

Parashah 34 - B'midbar - In the desert
Day 30 of the 2nd Biblical month Ziv (Zif) זי
Day 2 of Sivan the 9th Jewish month of 5777.
Day 27 of May the 5th Gregorian month of 2017



A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

Video streaming live and on demand via our website... www.bgemc.org



www.ctomc.ca

BGEMC a Charter member of CTOMC.

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

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'chak and Ya'akov, who watches over these precious children of Your servants. We ask this in Yeshua's Name, Amein.

Prayer for the lost sheep of the House of Israel (*Mat 15:24*)

TORAH = Service of The Word

Parashah 34 - B'midbar - In the desert

Torah: B'midbar (Numbers) 1:1-4:20

Prophets: Hoshea (Hosea) 2:1-22 (*1:10-2:20 in some Bibles*)

Ketuvei HaShelichim (*Writing [of] the Apostles*):

Luke 2:1-7; 1 Cor 12:12-31

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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MISHPACHAH MEMOS

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Hear audios of the messages or whole service via the site's DOWNLOADS tab.

SHABBAT SHUL (SCHOOL)

Children ages 6 (Prep) to 12 may attend with Mark Batakin.

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.

TORAH PEARLS THIS AFTERNOON AFTER LUNCH

BIBLICAL SHAVUOT WILL OCCUR ON SUNDAY JUNE 4th., 2017

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Features top 70 Messianic tunes by listener's votes; log in free to vote.

Each track has options to: skip; replay or hear more from the same album or artist.

Notes:

BGEMC Gold Coast (Saturdays 10am)

Prana Centre. (behind Cafe Prana)

832 Southport-Nerang Road,

Nerang, Qld 4211 info@bgemc.org

Airconditioned and free undercover parking.

BGEMC Adelaide

Saturdays 10:30am

Leader: Annette 04 0444 3088

(phone or email for details)

Email: bgemc.adelaide@gmail.com



ABOUT THE EXODUS - making sense of conflicting historical dates.

Source: [www.setterfield.org/Egypt and Exodus.html](http://www.setterfield.org/Egypt%20and%20Exodus.html)

Resolving some important questions about the dating of Exodus of the Israelites from ancient Egypt and who was Pharaoh at the time .

There are always a number of questions about the Exodus of the Israelites from ancient Egypt. Here are two of them regarding two different articles: *Amenhotep II and the Historicity of the Exodus Pharaoh* and *A New Chronology*, which Barry [Setterfield] has been asked about in two separate emails. (See the above link for the URLs).

In regard to "Amenhotep II and the Historicity of the Exodus Pharaoh", Barry writes... Thanks for the link, which is appreciated. Unfortunately, there are a number of problems with both the dating and the Pharaoh of the Exodus here. First, the author is using the Masoretic text which originated at the Council of Jamnia about 100 AD. The preferred text was the same as the Alexandrian Septuagint. This gives a significantly longer chronology back to Adam and allows for all the Egyptian Dynasties to be accounted for basically in the dates currently accepted by most archaeologists. The Masoretic text for the Old Testament, which all our modern Bibles have, does not allow that to happen. As a result, generations of Christian archaeologists have spent their lives trying to re-date Egyptian dynasties in order to bring them into conformity with the Masoretic text. This is entirely unnecessary if the Septuagint (LXX) text is used.

Secondly, mention is made of the fact that Pharaoh Sheshonq I is actually mentioned in our Bibles as Shishak. This again is an artifact of the Masoretic text. The LXX actually states that this pharaoh is Shushaqqim. Shishak is a shortening of this title to Shushaq. This was the Horus name for Ramesses III. Since this is fixed as being the name of the pharaoh who invaded Israel on the death of Solomon, all Biblical-Egyptological chronologies need to take note of this fact. The current authors do not do that.

Third. much is made of the fact that 1Kings 6:1 gives us accurate information. There is an unfortunate aspect to this. That time-listing actually drops over 100 years from the record of Israelite history in the time of the Judges when Israel was under the control of foreign kings and out of fellowship with God. The early church recognised this and it is actually hinted at in Stephen's speech to the Sanhedrin in Acts 7. This passage has posed a problem for those who ignore what has been called the "Omission Principle" whereby years out of fellowship with God are omitted from the record. When these things are factored in, a much earlier date for the exodus is obtained.

Fourth, the date which results from the study in the URL gives a date for the entry into Canaan under Joshua which disagrees with most of the archaeological data. As a result, many Christian archaeologists try to find "problems" with the archaeology that has been done by "unbelievers".

Fifth, the use of Jubilee cycles has been shown to be notoriously unreliable. The Talmud and its suggestions for these cycles was written after the Babylonian captivity and they were making guesses based on tradition.

Finally, Josephus actually gives us information about the Exodus as does Artapanus, the Egyptian historian. The story is actually amazing. Moses had



been the Commander in charge of the Egyptian military, and had led an expedition south and extended Egypt's territory 200 miles into Nubia. This was a unique event, and the troops sought to make him pharaoh instead of Khaneferre (Sobekhotep IV) who had married Merris (the daughter of Pharaoh Palmonothos who rescued him from the river).

For this reason, Khaneferre sought an excuse to get rid of Moses, so that when Moses killed the Egyptian, Pharaoh had an excuse, and Moses went into exile.

The Exodus was then in the reign of Dudimose II (Djedneferre), and what followed immediately was the 2nd Intermediate Period in Egyptian history when the Asian Hyksos marched into Egypt and took the country "without a single battle" as Manetho records. The escaping Israelites also met these "Hyksos", and the Bible calls them the Amalekites. The date of the Exodus then becomes 1603 BC from all these considerations, not 1440 BC or thereabouts as these other authors suggest. Furthermore, we have the history of Egypt to agree with that since the Ipuwer Papyrus tells of the 10 plagues suffered by Egypt just before the Hyksos came in.

EGYPTIAN CHRONOLOGY & THE BIBLE

Years B.C. (BCE)	Pharaohs / Events
2067- 2047	Mentuhotpe I (Thebes only)
	begins 11th Dynasty
2047-1603	The Middle Kingdom begins when Mentuhotpe united all Egypt under his control.
2047-2016	Mentuhotpe I (united kingdom until his death)
2041	Joseph made Prime Minister at age 30 by Pharaoh Mentuhotpe I
2032	Israel enters Egypt
2016-2004	Mentuhotep II
2015	Israel (Jacob) dies ; Joseph could not approach Pharaoh to bury Jacob --Genesis 50:4
2004-1997	Mentuhotep III
	12th Dynasty begins
	Amenemhet I usurps Throne – strongly anti-Semitic – oppression starts ; oppression continues for about 400 years, as prophesied
1961	Joseph dies sometime after 1783
	13th Dynasty begins
1683	Moses born during the reign of Pharaoh Palmonothos whose daughter Merris rescued Moses (Prince Mousos)
about 1650	Moses commander for Pharaoh Khaneferre (Sobekhotep IV) whom Merris had married
1643	Moses exiled from Egypt
During Moses' exile:	Sobekhotep V (Kha'hotepre); Aya (Merneferre); Mentuemzaf (Djed'ankhre); Dudimose II (Djedneferre)
1603.	Exodus in time of Dudimose II (Djedneferre)
1603 - 1532	Second Intermediate Period Begins
	Hyksos invade , take over, no battle.



“A New Chronology” it is certainly true that the Septuagint currently appears to give the time of 430 years as the total time of the Children of Israel in both Canaan and Egypt. We will deal with the reason for this shortly. However, the implication is that this time is counted from the time of the entry of Abram into the Canaan unto the Exodus. This leaves about 215 years for the sojourn in Egypt, and many chronologists have accepted that as a fact uncritically. However, the debate is ongoing and has basically been fuelled by the LXX.

The problem is that when God was personally speaking to Abram in Genesis 15:13, 14, he stated explicitly "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them 400 years. And also that nation whom they serve will I judge; afterwards they will come out with great possessions."

So point one is that it is Abram's descendants, not Abram himself, who are being spoken of here. That eliminates Abram in the land of Canaan. Second, these descendants will be servants and afflicted in that land. Abram was never a servant nor afflicted, nor were Isaac or Jacob. As a consequence it could not apply to their time in the land of Canaan before entry into Egypt. Third, there is a single nation in view here as it says "that nation". This can only be Egypt. Fourth, they are to be afflicted in Egypt 400 years and then come out. Thus there is a period of genuine affliction of 400 years which Abram, Isaac and Jacob never had. Therefore the affliction can only be in Egypt, not Canaan and that affliction lasted 400 years.

The fifth point is that the quoted verse in Exodus 12:40 is followed by something specific in verse 41. "And it came to pass at the end of 430 years, on the very same day, it came to pass that all the armies of the Lord went out of Egypt." The implication is that they had come into Egypt (not Canaan) exactly 430 years before. This meant there was 30 years under Joseph's administration and then the affliction began.

Some have questioned how the exact day was known. The day that Abram entered Canaan was not recorded by him, so it could not have been Abram's entry that is being referred to. However, the entry of the Children of Israel along with Jacob is specifically mentioned in Genesis 46 as a defining moment for both Jacob and the rest of his family. Jacob had an encounter with God the night before assuring him all was well to go into Egypt. That day of entry would have been recorded by Joseph and so be available to Moses. Note also that Stephen, in his address to the Sanhedrin in Acts 7 states that Abram's descendants were to be oppressed 400 years in Egypt. So that much is plain if we compare Scripture with Scripture.

Finally, the Septuagint quote is interesting in the Greek . The translation reads "And the sojourning of the Children of Israel which they sojourned in the land of Egypt and in the land of Canaan, was 430 years." That is fine until one looks at the Greek text where there is the chance of a scribal error involving just one letter. As we have received it, the passage reads "and IN the land of Canaan..." That word IN in Greek is EN. If that was not originally EN (in) but EX (out of, or out away from), it would read like this: "And the sojourning of the Children of Israel which they sojourned in the land of Egypt OUT AWAY FROM the land of Canaan was 430 years. If this single letter is corrected, all accounts are then in accord. I therefore suspect that a simple scribal error since 300 BC has cause our Biblical archaeologists a lot of trouble!



EXODUS RED SEA CROSSING - what physically enabled it to happen.

A fascinating email to Setterfield about the Red Sea crossing & his answer.

Dear Mr. Setterfield:

I would very grateful to have your views on some thoughts I had about the Red Sea Crossing.

I have often wondered why God caused an east wind to blow to create the dry ground for the Israelites' Red Sea crossing. A strong east wind would have been a strong head wind for the Israelites, and would have made their crossing more difficult.

21 Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22 and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. "

I have come to believe that the geography at Nuweiba in the Gulf of Aqaba and archeological evidence confirmed by several different investigators make this the likeliest crossing site. Looking at map of the Gulf of Aqaba, if the wind from the east did not blow at the crossing site, but further south toward the mouth of the Gulf, it would not have been an impediment to the Israelites; and because of the way the Gulf is canted from northeast to southwest a strong east wind would act to push the water out of the Gulf. So my speculation is it lowered the water level sufficiently to expose the land bridge at Nuweiba between Egypt and Arabia.

A commentary I read a few years ago pointed out that the word regularly translated in English as "wall" in this verse might also be translated as "boundary". In other words the water was a boundary on the right and the left side of the land bridge, and not high walls of water.

response from Barry

Thank you for your very good thoughts. I find myself in basic agreement with what you have written. I have checked the words used for "wall" in the Hebrew and Greek and it is valid to translate those words as "boundary" because that is what a wall does - namely forms a boundary - and that is the basic verbal context. So it would make sense that the water was not "piled high" like a "wall" on either side of them, but formed a "boundary" on either side of the Nuweiba land bridge.

For that to happen, water would have to be drained to the south-west from the gulf. The strong wind was obviously one agent in doing this. But I suspect that tectonic forces were also in action, temporarily lifting that part of gulf from the north. These forces may well have been associated with the Thera (Santorini) eruption going on further north again.

This scenario fits all the known facts rather well, so a huge thank you for that input. It has cleared up another aspect of that incredible event.

Notes;.....



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'udah. 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.

