Blessed are you, YHWH, our Elohim, King of the universe, Who creates the fruit of the vine.</p>	<p>Baruch atah YHWH, Eloheinu, melech ha-olam, borei p'ri hagafen.</p>
<p><b>Word:</b>  Blessed are You O YHWH, our Elohim, King of the Universe, Who has sanctified us in Your Word, and given us Y'shua our Messiah, and commands us to be light to the world.</p>	<p>Baruch ata YHWH, Eloheinu, melech ha-olam, asher kideshanu bedvarehcha v'nathan lanu et Y'shua M'shianu, v'tzevanu l'heot oar le-olam.</p>
<p><b>Shabbat Commandment:</b>  Remember the Sabbath day to keep it holy. Six days shall you labour and do all your work. But the seventh day is the Sabbath of YHWH your Elohim; in it you shall not do any work. For in six days Elohim made the heavens and earth, the sea and all that is in them, and rested on the seventh day; that is why Elohim blessed the Sabbath day and hallowed it. Speak also unto the children of Israel saying: Above all, My Sabbaths you shall keep; for it is a SIGN between Me and you throughout your generations, that you may know that I am YHWH Who sanctifies you.</p>	
<p><b>Torah Commandment:</b>  And you shall love YHWH your Elohim, with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart. And you shall teach them diligently to your children, and speak of them when you sit in your house, when you walk by the way, when you lay down, and when you arise. And you shall bind them for a sign upon your hand and let them be frontlets between your eyes. And you shall write them on the doorposts of your house and upon your gates.</p>	

<p><b>Aaronic Blessing:</b>          YHWH bless you, and keep you;          YHWH make His face shine on you, and be gracious to you;          YHWH lift up His Countenance on you, and give you peace.</p>	<p>Yevareh-chehcha YHWH veyesh-merehcha          Ya-air YHWH panaiv ayleych-cha          vechunecha          Yesa YHWH panahv aleycha veyasame          lehcha, Shalom.</p>
<p><b>When the Ark would Travel (Torah removed from the Ark):</b>          When the Ark would travel (during the journeys in the desert) Moshe would say, 'Arise YHWH, and let Your foes be scattered, let those who hate You flee from You.' (Deut 34:27; Psalm 68:1.)</p>	
<p><b>Etz Chaim (Torah Replaced into the Ark):</b>          It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. YHWH, turn us to You and we will return. Renew our days as of old.</p>	

**Conclusion**

The HTG represents a group of Leaders who are dedicated to restoring the Hebraic Roots and to provoke the Orthodox Jew to jealousy (Rom 11:11).

We extend our hand to you to assist us to restore the one true faith.

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