

Day 20 of Av, 11th month of 5777 (Jewish) - Aug 12, 2017 (Gregorian)



Beit Gan-Eden

בֵּית גַּן-עֵדֶן

A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

Parashah 46 Ekev ~*Because*

Day 19 of the 5th month (*Biblical*)



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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 Abba ~Father. 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. Amein".

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.

B'RACHOT YELEDIM ~Blessing the Children 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'hak and Ya'akov, who watches over these precious children of Your servants. We ask this in Yeshua's Name, Amein.

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.

Ordained Messianic Ministers: Tamar & Ken 'Malachi' Yeomans
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PRAYER FOR THE LOST SHEEP OF THE HOUSE OF ISRAEL (*Matt 15:24*)

MISHPACHAH ~family MEMOS

TORAH PEARLS NEXT SATURDAY 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; "Donate" buttons on 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

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BOOKS & RESOURCES www.bgemc.org/links

TORAH ~Service of The Word

Parashah 46 Ekev ~Because

Torah: D'varim ~Words. Deuteronomy **7:12 - 11:25**

Haftarah ~Prophets: Yesha'yahu ~Isaiah **49:14 - 51:3**

Ketuvei HaShelichim ~Writing [of] the Apostles:

Ya'akov ~Jacko (James) **5:7-11**

DRASHAH ~Sermon by MMin. Tamar Yeomans

Scriptures referenced in today's drashah (sermon)

D'ravim ~Words ~Deut 11:22-24; B'resheet ~Genesis 15:7; 15:12-16; 15:18; 15:17;

D'ravim ~Words ~Deut 4:20; Y'Hoshua ~Joshua 10:1-2; 10:8; 10:9; 8:25-29;

D'ravim ~Words ~Deut 21:22-23; Y'Hoshua ~Joshua 10:12-14; 10:24-27; 1

Thessalonians 5:5; 5:8-9; Yochanan ~John 1:12; 9:4; 2 Corinthians 4:6;

Ephesians 4:26-27 (twice); Y'hoshua ~Joshua) 10:13; 10:25.

BGEMC Gold Coast (Saturdays 10am)

Prana Centre. (behind Cafe Prana)

832 Southport-Ne rang Road,

Nerang, Qld 4211 info@bgemc.org

BGEMC Adelaide (Saturdays 9:30am)

Leader: Annette 04 0444 3088

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The Jaffa lynch attempt: A miracle denied

by Hannah Weiss, Aug 5, 2017

kehilanews.com/author/hannahweiss/

On July 29, an Israeli reporter and cameraman were nearly beaten to death during a Muslim funeral procession. Was the story censored by the media to promote an anti-Israel agenda, to protect Muslim relationships... or to avoid discussing the mysterious circumstances of their escape?

The horrific story of a near-lynching, which broke in English on Israeli news site Arutz 7 on July 30, had all the potential for being one of those viral sensations so coveted by global media. Then again, the very details that made it unique might have made it untouchable.

The incident did not take place in Judea or Samaria, but in Jaffa, a multicultural city that is part of metropolitan Tel Aviv. The would-be lynch mob were not Palestinians 'frustrated over the occupation,' but Arab citizens of Israel with full rights and (until now) a reputation for friendly coexistence with Jews. Most shocking of all, the lynch attempt didn't target soldiers or settlers, but sympathetic journalists from Israel's Channel 2 TV who had been invited to the event... and who were stunned by the betrayal.

The story promptly made the rounds in Israel, but almost exclusively in Hebrew. Taking advantage of social media, hospitalized journalist Gilad

Shalmor posted a riveting firsthand account of his experience on his Facebook page. His partner, cameraman Gal Zeitman, shared his own experience in a radio interview.

Despite the obvious self-interest in raising awareness concerning the hazards of their work, Shalmor's local colleagues clashed in their approach to this incident. "Walla! News" was among the first to publish Shalmor's hair-raising tale. That same day their competitor "Mako News" briefly mentioned that two media people from Israel's Channel 2 "were lightly injured" in the rioting that accompanied the funeral of a 20-year-old Arab "youth" who had been shot by police while escaping a crime scene... with the shooting as the main focus. "Mako," which is owned by Channel 2, demoted the story of their employees' brush with death to their frothy "culture-showbiz" section.

Besides Arutz 7 (a religious Jewish outlet), only one other English site took the incident seriously: Hamodia, another religious Jewish site. WorldIsraelNews, a new American site, headlined the story with skeptic quotes around "lynch mob," but accurately related the basic facts reported by Arutz 7.

And that was more or less the extent of media interest.

Even among those who covered the full story, no one seemed to catch the significance of how it all ended. Here is Shalmor's own testimony (the uncut version, translated from Hebrew):

Many thanks to all the friends, colleagues and dear followers who contacted me and asked how I'm doing. I can't reply to everyone, but you have warmed my heart this whole day.

We were in a lynch yesterday. I and the cameraman Gal Zaetman [sic] went to cover the funeral of the Jaffa youth who was shot by police. As is our habit, we tried to bring the pictures and voices from the under-belly of the area, in order to convey the situation and to bring to our viewers the most objective pictures.

We marched along with them. Hundreds of people, mostly youths, marched behind the vehicle carrying the body of the youth, and they were calling "Allah u-Akhbar". Since we had been invited there by some of them, I felt – apparently without justification – that it was fairly safe.

In one second, everything burst into flames. It started with Gal; they began hitting him. They took his camera and smashed it. He received punches and kicks but succeeded in escaping.

The minutes were pressured, but I remember (oddly) having clear and analytical thoughts. I remembered how on a safari trek in South Africa, the guide advised us that if a wild animal starts to chase you – don't run; this only encourages its natural predator instinct. So, I stood my ground with those who had beaten Gal, and I held up my hands as a sign of apology. I thought that if I just asked forgiveness for having disturbed them, I would be able to leave

in peace.

There was no one to talk to.

The first punch that landed on my face was still tolerable. Again, the analytical thought: Don't return [the punch], even though you can, even though you know how. It will only fan the rage of the crowd.

Suddenly another punch, and another kick. Two held me down to the ground, others ripped my shirt. Another man was grasping me tightly with his arms around my throat. He brought his mouth down to my arm and bit it, hard.

And now, a different clear thought: The time period has already expired for what I would have estimated is the average time for an attack on a man who has surrendered and is lying on the ground. I am being lynched.

I don't know how long this lasted. It could have been five minutes, or maybe 15 seconds. I have no idea. Nor do I have an idea how many people were participating in this celebration [Hebrew: hagigah]. Maybe five, maybe 15.

I was alone. I understood that I needed to escape from there as soon as possible. But I couldn't see at all out of one eye, and my left leg was too weak for me to drag myself out of there. Dozens of people were around me, shouting and calling out in bloodlust [Heb: hedvat dam], which I hear as though I'm sitting in a closed room and they're standing outside the door.

Suddenly someone pulled me by the hand. An anonymous person, whose face I can't remember, yanked me out of the circle. "Run," he said to me. I started to run. The beasts had apparently had their fill, because no one chased me.

At Ichilov [Hospital] I was diagnosed with lacerated shoulders, ribs that felt better than they were [i.e. broken], a black eye and bruises all over my body. My doctors said to me, "It was only a miracle that nothing worse happened," applying the media cliché that I try so hard to avoid every day.

The time is still ahead to draw lessons from this incident, but I do not regret going there. My job as a journalist is to bring to the viewing public the real picture, the authentic voices that can't be accessed from the outside.

The Jaffa crowd that I encountered was inflamed and enraged. They are not the only ones inciting [violence] against media people. We will continue to be there, reporting with integrity and preserving our job as gatekeepers – even opposite an enraged and inflamed crowd, and even opposite whoever is inciting them.

Here is the account from Zeitman, whose remarks to Israel's popular Galatz Radio were included in this "Walla!" report (linked above, translated from Hebrew):

Zeitman has served as a Channel 2 cameraman for a decade, and he said that "I've been in several unpleasant situations, but yesterday there was the feeling that if you don't get yourself out

of there, no one will save you. At some point, we felt that if you don't gather the strength and try every way you can to break through this circle of youths – you will simply not get out of there. Because we didn't hear a single shout from an adult who tried to separate [them], but rather the opposite – there was enthusiasm. We managed to escape from there with a whole lot of luck."

The violent attack came despite the fact that, according to them, they had come to cover the funeral after coordinating it: "We came after coordinating [our visit] through contact people from inside [the community, who said] that we were indeed welcome and definitely could come. At some point, the whole atmosphere changed," he said. "From a friendly atmosphere that wanted us to document the funeral, it flipped to a very hostile atmosphere, and all this happened in a matter of seconds. We found ourselves suddenly separated, Gilad and me, forced apart by circles of people [Heb: ma'agalei koach]. In the end, we succeeded in extricating ourselves from the tumult," he added.

It's true that no objects (clubs, sticks) were brandished during the attack, but the camera equipment was taken from them, and they found themselves "inside two circles, so that anyone who felt like it could throw a punch or a kick. There was no one to talk to. This was a company of youths with murder in their eyes. To try and convince them meant staying and absorbing more blows." According to him, the attack itself lasted only a few seconds, but during that short time Shalmor took a hard beating, to the point where he

barely succeeded in evacuating himself from the area in an ambulance, which the two somehow managed to reach.

According to Zeitman, Shalmor received hits or kicks to the face, and was injured in his eye socket, ribs, legs and back. Zeitman, incidentally, was injured in his left shoulder. “Both I and Gilad succeeded in removing ourselves from this enraged and frightening mob, and we evacuated Gilad immediately to the hospital,” he said. He noted that in order to prevent friction, the police forces did not congregate along the route of the funeral procession, but stayed on the main traffic arteries. As a result, they were completely alone there.

Leaving aside speculation about the inexplicable media disinterest, or even about the “authentic voices” Shalmor has brought to the public, this story deserves more attention for reasons that KNI readers will understand best.

Who was the anonymous man whose face Shalmor can’t remember, who pulled him out of the ring of would-be murderers where “there was no one to talk to,” and commanded him to run? How did Shalmor, whose “left leg was too weak to drag myself out of there,” manage to indeed “run” to safety... with no one following him? Why didn’t the rioters react to that faceless rescuer standing among them and defying them? Did they even see him pulling Shalmor up off the ground and out of their grasp?

Was that chain of events, as Zeitman suggested, simply “a whole lot of

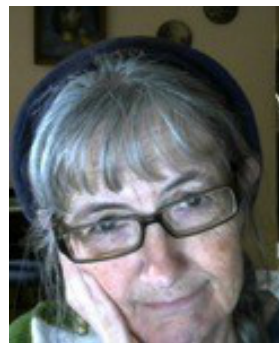
luck”? Or was it more? What about Shalmor’s sensation of “sitting in a closed room” with his tormentors locked outside, just before that anonymous hand reached for him? Was it a byproduct of his traumatized senses, or a moment of spiritual clarity to steady him?

And has the mention of miracles become a “media cliché” in Israel because it’s hysterical hype obscuring the real, rational causes? Or is it because miracles are so often the only explanation for Israelis escaping danger that secular journalists are embarrassed to admit it yet again?

Readers can decide.

Hannah Weiss, www.restorersofzion.org

Hannah Weiss lives in Israel with her husband Hillel, their three children and two grandchildren.



Besides writing on issues relevant for followers of Yeshua, she also works as an English writer, editor and translator for Israeli exporters and academics.

Hannah is part of a small home fellowship, Restorers of Zion, which serves the Body of Messiah by focusing on neglected or dysfunctional areas of Scriptural teaching and practice.

YESHUA REMEMBRANCE SERVICE

Leader: ³¹ "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. 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)

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 erez."* **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 ~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!)

