

Parashah 11 Vayigash (And approached)

Day 10 of 10th Biblical month

Day 10 of Kislev the 3rd Jewish month of 5777.

Day 10 of December the 12th Gregorian month of 2016



A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

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www.ctomc.ca

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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

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

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 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.**" **Prayer for Israel.**

TORAH = Service of The Word

Parashah 11 Vayigash (He approached)

Torah: B'resheet (Genesis) 44:18 - 47:27

Haftarah (Prophets): Yechezk'el (Ezekiel) 37:15-28

Ketuvei HaShelichim: Acts 7:9 - 16 (specifically 13-15)

(Writing [of] the Apostles)

Drash (message): M.Min. Sean "Yitzhak" Nicholson

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

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THE ISLAMIC BIBLE — THE TRILOGY

www.amazon.com/s?field-keywords=Bill+Warner+

Islam is defined by the words of Allah in the Koran, and the words and actions of Mohammed, called the Sunna.

The Sunna is found in two collections of texts—the Sira (Mohammed's life) and the Hadith.

The Koran says 91 times that his words and actions are considered to be the divine pattern for humanity.

A hadith, or tradition, is a brief story about what Mohammed did or said. A collection of hadiths is called a Hadith. There are many collections of hadiths, but the most authoritative are those by Bukhari and Abu Muslim, the ones used in this book.

So the Trilogy is the Koran, the Sira and the Hadith. Most people think that the Koran is the bible of Islam, but it is only about 14% of the total textual doctrine. The Trilogy is the foundation and totality of Islam.

The Relative Sizes of the Trilogy Texts: Koran 14%; Hadith 60%; Sira 26%.

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No one text of the Trilogy can stand by itself; it is impossible to understand any one of the texts without the other supporting texts. The Koran, Sira, and Hadith are a seamless whole and speak with one voice. If it is in the Trilogy it is Islam.

WHAT IS THE KORAN?

According to Islam, the Koran contains the exact words of the only god of the universe. It is complete, perfect, eternal and universal. It is also unintelligible.

About 20 years after Mohammed's death, Uthman, the caliph, produced the current Koran and then took and burned all of the sources.

The Koran that Uthman produced was not the historical Koran of Mohammed. In the historical Koran each chapter followed the other as Mohammed's life unfolded. The historical Koran was easy to understand. Uthman ordered the chapters by length of text with longest first and shortest last. However, if that original historical form is reproduced, then the resulting Koran can be understood by anyone.

Further, when Mohammed's life is integrated into the Koran, it gives context and meaning to the verses.

Now, thanks to Bill Warner. in less time than it takes to watch a feature movie, you can understand the nature of the Koran. Hence, the name: A Two-Hour Koran. This book is not a complete Koran, but after reading it, you will be able to pick up a "real" Koran at the bookstore and understand it. Find "A Two-Hour Koran (A Taste of Islam)"

www.amazon.com/s?field-keywords=Bill+Warner+.

The Koran says 91 times that Muslims are to imitate Mohammed. The Koran has no meaning without Mohammed. The easiest way to learn about Islam is to learn about Mohammed. Mohammed's biography is called The Sira. The book, "The Life of Mohammed (A Taste of Islam)" by Bill Warner is a condensation of it. For *Australian printed copies see:* www.geoffhargravesministries.com.au/shop/



KAFIR - Anyone not in submission to Islam is a Kafir.

The word Kafir should be used instead of “unbeliever”, the standard usage. Unbeliever is a neutral term. The Koran defines the Kafir and Kafir is not a neutral word. A Kafir is not merely someone who does not agree with Islam, but a Kafir is evil, disgusting, the lowest form of life. Kafirs can be deceived, hated, enslaved, tortured, killed, lied to and cheated. So the usual word “unbeliever” does not reflect the political reality of Islam.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated the same. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed’s struggle with them. The Hadith (Traditions) devotes 32% of the text to Kafirs..

Overall, the Trilogy devotes 60% of its content to the Kafir.

A Kafir can be mocked—

83:34 On that day the faithful will mock the Kafirs, while they sit on bridal couches and watch them. Should not the Kafirs be paid back for what they did?

A Kafir can be beheaded—

47:4 When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.

A Kafir can be plotted against—

86:15 They plot and scheme against you [Mohammed], and I plot and scheme against them. Therefore, deal calmly with the Kafirs and leave them alone for a while.

A Kafir can be terrorized—

8:12 Then your Lord spoke to His angels and said, “I will be with you. Give strength to the believers. I will send terror into the Kafirs’ hearts, cut off their heads and even the tips of their fingers!”

A Muslim is not the friend of a Kafir—

3:28 Believers should not take Kafirs as friends in preference to other be-lievers. Those who do this will have none of Allah’s protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.

A Kafir is cursed—

33:60 They [Kafirs] will be cursed, and wherever they are found, they will be seized and murdered. It was Allah’s same practice with those who came before them, and you will find no change in Allah’s ways.

KAFIRS AND PEOPLE OF THE BOOK

Muslims tell Christians and Jews that they are special. They are “People of the Book” and are brothers in the Abrahamic faith.

But in Islam you are a Christian, if and only if, you believe that Christ was a man who was a prophet of Allah; there is no Trinity; Jesus was not crucified nor resurrected and that He will return to establish Sharia law.

To be a true Jew you must believe that the Torah is corrupt and



Mohammed is the last in the line of Jewish prophets.

Although this verse is positive:

5:77 Say: Oh, People of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.

Islamic doctrine is dualistic, so there is an opposite view as well. Here is the last verse written about the People of the Book (A later verse abrogates or replaces an earlier verse. This is the final word. It calls for Muslims to make war on the People of the Book who do not believe in the religion of truth, Islam.

9:29 Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated.

The sentence “They do not forbid...” means that they do not accept Sharia law; “until they submit” means to submit to Sharia law. Christians and Jews who do not accept Mohammed as the final prophet are Kafirs.

It is simple.

If you don't believe that Mohammed is the prophet of Allah, then you are a Kafir.

The word Kafir will be used instead of “unbeliever”, “non-Muslim” or “disbeliever”. Unbeliever or non-Muslim are neutral terms, but Kafir is not a neutral word. It is extremely bigoted and biased.

8:13 This [Allah cast terror into the Kafir's heart] was because they opposed Allah and His messenger. Ones who oppose Allah and His messenger will be severely punished by Allah.

Mohammed did not create the doctrine of Islam out of thin air or as a philosophical exercise. Each verse and hadith is a response to events in Mohammed's life. In short, there is a context and that context comes from the Sira, Mohammed's biography.

In the Hadith we see the small details, but no big picture. The Koran has almost no story and very little reference to any history. The Sira provides a compelling vision of Mohammed and the explosion of Islam. Only the Sira gives an explanation of how Islam and its doctrine are a historical development.

Mohammed went from being a preacher to a politician and warrior. As a preacher he garnered only 150 followers in 13 years. Then he changed Islam's strategy into a political form. After 10 years of jihad—holy war—Mohammed became the first ruler of all of Arabia and he did not have a single opponent left alive in Arabia. He was completely and totally politically triumphant. The process required 9 years of effort with a violent event every 7 weeks.

The Sira is primarily about jihad. Over 75% of the text is about a political struggle, raids, battles and theft. It is jihad that produces slavery and the political basis for the legal subjugation of women. The Sira gives a context to Islam. Without the Sira and the Hadith, there is no Islam. Without the story of Mohammed, the Koran is incomprehensible and meaningless.



THE THREE VIEWS OF ISLAM

There are three points of view in dealing with Islam. The point of view you have depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don't, you are a Kafir. The third viewpoint is that of a dhimmi, a Kafir who is an apologist for Islam.

Dhimmis do not believe that Mohammed was a prophet, but they never say anything that would displease a Muslim. Dhimmis never offend Islam and condemn any analysis that is critical of Islam as being biased.

Let us give an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 male Jews were removed by sword. Their heads were cut off because they had said that Mohammed was not the prophet of Allah. Muslims view these deaths as necessary because denying Mohammed's prophet-hood was an offense against Islam, and beheading is the accepted method of punishment, sanctioned by Allah.

Kafirs look at this event as proof of the jihadic violence of Islam and as an evil act. They call it ethnic cleansing.

Apologists (dhimmis) say that this was a historic event, that all cultures have violence in their past, and that no judgment should be passed. They ignore the Islamic belief that the Sunna, Mohammed's words and deeds in the past, is the perfect model for today and tomorrow and forever. They ignore the fact that this past event of the beheading of 800 Jewish men continues to be acceptable in the present and the future, thus the fate of Daniel Pearl (a reporter who was beheaded on camera).

According to the different points of view, killing the 800 Jews was either evil, a perfect godly act or only another historical event, take your pick.

Notice that there is no right and wrong here, merely different points of view that cannot be reconciled. There is no possible resolution between the view of the Kafir and the Muslim. The apologist tries to bring about a bridge building compromise, but it is not logical possible.

This book [The Life of Mohammed] is written from the Kafir point of view and is therefore, Kafir-centric. Everything in this book views Islam from how it affects Kafirs, non-Muslims. This also means that the religion is of little importance. **Only a Muslim cares about the religion of Islam, but all Kafirs are affected by Islam's political views.**

MAXIM

Islam is primarily a political ideology. No action or statement by Islam can be understood without understanding its origins in the Trilogy. Any analysis, statement, or opinion about Islam is incomplete without a reference to the Trilogy. The Trilogy is the source and basis of all Islamic politics, diplomacy, history, philosophy, religion, and culture.

See lots of videos and books see Bill Warners site: www.politicalislam.com

Kindle and printed copies in USA use this Amazon link.

www.amazon.com/s?field-keywords=Bill+Warner+

Australian printed copies see: www.geoffhargravesministries.com.au/shop/



YESHUA REMEMBRANCE SERVICE

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 eretz." (divide 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.

Leader: As Avram gave to Malki-Tzedek according to B'resheet (Genesis) 14:18-20, let us all come and bring our offering; then take some Chullah; smell the spices; take your cup, 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".

Malachi & Tamar: Aharonic Blessing (see Num 6:22-27). 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.

