

Day 4 of Shevat 5th month of 5778 (Jewish) - Jan 20, 2018 (Gregorian)



# Beit Gan-Eden

בֵּית גַּן-עֵדֶן

A Messianic congregation of  
Believers in Yeshua HaMashiach

**SHABBAT NEWSLETTER**

Day 2 of the 11th Biblical month

**Parashah 15 Bo ~Go (or Come)**



BGEMC a Charter member of CTOMC - [ctomc.ca](http://ctomc.ca)

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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 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! (Ps 72:18-19)

**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.

BGEMC founders in 1999: Ordained Messianic Ministers: Tamar & Ken B. 'Malachi' Yeomans  
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## MISHPACHAH ~family MEMOS

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## TORAH ~Service of The Word

### Parashah 15 Bo ~Go (or Come)

**Torah:**

**Sh’mot ~Exodus 10:1 - 13:16**

**Haftarah ~Prophets: Yirmeyahu ~Jeremiah 46:13-28**

**Ketuvei HaShelichim ~Writing [of] the Apostles:**

**Luke 2:22-24; Yochanan ~John 19:31-37;**

**Acts 13:16-17; Revelation 8:6-9:12; 16:1-21**

### Drash ~sermon: MMin Sean “Yitzhak” Nicholson

Given that the Hebrew word “Bo” means both go and come it functions as a brief present tense statement to “Move now”.

Notes: .....  
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**BGEMC Gold Coast** (Saturdays 10am)

Prana Centre. (behind KooCo café)  
832 Southport-Nerang Road,  
Nerang, Qld 4211 [info@bgemc.org](mailto:info@bgemc.org)

**BGEMC Adelaide** (Saturdays 10:30am)

Leader: Annette 04 0444 3088  
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# The Economic 'Grace' of Social Credit

Posted July 26, 2015 by Wallace Klinck

[www.socred.org/index.php/blogs/view/the-economic-grace-of-social-credit](http://www.socred.org/index.php/blogs/view/the-economic-grace-of-social-credit)

***“The unacknowledged, but obvious, truth is that unnecessary work, imposed by either edict or contrived financial legerdemain, is slavery and servitude—totally irrational and immoral. Every engineer worthy of the name is trying to eliminate the need for human effort as a factor of production while every witless or hypocritical politician, pressured by the financial powers above and an insecure and uncomprehending population below, is professing, at least, to promote policies designed to ‘put people back to work’.”***

Because of its deleterious impact on personal freedom and initiative, centralization of both economic and political power is the critical issue facing society. The primary obstacle to reversing this growing concentration of power is an almost universal ignorance of the manner in which the existing financial system renders the price-system increasingly non-self-liquidating, making impossible the recovery of industrial production costs through sales. Institutions and individuals attempt to resolve this

problem by resorting to bank debt, thereby obtaining access to the products of industry by the self-defeating expedient of mortgaging our future—i.e., transferring these costs as an exponentially growing debt charge against future cycles of production—and by engaging in an orgy of wasteful and destructive activities, effectively culminating in continuous war.

Their monopolistic proclivities disincline both Finance-Capitalism operating under the Monopoly of Credit and every form of collectivist organization (e.g., socialism, communism or fascism) from grappling with this problem. The solution must entail an appropriate modification of the existing financial-credit and price system so as to properly facilitate distribution of the immense output of modern technology-based industry, in the context of expanding leisure.

Nearly a century ago this emergent challenge was studied in depth by the British engineer Clifford Hugh Douglas, who not only analyzed the defects of the existing price system as it functions under present financial and industrial cost-accounting conventions, but also put forward realistic remedial proposals. Between and for a period after the World Wars, Douglas’s ideas, which he named “Social Credit”, attracted large numbers of adherents and spawned many political movements in countries

around the world.

Douglas recognized that life is more than bread alone and that in order to attain his full stature man must be released from unnecessary material concerns in order to make time for matters of the Mind and Spirit. This clearly was inherent in certain much-neglected aspects of the message of Jesus, who explicitly stated that lack of faith is the reason for our obsession with toiling our own way to material survival. Jesus asked how we could doubt that God, who provides for the fish and birds and the beasts, knows our needs and will provide even better for us. On more than one occasion Jesus unconditionally distributed loaves and fishes to crowds that had gathered to hear him. To indicate how reality operates outside of puritanical human notions of morality, Jesus pointed out that his heavenly Father causes the sun to rise on the evil and the good, and lets rain fall on both the just and the unjust.

An aspect of this divine caring is the ability we have been given to accumulate understanding of natural laws, which has resulted in an endless extension of “mechanical advantage”—termed by Social Crediters the Unearned Increment of Association—from which has emerged our amazing modern technology with its outflow of material abundance. Through learning how to associate effectively in

the areas of both human endeavours and material resources, we have multiplied our productive capacity many thousands, if not millions, of times over. The historical aggregation of Unearned Increments has provided the vast Cultural Heritage upon which we all so greatly, if unconsciously, depend.

This is the background of why Social Credit came to be perceived by its leading thinkers as “practical Christianity”. Although Douglas did not set out to design it as such, ongoing development of Social Credit thought has revealed it to be uniquely consonant with and revelatory of the assurances given by the founder of the Christian faith.

This realistic perception of our situation is absent from the major ideologies of our time. For example, Libertarians promote the notion that the individual must “make it on his/her own”. No one today (apart maybe from individuals lost in the wilderness) is doing this; all have the benefit of the Cultural Heritage, which ties us in a web of dependencies not only with our contemporaries but also with previous generations.

Socialism, which calls for State ownership and administration of the means of production—the central planning of the economy and of human activity—similarly endeavours to

alienate people from their heritage. Besides specifically attacking the very principle of inheritance, Socialists force the energies of the members of society into mandatory employment in projects prescribed by the State. Suppression of individual initiative is an inevitable result of this constraint of access to the possibilities afforded by the richness of the Cultural heritage. This observation applies to all forms of “socialism”, whether national or international in nature.

Social Credit is the inverse of socialism and a negation of finance capitalism. Many persons have it in their minds that a sharing society necessarily is socialistic; i.e., power centralizing. Presumably they think this way on the erroneous assumption that the sharing will be accomplished by redistributing existing wealth by means of various confiscatory forms of taxation. However, Social Credit, uniquely, stands not for redistribution of earned incomes, but rather for distribution of consumer goods at source as they emerge from the production line.

Douglas enunciated and stressed the truism that production without consumption is sheer futility and waste.

The fundamental task of economic policy is to match and balance the cycles of consumption and production.

Producers’ costs cannot be recovered without money received from consumers, whose incomes alone provide business its means to liquidate all financial costs of production.

In order to effect this balance, Douglas recommended that National (Consumer) Dividends and Compensated (lowered) Prices at point of retail sale must be provided and financed by a Government Agency (created or existing, whatever is most efficient and convenient) with funds not derived from taxation but drawn down from a properly constructed National Credit Account. This would be a continuously updated actuarial accounting of the nation’s real credit, being an inventory of all those resources which are available to be used for production and which, if so used, may result in the making of financial prices.

Unfortunately, the public are conditioned to reason from the false assumption that the economic “pie” is limited to the financial incomes paid out in production, and hence they perceive this as the only possible source of funding. This assumption includes the erroneous corollary that the price-system is self-liquidating; i.e., that incomes paid out as wages, salaries and dividends are not only equal to, but available to meet, the total financial costs of production. That this is a major fallacy is readily proved by the

enormous accumulation of inflationary private and public debt created as loans by the banking system, which allows goods to be purchased after a fashion but does not liquidate their financial costs of production in a synchronized fashion. As a kind of stop-gap expedient, these loans merely transfer these costs into the future, to be liquidated with income derived from later cycles of production unrelated to the cycles in which they were incurred.

The physical (i.e., real) costs of production are met as production takes place. Obviously, if this were not the case, production could not proceed. This is self-evident and axiomatic. When goods are produced in finished form they are meant to be used and should be immediately available to the overall consuming public in toto and without entailing any residual financial debt.

This universal piling-up of debt is bogus and is required only because price increasingly includes, as real capital replaces labor as a factor of production, allocated charges in respect of real capital which are not distributed as income in the same cycle of production. Consumer income is cancelled prematurely, leaving a growing deficiency of income relative to the total prices of goods awaiting purchase. In other words, the flow of final prices increasingly exceeds the flow of effective financial purchasing-

power. Purchasing-power is prematurely cancelled in respect of still existing real capital, whereas it should be cancelled only at the rate of actual physical consumption or depletion. Money should be issued at the rate of production and cancelled at the rate of consumption

In the face of this predicament, we can simply forgo acquisition of these goods, leaving the producer no option but to warehouse or destroy them and go bankrupt—making his endeavors a mindless exercise in futility. Or we can ensure that, while required remaining actual “workers” (i.e., recipients of remuneration from others for services rendered) continue to have the benefit of their earnings, all citizens, workers included, have access to the full output of industry by being provided adequate aggregate purchasing-power to make this possible.

Besides being a practical necessity, such an arrangement recognizes the share all have in the almost fantastic Cultural Heritage of Civilization. In a Social Credit dispensation, Inheritance would be generalized.

In stark contrast is the socialist attitude, which is that inheritance is evil and should be abolished.

*Full article on this link.*  
[www.socred.org/index.php/blogs/view/th-e-economic-grace-of-social-credit](http://www.socred.org/index.php/blogs/view/th-e-economic-grace-of-social-credit)

# 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."  
**Divide Chullah ~platted loaf**

**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, make our offering, take some Chullah; smell the spices; take your cup and 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".

**Aharonic Blessing (Hebrew & English) from Tamar & Malachi (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.

