

Day 28 of Tammuz, 10th month of 5777 (Jewish) - July 22, 2017 (Gregorian)



# Beit Gan-Eden

בֵּית גַּן-עֵדֶן

A Messianic congregation of  
Believers in Yeshua HaMashiach

## SHABBAT NEWSLETTER

Double Parashah  
42 Mattot (Tribes) &  
43 Masa'ei (Stages)

Day 27 of the 4th Biblical month



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[bgemc.org](http://bgemc.org)

## 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:** "Y'HoVaH hu Yeshua HaMashiach". (*Phil 2:11; 1Cor 12:3; Luke 2:11*)

**All say:** "Yeshua the Messiah He is LORD". Amen.

## BLESSING THE CHILDREN B'rachot Yeledim ברכות ילדים

Prayer for boys from *Gen 27:27b-29*. May Y'HoVaH make you, like Efrayim and M'nasheh ... Prayer for girls from *Num 6:24-26*. May Y'HoVaH make you, like Sarah, Rivkah, Rachel and Leah...

**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 Tanakh and 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.

**Leader:** Prayer for the lost sheep of the House of Israel (*Mat 15:24*)

## SHABBAT SHUL (SCHOOL)

**Children** ages 6 (Prep) to 12 may attend with Mark Batakin and his assistant. Younger children may attend with a parent. Shabbat Shul begins in the adjoining room, straight after "Blessing the Children"; prior to the Parashah readings. Shabbat Shul ends at the start of the "Yeshua Remembrance Service".

**Parents**, please resume proactive responsibility for your children at this time and note that children running around inside is not authorised by building management.

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# MISHPACHAH (*family*) MEMOS

## TORAH PEARLS THIS AFTERNOON AFTER LUNCH

### DONATION OPTIONS FOR BEIT GAN-EDEN SUPPORTERS

Cash or cheque in the blue & white offering box; EFTPOS Pay-Wave self-serve; PayPal to [info@bgemc.org](mailto:info@bgemc.org); "Donate" buttons on [www.bgemc.org](http://www.bgemc.org) and Direct deposit. Acct: BEIT GAN-EDEN LIMITED. BSB: 06 4430 Acct: 1110 6647 International: Bic/Swift Code: CTBAAU2S. Account Number: 06443011106647

## TORAH - *Service of The Word*

### Parashah 42 Mattot (Tribes) & 43 Masa'ei (Stages)

**Torah:** (*Bible's 1st 5 books*)      **Numbers 30:2(1) - 32:42 ~ 33:1 - 36:13**  
**Haftarah** (*Prophets*):            **Yirmeyahu (Jeremiah) 1:1 2:3 ~ 2:4 - 3:4**  
**Ketuvei HaShelichim** (*Writing [of] the Apostles*):  
**Matt 5:33-37 ~ Ya'akov 4:1-12**

## DRASHAH (*Sermon*) by M.Min Tamar Yeomans

### Scriptures referenced in today's drash/ah (sermon):

B'midbar (Numbers) 31:1-18; 25:1-5; Hoshea (Hosea) 9:10  
2 Chronicles 32:13 ; Tehillim (Psalms) 9:16-17(17)  
Vayikra (Leviticus) 18:25-28; Yochanan (John) 1:9; Romans 1:20; 2:15  
Mattityahu (Matthew) 5:6; Acts 9:11; 11:13-14; Y'Hoshua (Joshua) 2:9  
Kefa Bet (2 Peter) 3:9; Sh'mot (Exodus) 20:13; Vayikra (Leviticus) 20:2  
D'varim (Deuteronomy) 21:21; Mattityahu (Matthew) 19:18-19

### VIDEOS OF BGEMC SERVICES ARE LIVE & ON DEMAND

**NOTE:** The broadcast video is whomever & whatever appears on the big screen. For videos go to [www.bgemc.org](http://www.bgemc.org) & click or tap the Livestream button also for audios of the drash or whole service, use DOWNLOADS tab on the site.

### BOOKS & RESOURCES [www.bgemc.org/links](http://www.bgemc.org/links)

**BGEMC Gold Coast** (Saturdays 10am)  
Prana Centre. (behind Cafe Prana)  
832 Southport-Ne rang Road,  
Nerang, Qld 4211 [info@bgemc.org](mailto:info@bgemc.org)

**BGEMC Adelaide** (Saturdays 10:30am)  
Leader: Annette 04 0444 3088  
(phone or email for details)  
Email: [bgemc.adelaide@gmail.com](mailto:bgemc.adelaide@gmail.com)



# The separation of synagogue versus state in Israel

by Dee Catz in *Kehila News*. Jul 19, 2017



*The Jerusalem Great Synagogue (Photo: Wikimedia Commons)*

The phrase “separation of church and state,” though commonly used in terms of the United States government, is not even found in the American constitution. Originally coined with the intention of keeping the government from interfering in the church’s business, the phrase has evolved to mean that the church should not have a say in matters of the state.

Israel is not exempt from this contentious topic. Being the only majority Jewish state in the world, the concept of “church” is replaced by “synagogue” — and a recent poll has found that more than 50 percent of Jewish Israelis are calling for a separation of synagogue and state.

On July 9, the Israel Democracy Institute published the findings of its most recent survey that show some 46 percent of Israeli Jews who consider themselves religious, support a change to the status quo, which in Israel refers to a 70-year-old

ruling put in place by Israel’s first Prime Minister David Ben Gurion. The status quo pertains to a political understanding between secular and religious Jewish political parties and controls basic facets of life in Israel including marriage, divorce, citizenship, commerce laws on the Sabbath, kosher licenses and burials among other things. A majority of Israelis believes that the current arrangement and these issues are construed through ultra-Orthodox values.

Despite the ever-widening gap between those who want the Orthodox version of Judaism to dictate the governance of Israel, and those who don’t, the status quo has prevented any drastic changes from being made in all these decades. And the statistics show that the Israeli public have had enough.

According to the article, the survey showed that a 57 percent of Israeli Jews believe that the status quo reflects a religious domination, 18 percent feel that the traditional sector is represented while 12 percent say that the secular population are fairly represented. The poll showed that 55 percent of Jewish Israelis think that the state should change the way religious issues are handled while 33 percent said there should be no change.

The report showed that every single secular person who took part in the

survey wanted to see a change to religious life in Israel with a complete separation of religion and state.

## Fatah calls for 'Day of Rage' amid new Temple Mount security in wake of attack

*From TimesOfIsrael.com July 19*

Officials slam Israeli 'terrorist procedures' in Old City after metal detectors, cameras installed; at least 15 injured in East Jerusalem night of unrest.

The Fatah movement, headed by Palestinian Authority President Mahmoud Abbas, called for a "Day of Rage" on Wednesday to protest new security measures installed by Israel at the Temple Mount in Jerusalem starting Sunday, two days after a terror attack by three Israeli-Arabs killed two Israeli police officers.

Following Friday's terror attack, Israel closed the compound for the first time in decades, reopening it to Muslims on Sunday and to non-Muslims on Monday.

As part of the security measures taken in the wake of the shooting to prevent further such attacks, police installed metal detectors at the entrance to the site, which Jerusalem police commissioner Yoram Halevi said were necessary for it to reopen.

Friday's gunmen, residents of the northern Israeli city of Umm al-Fahm, emerged armed from the compound and opened fire on the police officers stationed outside.



*An [Islamic] Palestinian argues with Israeli border policemen on guard near new-installed metal detectors at a main entrance to the Temple Mount, on July 16, 2017, after security forces reopened the ultra-sensitive site.  
Image: AFP/ AHMAD GHARABLI*

Fatah on Monday called for marches in the West Bank toward Israeli checkpoints in protest of the new measures and announced that Friday prayers, when many worshipers go to the Temple Mount, would be conducted in public squares instead. The decision was made following a meeting between Fatah Revolutionary Council secretary Adnan Ghaith, Fatah central committee member Jamal Muheisin, and Fatah representatives from the northern West Bank.

The group said the measures were called in order to denounce Israeli "terrorist procedures" in the Old City, according to a report in Ma'an.

The officials called for maintaining the delicate status quo at the Temple Mount, denouncing a “fierce and organized attack” by Israel against East Jerusalemites.

The “Day of Rage” announcement came amid a night of unrest in East Jerusalem and the Old City as Palestinian rioters clashed with police, hurling stones and firebombs and blocking roads. At least 15 were injured, according to the Palestinian Red Crescent.

Police officers called to Lions Gate in the Old City to disperse protesters blocking a road were attacked with rocks and other objects.

The Red Crescent told the Palestinian Wafa news agency that five protesters were injured during the confrontations, including the chairman of the Palestinian National Initiative party, Mustafa Barghouti. The Wafa report said that three people were injured after being beaten by police, one person was injured by a stun grenade and Barghouti was hit in the head with a rubber-coated bullet.

## Obstacles to peace: a politically-incorrect diagnosis

Yoram Ettinger  
“Israel Hayom,”



July 19, 2017

Political-correctness suggests that the resolution of the Palestinian issue is predicated upon a dramatic Israeli land-concession and the establishment of a Palestinian state: the two state solution.

Moreover, political-correctness has subordinated Middle East reality and long term national security to the achievement of the holy grail of peaceful-coexistence between Jews and Arabs west of the Jordan River. In the process, the “holy grailers” have oversimplified the highly-complex, unpredictable, violent, intolerant, fragmented Middle East. This is the same school of thought, which applauded the 1993 (Oslo Accord) and 2005 (uprooting all Jews from Gaza) sweeping Israeli concessions – which, in fact, escalated terror, war and hate education – and misperceived the Arab Tsunami, in 2011, as an “Arab Spring,” the “Youth Revolution” and the “transition towards democracy.”

Political-correctness has preferred talk and assessment-based subjective “hope” over centuries-old, well-documented, objective walk-based realism.

While political-correctness has failed to advance peaceful-coexistence, it has forced the Arabs to outflank Western pressure (on Israel) from the maximalist side, radicalizing their

demands, and further intensifying the obstacles to peace.

For instance, the sustained Arab war against the Jewish State has taken place in the Middle East, which has featured a systematic, regional state-of-war, terrorism, subversion, provisional one-bullet-regimes, tenuous policies and agreements, short-lived ceasefires and the lack of civil liberties since the seventh century appearance of Islam. These have been almost entirely intra-Islamic, intra-Arab wars, reflecting the (so far) unbridgeable ethnic, tribal, cultural, religious, historical, ideological battles, which has dominated the region, totally unrelated to Israel.

The Arab-Israeli conflict and the Palestinian issue are not “the Middle East conflict” or the top priorities for Arab policy-makers, irrespective of the Arab talk, which has, historically, deviated from the Arab walk.

Contrary to political-correctness, the Palestinian issue has never been the crux of the Arab-Israeli conflict, a crown-jewel of Arab policy-makers, nor a core-cause of regional turbulence; but for Arab talk, unsubstantiated by Arab walk.

Political-correctness has assumed that “everyone wishes peace, prosperity and civil liberties,” ignoring the fact that the dictatorial Arab regimes have systematically

denied their people such prospects. While most Arabs may hope for regional peace, and are not preoccupied with Israel, the concept of the majority-rule is yet to assert itself in Middle East political reality.

Political-correctness has considered Islam to be another religion of peace, overlooking its fundamental tenets. For example, the constant battle between the Abode of Islam and the eventual subservience of the Abode of the [Kafir]~ “Infidel”; the determination to spread Islam, preferably peacefully, but via war if necessary; the duty to dedicate one's life to Jihad [Struggle] on behalf of Islam [to impose Sharia Law]; the option to conclude provisional agreements – and to employ double-speak (Taqiyya), when negotiating – with the infidel; etc.

Arab attitudes toward Israel derive from the fourteen-century-old Islamic intolerance of Christian, Jewish, Buddhist and other “infidels,” who claim sovereignty in “the abode of Islam.” The key issue has never been the size – but the existence – of the “infidel” Jewish State on land, which is, supposedly, divinely-ordained to be ruled by “believers.”

**Continues here:** <http://bit.ly/2uqa4tC>

**More information** Bill Warner's website decodes Islam and lifts the veil on its agenda. He said Islam is like “Communism with a god”.  
[www.politicalislam.com](http://www.politicalislam.com)

# YESHUA REMEMBRANCE SERVICE

**Leader:** <sup>31</sup> "Here, the days are coming," says Y'HoVaH, "when I will make a new Covenant with the house of Isra'el and with the house of Y'hudah. <sup>32</sup> 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. <sup>33</sup> "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)

**Congregation:** *Isa 12:2* "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 12:3* Then you will joyfully draw water from the springs of salvation. *Ps 3:8* Victory comes from Y'HoVaH; may Your blessing rest on Your people. *Ps 46:7* Y'HoVaH Tzva'ot is with us, our fortress, the Elohim of Ya'akov.

**Leader:** *"Baruch ata Y'HoVaH, Eloheinu Melech Ha'olam, ha motze lechem m'in ha eretz."* **Break bread (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.

**Aharonic Blessing in Hebrew & English** Malachi & Tamar (Num 6:22-27)

**Leader:** *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.*

*Now I invite you to take some Challah (bread); smell the spices; have a cup of juice and enjoy our SHMOOZE TIME (a time of fellowship). Please consume any other food or drinks out on the tiled verandah. Also, if you're able to financially support BGEMC, the offering box and self serve EFTPOS machine are there to use.*

**SHABBAT SHALOM and SHAVUA TOV ! (Sabbath Peace and have a great week!)**

