

Day 28 of Elul the 12th month of 5779 (*Rabbinic*) | Sept 28, 2019 (*Gregorian*)



# Beit Gan-Eden

## *Messianic Community*

בֵּית גַּן-עֵדֶן

A Messianic congregation of  
Believers in Yeshua HaMashiach

**SHABBAT NEWSLETTER**  
Day 28 of the 6th Biblical month  
of 7572 (*Septuagint*)

**Parashah 51 Nitzavim ~*Standing***



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Video streaming live and on demand via our website  
**[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 (Held during Torah readings & Drash)

**Children** ages 6 (Prep) to 12 may attend with Mark and Rachel. Younger children may attend with a parent. Shabbat Shul begins in room (F4) across the passage way, straight after "Blessing the Children" and prior to the Parashah readings.

**Shabbat Shul ends at the start of the "Yeshua Remembrance Service".**

**Parents**, please resume proactive responsibility for your children during and after the Remembrance Service. Corridors and other common areas of the Southport Community Centre are not play areas. Parents please be mindful.

## PRAYER FOR THE LOST SHEEP OF THE HOUSE OF ISRAEL (Mat 15:24).

BGEMC founders in 1999: Ordained Messianic Ministers: Tamar & Ken B. 'Malachi' Yeomans  
Beit Gan-Eden Ltd., ABN:89 159 777 652. PO Box 3289, Australia Fair, Qld. 4215.  
Office 1/69 Falconer Street, Southport 4215 AUSTRALIA.  
Tamar +61 (0)4 1875 0577 Malachi +61 (0)4 1874 5120 Email: [info@bgemc.org](mailto:info@bgemc.org)



# MISHPOCHAH ~family MEMOS

**BGEMC SERVICES ARE LIVE & ON DEMAND.** Please note: the broadcast video is primarily whomever & whatever appears on the screens.  
**Videos** - go to [www.bgemc.org](http://www.bgemc.org) & use the LIVESTREAM BUTTON.  
**Audios** - via DOWNLOADS tab on our website, choice of Drash or whole service  
**Newsletters** - DOWNLOADS tab -read current one online or download PDFs

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

## TORAH ~Service of The Word

### Parashah 51 Nitzavim ~Standing

Torah: D'varim ~Deuteronomy 29:9 - 30:20  
Haftarah ~Prophets: Yesha'yahu ~Isaiah 61:10 - 63:9  
Ketuvei HaShelichim ~Writing [of] the Apostles: Romans 9:30 - 10:13;  
Messianic Jews ~Hebrews 12:14-15

## Drashah ~message: MMin Sean "Isaac" Nicholson

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

Notes: .....

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### BGEMC Gold Coast - Saturdays 2pm

The Southport Community Centre. (Conference Room, 1st floor)  
6 Lawson Street, Southport, Qld 4215 Australia [info@bgemc.org](mailto:info@bgemc.org)



## Festival dates

**Yom Teruah ~Day of Trumpets**  
(Day 1 of Month 7): Mon Sept 30th

**Yom Kippur ~Day of Atonement**  
is the tenth day, of the seventh month and it starts on the evening of the ninth day,\* which is Tues Oct. 8th. The Yom Kippur shabbat ends at sundown on Wed Oct 9th.

**BGEMC Yom Kippur Service**  
Wed Oct 9th at 2pm @ Southport Community Centre, 6 Lawson St.

**Sukkot 1st Day ~First Day of Feast of Tabernacles (Day 15 of Month 7):**  
Monday, October 14th

**Sukkot Last Day ~Last day of Feast of Tabernacles (Day 21 of Month 7)**  
October 20th @ sundown

**Shemini Atzeret ~Last Great Day (Day 22 of Month 7):** Mon, Oct 21st.

\* *Lev 23:32 'It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.'*

*Lev 23:27 "On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה.*

*Lev 23:28 "And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before יהוה your Elohim.*

## KOL NIDRE - DECEPTION A Jewish Prayer to Absolve All Vows

<https://tinyurl.com/3dp76k> from  
[http://www.fpp.co.uk/BoD/origins/Kol\\_Nidre\\_debate.html](http://www.fpp.co.uk/BoD/origins/Kol_Nidre_debate.html)

THE KOL NIDRE is a Jewish prayer named from its opening words "All vows" (kol nidre), it is based on the declaration of the Talmud:-

"He who wishes that his vows and oaths shall have no value, stand up at the beginning of the year and say: 'All vows which I shall make during the year shall be of no value.'"

It would be nice if we could declare that this is merely one of the curiosities of the darkness which covers the Talmud, but the fact is that Kol Nidre is not only an ancient curiosity; it is also a modern practice. In the volume of the revised Festival Prayers published in 1919 by the Hebrew Publishing Company, New York, the prayer appears in its fullness:

"All vows, obligations, oaths or anthems, pledges of all names, which we have vowed, sworn, devoted, or bound ourselves to, from this day of atonement, until the next day of atonement (whose arrival we hope for in happiness) we repent, beforehand, of them all, they shall all be deemed absolved, forgiven, annulled, void and made of no effect; they shall not be binding, nor have any power; the

vows shall not be reckoned as vows, the obligations shall not be obligatory, nor the oaths considered as oaths."

If this strange statement were something dug out of the misty past, it would scarcely merit attention. But as being a part of a revised Jewish prayer book printed in the United States in 1919, and as being one of the high points of the Jewish religious celebration of New Year, it cannot be lightly dismissed after attention has once been called to it.

#### OPPOSED BY SOME JEWS

Indefensibly immoral as the Kol Nidre is, utterly destructive of all social confidence, yet the most earnest efforts of a few really spiritual Jews have not succeeded in removing it from the Day of Atonement services in Orthodox Synagogues where it is normally chanted three times, although a rabbinical conference in Brunswick recommended its omission.

In America, Britain, and other countries, Reform and Liberal Congregations have followed this advice, but they only comprise a small portion say 20% of Jews they have retained the melody of Kol Nidre, but have revised the prayer.

Thus, Kol Nidre stands condemned by a portion of Jewry itself. The Jewish Encyclopedia, 1904, Vol. VII, page 541, says,

"It cannot be denied that according to the usual formula, an

unscrupulous man might think that it (Kol Nidre) offers a means of escape from the obligations and promises which he had assumed and made in regard to others."

**EXCUSES PERJURY** One of the most important aspects of Kol Nidre is that it suborns or excuses perjury in the Courts in the case Orthodox Jewish witnesses, whose testimony, of course, is rendered worthless by it.

If the prayer were a request for forgiveness for the broken vows of the past, normal human beings could quite understand it. Vows, promises, obligations and pledges are broken, sometimes by weakness of will to perform them, sometimes by reason of forgetfulness, sometimes by sheer inability to do the thing we thought we could do. Human experience is neither Jew nor Gentile in that respect.

But the Kol Nidre prayer is a holy advance notice, given in the secrecy of the synagogue, that no promise whatsoever shall be binding, and more than not being binding is then and there violated before it is ever made. The scope of the prayer is "for this day of atonement, until the next day of atonement." The prayer breaks down the common ground of confidence between men: "the vows shall not be reckoned vows; the obligations shall not be obligatory, nor the oaths considered oaths." It requires no argument to show that if this prayer be really the rule of faith and conduct for the Jew who utters it,

the ordinary social and business relations are impossible to maintain with him.

It should be observed that there is no likeness here with so-called Christian "hypocrisy." Christian "hypocrisy" arises mostly from men holding higher ideals than they are able to attain to, and verbally extolling higher principles than their conduct illustrates. That is; to use Browning's figure, the man's reach exceeds his grasp, as it always does, where man is more than a clod.

**BABYLONIAN CHARACTER OF JUDAISM** But the Kol Nidre is in the opposite direction. It recognizes by inference that in the common world of men, in the common morality of the street and the mart, a promise passes current as a promise, a pledge as a pledge, an obligation as an obligation; that there is a certain social currency given to the individual's mere word on the assumption that its quality is kept good by straight moral intention.

In straight Christian morality, a man's word is expected to be as good as his bond. But the inference of the Kol Nidre is that man should make provision to drop below that level of morality.

How did the Kol Nidre come into existence? Is it the cause or the effect of that untrustworthiness with which the Jew has been charged for centuries?

Its origin is not from the Bible, but

from Babylon, and the mark of Babylon is more strongly impressed on the Jew than is the mark of the Bible.

Indeed, the Talmud is openly praised and revered as being Babylonian. And Kol Nidre is Babylonian Talmudic, finding its place among many other and similar dark things within that many-volumed and burdensome invention. If the Kol Nidre ever was a backward look over the failures of the previous year, it very early became a forward look to the deliberate deceptions of the coming year. Many explanations have been made in an attempt to account for this. Each explanation is denied and disproved by those who favor some other explanation. The commonest explanation of all is this, and it rings in the overworked note of "persecution." The Jews were hounded and harried by the bloodthirsty Christians. Many learned men want to have it understood that the Kol Nidre dates from the Spanish Inquisition, it having become necessary on account of all sorts of persecutions and inflictions to adopt the Christian religion for appearances sake.

Then the Jews in Spain, gathering in cellars to celebrate the Day of Atonement and pardon, composed a prayer that declared of no value all vows and oaths that they would be forced to make during the year...." "The learned men say, moreover, that in remembrance of those days when

hundreds and thousands of Maranos (secret, Jews) were dragged out of the cellars and were tortured with all kinds of torments, the Jews in all parts of the world have adopted Kol Nidre as a token of faithfulness to faith and as self-sacrifice for the faith."

THOSE ASSERTIONS ARE INCORRECT  
The fact is that the formula of Kol Nidre was composed on the night of Yom Kippur quite a time earlier than the period of the Spanish Inquisition. We find, for instance, a formula to invalidate vows on Yom Kippur in the prayer book of Rabbi Amram Goun who lived in the ninth century, about 500 years before the Spanish Inquisition; although Rabbi Amram's formula is not Kol Nidre, but Kol Nidrim:

"All vows and oaths which we shall swear from Yom Kippurim to Yom Kippurim will return to us void."

The form of the prayer in the matter of its age may be in dispute, but back in the ancient and modern Talmud is the authorization of the practice:

"He who wished that his vows and oaths shall have no value, stand up at the beginning of the year and say:

`All vows which I shall make during the year shall be of no value.....'"

**"Pharasaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these**

**changes of names, inevitable adaption of custom, and adjustment of Law, the spirit of the ancient Pharisee survives unaltered."**

And now compare this with what the very reverend chief rabbi Doctor J. H. Hertz wrote in his foreword to the Socino edition of the Babylonian Talmud, published in 1935:

"The Talmud is the product of Palestine, the land of the Bible, and of Mesopotamia, the cradle of civilization. The beginnings of Talmudic literature date back to the time of the Babylonian exile. The Babylonian Exile is a momentous period in the history of humanity, and especially so that of Israel. During that exile, Israel found itself. It not only rediscovered the Torah and made it the rule of life but, under its influence, new religious institutions, such as the synagogue, i. e., congregational worship without priests or ritual came into existence, one of the most far-reaching spiritual achievements in the whole history of religion... "

Here is the outright admission, from a late chief rabbi of the Pharisees, that the religion of the so-called Jews stems from things learned in Babylon during the Exile! So proud are these Pharisees of being connected with the Babylon against which John The revelator spoke, that they boast of babylon as their "capital" for over 1600 years, and call their very book of life the Babylonian Talmud!

# 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~Jer 31:31-33 ~Heb 8:8-10

**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:** Let us all come, take some Chullah, there's sweet white and rye; smell the spices; take your cup and return to your seats and wait, so we can partake together. There is an offering box and self-serve EFTPOS machine on the back table to use anytime. Your offerings and those made online fund our services, equipment and supplies. And for you online viewers, please also, click the love heart. Thank you.

**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 Num 6:22-27) by Malachi & Tamar.**

**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.

