

Parashah 05 Hayyei-Sarah (Sarah's Life)

Day 24 of the 8th Biblical month Bul בול (1 Kings 6:38)

Day 25 of Cheshvan the 2nd Jewish month of 5776

Day 7 of November the 11th Gregorian month of 2015.



A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

Video streaming live and on demand via our website... www.bgemc.org



www.ctomc.ca

BGEMC a Charter member of CTOMC.

TEHILLAH = Service of Praise

Welcome to Beit Gan-Eden (House [of] Paradise)! We are gathered here in the name of our righteous Messiah, Yeshua, to worship our Heavenly Father (Abba). Yeshua tells us. "Y'HoVaH is Spirit and worshipers must worship Him in spirit and in truth." Yochanan (John) 4:24. Shabbat Shalom, everyone!

TEFILLAH = Service of Prayer

All sing: "**Sh'ma Yisrael, Y'HoVaH Eloheinu, Y'HoVaH echad. (Deu 6:4)**
Baruch Shem kavod malchuto, le'olam va'ed!"

All say: "**Hear, O Isra'el, Y'HoVaH our Elohim, Y'HoVaH is one!**
Blessed be His Name. His glorious Kingdom is for ever and ever."

Leader: "**V'ahavta et Y'HoVah elohecha b'kol l'vav'cha u'v'kol nafsh'cha u'v'kol m'odecha.**" All say: "**And you shall love Y'HoVaH your Elohim with all your heart, and with all your soul, and with all your might. (Deut 6:5)**
And Yeshua said: "Love your neighbour as yourself. All the Torah and the prophets are dependent on these two mitzvot." (Mat 22:37-40)

Leader: "Yeshua HaMashiach hu Adonai".

And everyone says: "**Yeshua the Messiah, He is Lord. Amen."**

BLESSING THE CHILDREN B'rachot Yeledim ברכות ילדים

Parents to their boys: "**May Y'HoVaH make you, (name/s) like Efrayim and M'nasheh (and personalise) Genesis 27: 27b-29.**

Parents to their girls: "**May Yah make you, (name) like Sarah, Rivkah, Rachel and Leah (and personalise) Num 6:24-26.**

All pray together: "**Heavenly Abba preserve these children for their fathers and mothers. May they be led into a life of obedience and faith through the Ketuvei HaShelichim. Blessed are You, Yah of Avraham, Yitz'chak and Ya'akov, who watches over these precious children of Your servants.**

We ask this in Yeshua's Name, Amein."

Prayer for Israel

TORAH = Service of The Word Parashah 5 Hayyei-Sarah (Sarah's Life)

Torah: B'resheet (Genesis) 23:1 - 25:28

Haftarah (Prophets): M'lakhim Alef (1 Kings) 1:1-31

Ketuvei HaShelichim (Writing [of] the Apostles):

Mattityahu (Matthew) 8:19-22

Mattityahu (Matthew) 27:3-10

Drashah (message): M.Min. Tamar Yeomans

Hazak, hazak, v'nit'chazek! (Be strong, be strong, and let us be strengthened!)

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☆ MISHPACHAH MEMOS ☆

SHABBAT SCHOOL

Children ages 6 (Prep) to 12 may attend with Devina Sleaford and Mark Batakin. Younger children may attend with a parent. Shabbat Shul begins, in the adjoining room, straight after “Blessing the Children”, which is prior to the Parashah readings. Shabbat Shul ends at the start of the “Yeshua Remembrance Service” at which time parents are expected to resume proactive responsibility for their children.

**Prayer meeting Tuesday evening at Malachi & Tamar’s home.
7pm at 1/69 Falconer St., Southport, Qld 4215**

LADIES DINNER THIS THURSDAY Nov 12th

Venue: Cav’s Steakhouse Restaurant,
30 Frank Street (G.C. Hwy) Labrador Qld 4215.

LAST COMBINED MEN’S & LADIES DINNER IN 2015

Next month on Thursday December 17th.

Your offering will be a blessing to all concerned.

Cash or cheque in the blue & white offering box. EFTPOS at the audio/visual table.

PayPal to info@bgemc.org or via donate button on www.bgemc.org

Direct deposit: Bank: Commonwealth Bank of Australia.

Account Name: BEIT GAN-EDEN LIMITED. BSB: 06 4430 Acct: 1110 6647

Bank Address: 58 Scarborough Street, Southport, Qld. 4215 AUSTRALIA

Bic/Swift Code: CTBAAU2S. *Account Number:* 06443011106647

BGEMC SERVICES STREAM LIVE VIDEO ON THE INTERNET

“Live” and “On Demand”. Go to www.livestream.com/bgemc

The live broadcast is of whomever and whatever appears on the big screen.

Scriptures referenced in today’s

Drashah (message): M.Min. Tamar Yeomans

Mattityahu (Matthew) 8:19-20; Mattityahu (Matthew) 19:16-24;

Kefa Alef (2 Peter) 3:10-12; Mattityahu (Matthew) 25:40-46;

2 Timothy 2:11-12; Mattityahu (Matthew) 26:39; Yochanan (John) 4:23-24;

Ya'akov (James) 5:16-18 ; 2 Chronicles 7:14-16; Luke 14:26-30; Romans 1:25.

Your thoughts & questions:

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BGEMC Gold Coast (Saturdays@10am)

Prana Centre. (beside Cafe Prana)

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Nerang, Qld 4211 info@bgemc.org

Airconditioned and free undercover parking.

BGEMC Adelaide (Saturdays@10am)

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Why Palestinians Do Not Want Cameras on the Temple Mount

by Khaled Abu Toameh. November 3, 2015

www.gatestoneinstitute.org/6798/temple-mount-cameras

** The Palestinian Authority (PA) will continue to work against having cameras in the hope of preventing the world from seeing what is really happening at the site and undermining Jordan's "custodianship" over Islamic holy sites in Jerusalem.*

** Another reason the Palestinians oppose King Abdullah's idea is their fear that cameras would expose that Palestinians have been smuggling stones, firebombs and pipe bombs into the Al-Aqsa Mosque for the past two years.*

** The cameras are also likely to refute the claim that Jews are "violently invading" Al-Aqsa Mosque and holding prayers on the Temple Mount. The cameras will show that Jews do not enter Al-Aqsa Mosque, as Palestinians have been claiming. Needless to say, no Jewish visitors have been caught trying to smuggle weapons into the holy site.*

** It remains to be seen how Secretary Kerry, who brokered the camera deal between Israel and Jordan, will react to the latest Palestinian Authority escalation of tensions. If Kerry fails to pressure the PA to stop its incitement and attempts to exclude the Jordanians from playing any positive role, the current wave of knife attacks against Jews will continue.*

Why is the Palestinian Authority (PA) opposed to Jordan's proposal to install surveillance cameras at Jerusalem's Haram al-Sharif (Temple Mount), sacred to Christians, Muslims and Jews?

This is the question that many in Jordan have been asking in light of the recent agreement between Israel and Jordan that was reached under the auspices of US Secretary of State John Kerry. The idea was first raised by Jordan's King Abdullah in a bid to ease tensions at the holy site in the Old City of Jerusalem.

Shortly after Israel accepted the idea, the Palestinian Authority rushed to denounce it as a "new trap." PA Foreign Minister Riad al-Malki and other officials in Ramallah expressed concern that Israel would use the cameras to "arrest Palestinians under the pretext of incitement."

During the past two years, the Palestinian Authority and other parties, including Hamas and the Islamic Movement (Northern Branch) in Israel, have been waging a campaign of incitement against Jewish visits to the Haram al-Sharif. The campaign claimed that Jews were planning to destroy Al-Aqsa Mosque.

In an attempt to prevent Jews from entering the approximately 37-acre (150,000 m²) site, the Palestinian Authority and the Islamic Movement in Israel hired scores of Muslim men and women to harass the Jewish visitors and the police officers escorting them. The men are referred to as Murabitoun, while the women are called Murabitat (defenders or guardians of the faith).

These men and women have since been filmed shouting and trying to assault Jews and policemen at the Haram al-Sharif. This type of video evidence is something that the Palestinian Authority is trying to avoid. The PA, together with the Islamic Movement, wants the men and women to continue harassing



the Jews under the pretext of "defending" the Al-Aqsa Mosque from "destruction" and "contamination."



Hundreds of Muslims on the Temple Mount, yelling and throwing objects, surround three Jewish men and their children, as about a dozen police officers try to hold back the angry crowd and evacuate the Jews.

The installation of surveillance cameras at the site will expose the aggressive behavior of the Murabitoun and Murabitat, and show the world who is really "desecrating" the Islamic holy sites and turning them into a base for assaulting and abusing Jewish visitors and policemen.

The cameras are also likely to refute the claim that Jews are "violently invading" Al-Aqsa Mosque and holding prayers at the Temple Mount. The Palestinian Authority, Hamas and the Islamic Movement have long been describing the Jewish visits as a "provocative and violent incursion" into Al-Aqsa Mosque. But now the cameras will show that Jews do not enter Al-Aqsa Mosque, as the Palestinians have been claiming.

Another reason the Palestinians are opposed to King Abdullah's idea is their fear that the cameras would expose that Palestinians have been smuggling stones, firebombs and pipe bombs into Al-Aqsa Mosque for the past two years. These are scenes at the PA, Hamas and the Islamic Movement do not want the world to see: they show who is really "contaminating" the Haram al-Sharif. Needless to say, no Jewish visitors have thus far been caught trying to smuggle such weapons into the holy site.



Palestinian Arab young men with masks, inside Al-Aqsa Mosque (some wearing shoes), stockpile rocks to use for throwing at Jews who visit the Temple Mount, September 27, 2015.

By rejecting the idea of setting up 24-hour surveillance cameras at the Haram al-Sharif, the Palestinian Authority has found itself on a course of collision with Jordan. Jordanian politicians and columnists have voiced outrage over the stance of the PA, and have dubbed it harmful to Palestinian and Islamic interests.

The Jordanian newspaper Al-Ghad, which is close to the government,



quoted Jordanian politicians as denouncing the opposition of the Palestinian Authority to the cameras as "inappropriate, clumsy, tasteless and unfair."

Sources in Ramallah explained this week that the PA's opposition to cameras should also be seen in the context of the power struggle between the Palestinians and Jordan over control of the Islamic holy sites in Jerusalem. The Jordanians have long been seeking to preserve their status as "custodians" of Al-Aqsa Mosque and other Islamic holy sites in Jerusalem. This is a status that some Palestinians and the Islamic Movement in Israel have been trying to change during the past two decades, especially after the signing of the Oslo Accords between the PLO and Israel in 1993.

The Palestinian Authority's opposition to the installation of cameras is seen as an attempt to undermine Jordan's status at the Islamic holy sites. Many Palestinians argue that they, and not the Jordanians, should be in charge of the Haram al-Sharif. Members of the PA are opposed to the cameras because it is a Jordanian proposal and reinforces Jordan's role at the holy site.

As such, the Palestinian Authority's position could be seen as an attempt to change the status quo at the holy site by driving the Jordanians out of the area. King Abdullah is obviously aware of the Palestinian attempt to prevent him from playing any role at the holy site; that is why he was quick to reach a deal with Israel about the installation of cameras. The PA, meanwhile, will continue to work against having cameras in the hope of preventing the world from seeing what is really happening at the site and undermining Jordan's "custodianship" over Islamic holy sites in Jerusalem.

It now remains to be seen how Secretary Kerry, who brokered the camera deal between Israel and Jordan, will react, if at all, to the latest Palestinian Authority attempt to continue escalating tensions at the holy site. If Kerry fails to pressure the PA to stop its incitement and repeated attempts to exclude the Jordanians from playing any positive role at the Haram al-Sharif, the current wave of knife attacks against Jews will continue.

Financial Guru Proves that Investing Based on Biblical Verse Pays Off

By Adam Eliyahu Berkowitz Nov. 3, www.breakingisraelnews.com/52845/

"I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory," says the LORD of hosts. "The silver is Mine and the gold is Mine," declares the LORD of hosts." (Haggai 2:7-8)

A recent study by a gifted investor revealed that using biblical concepts to guide your investing will not only earn you points in heaven – it may also earn you money here on earth. The Bible does not write specifically about investing, but we learn from Jacob splitting up his camp (Genesis 32:7) before confronting his brother that it is wise not to put all your eggs in one basket. It is in direct contradiction to the method of Esau, who masses his men for a frontal attack. In investment terms, Jacob's approach is called diversifying your portfolio. In other words, it is hedging your bets. You won't get as rich when the market is bullish, but you'll lose less in a bearish market. Esau's approach is all or nothing – rags to riches and back again.



The Talmud (Baba Metzia 42a) expanded on that approach: "And Rebbe Yitzchak said, 'A person should always divide his money into three: one third in

land, one third in commerce, and one third at hand' .”

In terms of modern investing, this advice can be understood in different terms. Land gives low but safe returns. Commerce offers the possibility of high returns, but at a much higher risk. The final advice of the Talmud is to keep one third in liquid assets.

It turns out that investing according to this principle set out by the Bible is a good strategy. Thomas Pound, an American educator and mathematician with a passion for statistical analysis in the financial arena, made a study of this approach to investing on Seeking Alpha (www.seekingalpha.com/article/3522376/), and received surprising results. As an investor, he knew that different factors affect the performance of investments, such as security selection and market timing. He also knew that asset allocation, or how you divide your money, is 15 times more influential than those other factors.

For purposes of checking the Talmudic investment strategy against the available data on the stock market, Pound set the first third of his theoretical test portfolio as real estate investment trusts (REITs) which are traded in the stock market, as opposed to a less precise estimate of the real estate market as a whole. He set the second third for commerce as equity investing.

The final third, which the Talmud described as ‘at hand’, offered several possibilities. Pound considered using short-term securities or secure government bonds, but he preferred to take the literal meaning and leave one third in cash. The benefit of cash-on-hand in investing is that it enables the investor to take advantage of opportunities as the market develops. A conservative portfolio typically has up to 15% cash, or liquid assets. The Biblical arrangement of one-third cash-in-hand far exceeds that and would be considered ultra-conservative by today’s standards.

According to available data, he calculated that the Biblical approach to investing gave an annual return of 10.25% as compared to an annual return of 11.58%. Pound considers this a good return on the initial investment and a good way of coping with volatility of the S&P (VIX) over that period. The VIX is often referred to as the fear gauge, and is a reflection of investor perception of how much the market will change in the near future. It reflects public opinion but also has a very real affect on market prices, especially on options, and can make investing more risky. This means that the Biblical approach is good risk management for an investment portfolio, leading to safer investing with albeit less explosive earnings.

An investment strategy leaving no cash-on-hand, investing 100% of assets, would have produced 190% more profits over a 20-year period. However, it would have lost 37% of its total worth in a crash like that of 2008. The biblical method would have only lost 24% of its worth, but, more importantly, would have allowed the investor the means to buy up undervalued stocks that had dropped in price, leading to a stronger recovery. One of the lessons that can be learned from this is that the Bible is a storehouse of wisdom for everyday life, and not just a guidebook to be pulled out when you feel a religious urge.

Malachi’s comment: Investing requires money. How is money created? This year a published Bank of England working paper shows ‘banks create credit out of nothing’. How? Bank credit creates new deposits, which function as money.

www.bankofengland.co.uk/research/Pages/workingpapers/2015/wp529.aspx



YESHUA REMEMBRANCE SERVICE

³¹ "Here, the days are coming," says Y'HoVaH, "when I will make a re-newed Covenant with the house of Isra'el and with the house of Y'udah. ³² It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part violated My Covenant, even though I, for my part, was a husband to them," says Y'HoVaH. ³³ "For this is the Covenant I will make with the house of Israel after those days," says Y'HoVaH, "I will put My Torah within them and write it on their hearts; I will be their Elohim, and they will be My people. (Yirem'yahu [Jeremiah] 31:31-33)

Leader: "See! Elohim is my salvation; I am confident and unafraid; for Y'HoVaH Elohim is my strength and my song, and He has become my salvation!" (Isa 12:2)

Congregation: Then you will joyfully draw water from the springs of salvation. (Isa 12:3). Victory comes from Y'HoVaH; may Your blessing rest on Your people (Ps 3:8). Y'HoVaH Tzva'ot is with us, our fortress, the Elohim of Ya'akov. (Ps 46:7)

Leader: "Baruch ata Y'HoVaH, Eloheinu Melech Ha'olam, ha motze lechem m'in ha eretz." (divide challah)

Congregation: "Blessed are You Y'HoVaH our Elohim, King of the Universe who has brought forth bread from the earth. Y'HoVaH Tzva'ot, how happy is anyone who trusts in You! (Ps 84:12). Give victory Y'HoVaH! Let the King answer us the day we call. (Ps 20:9) I will take the cup of redemption and call upon the Name, Y'HoVaH. (Ps 116:13)

Leader: (with cup in right hand) "The cup of deliverance I raise and in the Name of Y'HoVaH, Yeshua HaMashiach, I call: Baruch atah Y'HoVaH, Eloheinu Melech, ha'olam, boray p'ri ha'gafen." (Replace cup with spices)

Congregation: Blessed are You, Y'HoVaH our Elohim, King of the universe, who creates the fruit of the vine.

Leader: Lifting spice container in right hand, says... "Baruch atah Y'HoVaH, Eloheinu Melech ha'olam, boray meenee besamim."

Congregation: Blessed are You, Y'HoVaH our Elohim, King of the universe, who creates the various spices.

Leader: As Avram gave to Malki-Tzedek according to B' resheet (Genesis) 14:18-20, let us all come and bring our offering; then take some Chullah; smell the spices; take your cup, return to your seats and wait, so we can partake together.

Leader: Pray in relation to what Yeshua has done in connection with the day's Torah portion. "Let us eat and drink together".

Malachi & Tamar: Aharonic Blessing (see Num 6:22-27). Our Abba and Elohim of our fathers, we thank you for the joy and rest of this Shabbat. May the coming week bring gladness & peace, health & achievement. Like the fragrance of the besamim,

we pray that the days ahead bring sweetness to our lives and the lives of our loved ones. May the peace, which we are enjoying linger till we gather for Shabbat next week. We ask this in Yeshua's name, Amein.

