



# BEIT GAN-EDEN

*Messianic Community*

A Messianic congregation of  
Believers in Yeshua HaMashiach

**SHABBAT**

**NEWSLETTER**

**11th day of the 5th Biblical month**

**(Av 13, 5770 Jewish)**

**Saturday, 10:00 am, July 24, 2010**



## 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. "God 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, Adonai Eloheinu, Adonai echad.**

**Baruch Shem kavod malchuto le'olam va'ed!"**

All say: "**Hear, O Isra'el, the LORD our Yah, the LORD is one.**

**Blessed be His Name. His glorious Kingdom is for ever and ever."**

Leader: "V'ahavta et Adonai elohecha b'kol l'vav'cha u'v'kol nafsh'cha u'v'kol m'odecha." And everyone says: "**And you shall love the Lord your Yah 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 Law and the prophets hang on these two commandments."**

Leader: "Yeshua HaMashiach hu Adonai".

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

### **B'rachot haB'nai (Blessings for the Children)**

**Parents to their boys: "May Yah make you, (name/s) like Efrayim and M'nasheh (and personalise) Genesis 27: 27b-29 and Psalm 1:1-3.**

**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 Father preserve these children for their fathers and mothers. May they be led into a life of obedience and faith through the New Covenant. Blessed are You, Yah of Avraham, Yitz'chak and Ya'akov, who watches over these precious children of Your servants. In Yeshua's Name, Amen."**

### **Prayer for Israel**

## TORAH = Service of The Word

### **Parashah 45 Va'etchanan (I pleaded)**

**Torah: D'varim (Deuteronomy 3:23 - 7:11)**

**Haftarah (Prophets): Yesha'yahu (Isaiah) 40:1-26**

**Ketuvei HaShelichim (Writing [of] the Apostles):Mattityahu (Matt) 4:1-11;**

**Mark 12:28-34; Luke 4:1-13; 10:25-37; Acts 13:43; Romans 3:27-31; 1Tim 2:2-4; Ya'akov (James) 2:14-26**

**Drashah (message): M.Min. Robyn (Tamar) Yeomans**

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

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☆ MISHPOCHAR MEMOS ☆

**Watch or listen to our service live.** Use this link for a clean install program of inSpeak chat. (Note, video is only available to paid subscribers of inSpeak chat.)  
[www.ctomc.ca/chat/Help.html](http://www.ctomc.ca/chat/Help.html)

**Free: download and listen to this week's Drashah (message):**  
[www.bgemc.org/Latest%20Message.mp3](http://www.bgemc.org/Latest%20Message.mp3)

**Free: download and listen to this week's entire service:**  
[www.bgemc.org/Latest%20Service.mp3](http://www.bgemc.org/Latest%20Service.mp3)

**Free Messianic Music and Messages live on the Internet.**  
<http://wstw.fm/listen%20live.html> also [www.soundsofshalom.com](http://www.soundsofshalom.com)

**A free Messianic Calendar, though with calculated dates for July 2010.**  
[www.menorah.org/July%202010%20calendar.pdf](http://www.menorah.org/July%202010%20calendar.pdf)

**Scriptures referenced in today's Drashah (message) by:**  
M.Min. Robyn (Tamar) Yeomans

**The Word of Salvation**

**Acts 13:26**

**Acts 13:46**

**Acts 13:23**

**Yochanan 1:1**

**Acts 13:38-39**

**Acts 13:32-33**

**Mattityahu 13:17**

**Messianic Jews 2:1-4**



**BGEMC Leadership Team 11th Anniversary 2010.**  
*From left: Ian & Beryl McLean; Ken and Robyn Yeomans & Sean Nicholson.*

**Weekly Shabbat Venue.**

Auditorium 2, Level 2, SURFCiTY Centre

Corner of Appel and Clifford St. Surfers Paradise.

(Free parking. Surfcity Centre basement. Enter from Appel St. from 9:40am)

[www.surfcitycentre.com.au/#5](http://www.surfcitycentre.com.au/#5)



## To Fast or Not to Fast

*Nehemia Gordon - Jerusalem, Israel*

If you are thinking of fasting for the 9th day of the 5th month (Tisha Be-av) have a look at Zechariah chapters 7-8. Just after the 2nd Temple was built, the people came to the prophet Zechariah and asked if they should continue to fast over the destruction of the 1st Temple. They had been observing 4 annual fasts commemorating 4 critical events in the destruction of Jerusalem and the Temple: the 9th day of the 4th month, the 10th day of the 5th month, the 3rd day of the 7th month, and the 10th day of the 10th month. In the time of Zechariah, the Temple was rebuilt so they asked him if they should continue to observe these fasts. Yehovah delivers the answer through Zechariah, but it was not a simple yes or no. He starts off saying:

"When you fasted and lamented in the fifth month and in the seventh, for these seventy years, was it for me that you fasted?" (Zech 7:5).

Then a couple of verses later he says:

"Were not these the words that Yehovah proclaimed by the former prophets, when Jerusalem was inhabited and in prosperity" (Zech 7:7).

What follows in the next two chapters is a series of quotes from these "former prophets". The overall message is (my paraphrase):

"You didn't fast for me because I never told you to fast. Here is what I told you to do, so just do it!"

What has many people confused about the prophet's answer is Zechariah 8:19 where he concludes:

"The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be seasons of joy and gladness, and cheerful festivals for the house of Judah: therefore love truth and peace."

Many people take this to mean that up until the time that these 4 days become seasons of joy and gladness we should continue to observe them as fasts. Some even suggest that the Messiah will be born on the anniversary of the destruction of the 1st Temple, and hence it will become an annual birthday celebration. Whatever the future holds, I think it is appropriate to remember the sombre events that happened on these 4 days but if God had wanted us to fast on them he would have commanded us to do so.

The idea of fasting to commemorate a past tragedy is alien to the thinking of the Tanach. When David's son was critically ill, the king sat on the floor praying and fasting but as soon as his son died he got up and ate. David's advisers were perplexed and they said to him:

"What is this thing that you have done? You fasted and wept for the child while it was alive; but when the child died, you rose and ate food." (2Sam 12:21)

David responded:

"While the child was still alive, I fasted and wept; for I said, 'Who knows? Yehovah may be gracious to me, and the child may live.' But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he will not return to me." (2 Sam 12:21-23)

The purpose of David's fasting was to ask for mercy to prevent an impending tragedy (the death of the child) but there was no point in fasting after the tragedy already happened. In the case of the Temple, no amount of fasting in



the world can prevent its destruction. It already happened. What we need to do is focus on what Yehovah commanded us to do in the first place, which is to live by the Torah. Incidentally, fasting on Yom Kippur, which is actually commanded in the Torah, fulfills the same function as David's fast: asking God for mercy for the sins we have committed in order to prevent an impending tragedy, namely, the punishment for our sins.

So what about the prophecy that these fast days will, in the future, become days of joy? Does this mean the prophet is confirming their status as fast days and effectively telling us to fast on these days up until the end-time? For any method of interpretation to be valid we must be able to apply it consistently. Let's look at another prophecy of Zechariah and see if this logic applies there as well. In chapter 13 the prophet says:

"And it will be on that day, says Yehovah of hosts, that I will cut off the names of the idols from the land and they shall not be mentioned any more; and also the prophets and the spirit of impurity shall I remove from the land." (Zech 13:2)

The prophet is clearly saying that up until this future end-time the names of the idols will continue to be used. Would anyone in their right mind suggest that the prophet is teaching us to use the names of the idols? This is the logic many people use in the case of the fasts when the prophet says they will become days of joy in the end-times. If the prophet is confirming the validity of the fasts which will continue until the end-times then by the same logic he must be confirming the validity of the names of the idols which will also continue until the end-times. Here are three more examples of such end-times prophecies:

"And it will be on that day that the remnant of Israel and the refugee of the House of Jacob shall no longer trust in his attacker, but he shall trust upon Yehovah the holy one of Israel in truth." (Isa 10:20)

"(18) And it will be on that day, says Yehovah, you shall proclaim, "My Husband" and you shall no longer call Me "My Baal". (19) And I will remove the names of the Baals from her mouth, and they shall no longer be mentioned by their names." (Hos 2:18-19)

"(9) And it will be in that day... (11) And I will cut off the magic from you hand, and you shall no longer engage in divination. (12) And I will cut off your statues and monuments from your midst, and you shall no longer bow down to the work of your hands." (Micah 5:9, 11-10)

In all of the above examples, it should be obvious that the prophets are not confirming the man-made rules and regulations that the Israelites invented for themselves (names of idols, fasting for past tragedies, etc.). Instead, he is telling us that in the end-times every human being will cease observing a commandment of men learned by rote and finally conform to Yehovah's will.

*Karaite Korner Newsletter #471*

### **Syria bans face veils at universities**

*The Associated Press*

Syria has banned the face-covering Islamic veil known as a niqab from the country's universities, as similar moves in Europe spark cries of discrimination against Muslims.

The Education Ministry issued the ban Sunday, according to a



government official who spoke on condition of anonymity because he is not authorized to speak publicly. The ban affects public and private universities and aims to protect Syria's secular identity, he said.

Sunday's ban does not affect the headscarf, which many Syrian women wear.

There is not widespread use of the niqab in Syria, although it has become more common recently — a move that has not gone unnoticed in a country governed by a secular, authoritarian regime.

"We have given directives to all universities to ban niqab-wearing women from registering," the government official told The Associated Press on Monday.

The niqab "contradicts university ethics," he added.

He also confirmed that hundreds of primary school teachers who were wearing the niqab at government-run schools were transferred last month to administrative jobs.

Syria is the latest country to weigh in on the niqab, perhaps the most visible hallmark of strict, conservative Islam. European countries including France, Spain, Belgium and the Netherlands are considering similar bans on the grounds that the veils are degrading to women. Opponents say such bans violate freedom of religion and will stigmatize all Muslims.

France's lower house of parliament overwhelmingly approved a ban on wearing burka-style Islamic veils on July 13 in an effort to define and protect French values, a move that angered many in the country's large Muslim community.

Read more:

[www.cbc.ca/world/story/2010/07/19/syria-niqab-banned-universities.html#ixzz0uV9qu4Wk](http://www.cbc.ca/world/story/2010/07/19/syria-niqab-banned-universities.html#ixzz0uV9qu4Wk)

### **Russia confirms scratching S-300 sale to Iran**

*Interfax, RIA Novosti, RT, JP, AP, ICEJ, IDF*

Israel reacted positively on Tuesday to Moscow's announcement that it will not deliver S-300 surface-to-air missile defense systems to Iran.

Russia's Interfax news agency quoted a top military official as saying the United Nation's latest Iran sanctions, which Moscow had backed, ruled out the delivery of missile systems.

Russia sold the systems to Iran in 2007, but has yet to deliver them, although Iranian military officers are reportedly being trained on the systems at a base near Moscow.

Russian military official Alexander Fomin on Tuesday did not refer to the S-300s by name, but pledged Moscow would desist from supplying "large missile systems," in accordance with the sanctions, Interfax reported.

During a visit to Jerusalem three weeks ago, Russian Foreign Minister Sergey Lavrov said that a presidential decree on what weapons would and would not be sold was being formulated, following the UN Security Council resolution in June to impose a fourth set of sanctions on Iran.

One of the most advanced multi-target anti-aircraft missile systems in the world, the S-300 has a reported ability to track up to 100 targets simultaneously while engaging up to 12 at the same time.

In Israel, there are two schools of thought with regard to the severity of the S-300 threat. On the one hand, there are those such as IAF commander



Maj.- Gen. Ido Nehushtan who argue that all means need to be used to prevent the system from reaching Iran, due to the impact it would have on Israel's operational freedom.

Other officials are less concerned by the system and claim that if and when the S-300 is delivered to Iran, Israel will be able to develop an electronic warfare system to neutralize it.

An example of this capability was demonstrated during Israel's 2007 bombing of the Syrian nuclear reactor. Then, according to foreign media outlets, the IAF used electronic warfare systems to penetrate Syrian air defenses, believed by some to have been the most dense and comprehensive in the region.

### **IDF expects Hizbullah to target roads**

*Yaakov Katz, JP, CM, IDF, AP, IT, ER*

Fearing massive missile fire on main roads and bases in a future war with Hizbullah and Syria, the IDF will in the near future test its ability to move assets and platforms throughout the country and into enemy territory during a conflict.

The exercise, under the supervision of the army's Technological and Logistics Directorate, will include hundreds of vehicles and officers. Most of the drill will be conducted in computerized simulations.

The drill comes amid intensive IDF preparations for a possible war with Hizbullah in Lebanon. The army is working under the assumption that most of the ground battle will be fought in an urban setting, inside the 160 or so villages throughout southern Lebanon where Hizbullah is believed to have hidden most of its military infrastructure.

Two weeks ago, the IDF for the first time declassified evidence of Hizbullah's growing presence inside the villages. Using the village of el-Khiam - located 4 kilometers north of Israel - as an example, the IDF showed extensive footage, videos and maps of homes that Hizbullah has taken over and used to store weapons caches and establish command- and-control centers.

According to a senior IDF officer, the military's assumption is that Hizbullah will target supply lines in a future war. "Hizbullah will likely allow the [Israeli] military force to reach its target point and then begin striking at the supply lines which the forces in the field will need to secure," the officer said on Wednesday, adding that this would require the IDF to allocate unmanned aerial vehicles and attack helicopters to secure the supply lines.

Hizbullah has heavily mined roads leading into southern Lebanese villages, aware that the IDF ground offensive will include tanks and armored personnel carriers. To address this, the IDF will likely create combined brigades - as it did during Operation Cast Lead in the Gaza Strip last year - that include infantry, engineering and armored forces.

The army is also concerned with Hizbullah and potentially Syrian missile fire on main roads inside Israel, in an effort to impair the transfer of military platforms - such as tanks, armored personnel carriers and artillery cannons - to the northern border from storage centers in the center of the country and the South.



# YESHUA REMIEMBRANCE SERVICE

<sup>31</sup> "Behold, days are coming," says YeHoVaH, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah, <sup>32</sup> not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. My covenant which they broke, although I was a husband to them," says Y<sup>c</sup>HoVaH. <sup>33</sup> "But this is the covenant I will make with the house of Israel after those days," says ADONAI, "I will put My Torah within them and on their heart I will write it; and I will be their God, and they shall be My people.

*Jeremiah 31:31-33*

Leader: "See! Yah is my salvation; I am confident and unafraid; for Yah Y<sup>c</sup>HoVaH 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). **Salvation belongs to Y<sup>c</sup>HoVaH; Your blessing be upon Your people** (Ps 3:8). **Y<sup>c</sup>HoVaH Tzva'ot is with us; the Elohei of Ya'akov is our refuge** (Ps 46:11).

Leader: "Baruch ata Y<sup>c</sup>HoVaH, Eloheinu Melech ha Olam, ha motze lechem m'in ha eretz." Leader: *Divides chullah.*

Congregation: **"Blessed are You Y<sup>c</sup>HoVaH our Yah, King of the Universe who has brought forth bread from the earth.**

**Oh Y<sup>c</sup>HoVaH Tzva'ot, blessed is the man who trusts in You** (Ps 84:12). **Give victory Y<sup>c</sup>HoVaH! Let the King answer us the day we call.** (Ps 20:9) **For the Jews all was light, gladness, joy, and honour.** (Est 8:16). **So be it with us. I will take the cup of salvation and call upon the Name, Y<sup>c</sup>HoVaH.** (Ps 116:17)

Leader: Takes cup in right hand and says: "The cup of deliverance I raise and in the Name of Y<sup>c</sup>HoVaH, Yeshua HaMashiach, I call: Baruch atah Y<sup>c</sup>HoVaH, Eloheinu Melech, ha'olam, boray p'ri ha'gafen." (*Replace cup as...*)

Congregation: **Blessed are You, Y<sup>c</sup>HoVaH our Yah, King of the universe, who creates the fruit of the vine.**

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

Congregation: **Blessed are You, Y<sup>c</sup>HoVaH our Yah, King of the universe, who creates the various spices.**

*Leader asks all to come, take some chullah, smell spices and take a cup back to their seat..*

*Leader prays over chullah and cup. All eat and drink together.*

Leader: Our Abba and Elohim of our fathers, we thank you for the joy and rest that this Shabbat day gives us. May the coming week bring gladness and peace, health and 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. Please help us bring to salvation to those who do not yet know you. May Your peace, which we are enjoying, linger, till we gather for Shabbat next week.

