

Day 14 of Tammuz, 10th month of 5777 (Jewish) - 8th July 2017 (Gregorian)



Beit Gan-Eden

בֵּית גַּן-עֵדֶן

A Messianic congregation of
believers in Yeshua HaMashiach

SHABBAT NEWSLETTER
Parashah 40 Balak

Day 13 of the 4th Biblical month



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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 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 (*Mat15:24*)

TORAH - Service of The Word

Parashah 40 Balak

Torah: Numbers 22:2 - 25:9

Haftarah (Prophets): Mikhah (Micah) 5:6 - 6:8

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

2 Kefa (2 Peter) 2:1-22; Y'hudah (Jude) 11;
Revelation 2:14-15

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

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

Ordained Messianic Ministers: Tamar & Ken 'Malachi' Yeomans

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MISHPACHAH MEMOS

BGEMC SERVICES VIDEOS LIVE & ON DEMAND ON THE INTERNET

The video is whomever & whatever appears on the big screen.

For videos go to bgemc.org and click or tap the Livestream button.

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 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.

Notes:

TORAH PEARLS THIS AFTERNOON AFTER LUNCH.

OFFERINGS TO BEIT GAN-EDEN

Messianic Community may be by: Cash or cheque in the blue & white offering box; EFTPOS Pay-Wave self-serve;

PayPal to info@bgemc.org; "Donate" buttons on www.bgemc.org and Direct deposit. Acct: BEIT GAN-EDEN LIMITED. BSB: 06 4430 Acct: 1110 6647

International: Bic/Swift Code: CTBAAU2S. Account Number: 06443011106647

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



Australia: The Madness Continues

by Judith Bergman July 4, 2017

www.gatestoneinstitute.org/10604/

During the month of Ramadan alone, the world witnessed 160 Islamic attacks in 29 countries, in which 1627 people were murdered and 1824 injured. Nevertheless, the dual efforts to deny any links between Islamic terrorism and Islam on the one hand, and the efforts to accommodate Islam to the greatest extent possible on the other, seem to continue unaffected by the realities of Islamic terrorism -- in Australia, as well, which is experiencing its own share of sharia and jihad.

At the end of May, the Public Health Association of Australia (PHAA) called on the Australian Parliament's Joint Standing Committee on Foreign Affairs, Defence and Trade to:

"...include a recommendation in its report that disavows the notion that there is any inherent link between Islam and terrorism... The Committee should condemn any politician who refers divisively (expressly or implied) to any religious or ethnic group for the purpose of political gain."

PHAA Chief Executive Michael Moore said that there is no inherent link between any religion and acts of terror:

"When you look at terrorism and the IRA, I don't think many people blamed Christianity for terrorism when clearly there was an overlay. In fact there's nothing inherent in Christianity that links

to terrorism".

Since when are public health officials qualified to make authoritative statements on the theology of Islam or its linkage to Islamic terrorism?

Muslim psychiatrist Tanveer Ahmed, would disagree. Speaking in June about the Australian media's disproportionate focus on "Islamophobia" he said:

"While terrorism's origins have many factors, Islamic terrorists, as heinous as their acts are, they are often merely doing what the scriptures are telling them."

While Australian officials rush to declare that Islamic terrorism has nothing to do with Islam, revealingly they have referred to Islam or Islamic culture to exonerate Muslims on several occasions. In April, despite pleading guilty to sexually assaulting eight women and girls on a beach in Queensland, a young Afghan man was acquitted. The reason for the acquittal: "Cultural differences". According to the judge, "seeing girls in bikinis is different to the environment in which he grew up". The teen received two years' probation without being convicted of anything.

Similarly, in 2014, a registered sex-offender and pedophile, Ali Jaffari, was accused of attempted child-abduction. However, Australian police dropped all charges against him, after a magistrate told prosecutors that he would have difficulties finding Jaffari guilty. According to news reports:

Magistrate Ron Saines said if he was hearing the matter, he would



have reasonable doubt, citing "cultural differences" as one factor, which would result in the charges being dismissed.

In Australia, according to judges, women and children must accept sexual assaults because it is part of the "Islamic culture" of their attackers. It would seem that in parts of Australia, this "Islamic culture" has replaced the rule of law.

A recent taxpayer-funded study about domestic violence is an example of the trend, in certain parts of Australia, towards replacing Australian values with Islamic ones. According to the study, while refugees are grateful for, "peace, freedom, healthcare and education", the "major point of contention" is the issue of women's and children's rights:

The three-year study, funded by the Australian Research Council, concludes: "Many refugees see some human rights, in particular those relating to women and children's rights, as detrimental to their successful settlement in Australia."

It says some refugees argue "women's and child's rights contravene the cultural values, norms and mores" of their ethnic groups.

The study called for "cultural sensitivity and understanding of the impact on male refugees and... feelings of alienation and disappointment".

Domestic violence in Muslim households is already a hot topic in Australia. Keysar Trad, a former President of the Australian Federation of Islamic Councils, told Sky News in February that an angry husband can beat his wife as "a last resort". In April,

the women's branch of Islamic group Hizb Ut-Tahrir posted a video from an all-women's event in Sydney to Facebook, in which two women demonstrated wife beating and called it "a beautiful blessing".

Accommodating Islam in Australia takes other forms as well. For Ramadan this year, Muslim inmates of two maximum-security prisons in the State of Victoria were given taxpayer-funded microwave ovens in their cells for the month, so they could heat their food up after sunset, when they can break their fast. The issue apparently caused unrest among the non-Muslims in the jails.

In Auburn, female Muslim swimming pool users were given a separate curtained pool, so that they could swim without male pool users seeing them. Belgravia Leisure, which operates the facility, said, "the curtain was installed to overcome cultural barriers and encourage Muslim women to use the pool". The company's general manager, Anthony McIntosh, said it was "a move to make the pool accessible for all cultural groups".

None of the above, however, seems to be enough to appease Muslim sentiments. In March, Anne Aly, Australia's first female Muslim Member of Parliament, said that racial-discrimination laws should be expanded to cover insults based on religion as well. The Grand Mufti of Australia, Ibrahim Abu Mohammed, has voiced similar opinions.

In June, the Islamic Council of Victoria made a submission to



a Parliamentary inquiry, requesting from the government: "To create safe spaces urgently needed by Muslim youth to meet and talk about a range of issues in emotional terms, where they can be frank and even use words, which in a public space would sound inflammatory".

In other words, Muslims should have a taxpayer-funded "safe space" where they can incite unhindered against Australians?

Continue reading on this link.

www.gatestoneinstitute.org/10604

How Reporting From Israel Changed My Worldview Forever

HonestReporting.com June 22,

Every journalist wants to cover the big stories, and I thought the Middle East was the biggest story on Earth.

So I decided to go. In 2015, at age 32, my wife and I looked at a map of the Middle East and chose Jerusalem as our new home. Not only was the city Westernized and relatively safe, it was a stone's throw from the most publicized conflict in the world. That summer we quit our jobs in New York City and moved to Israel.

The public appetite for news from Israel-Palestine is almost bottomless, and it wasn't hard for me to find work after moving to Jerusalem. I quickly started selling stories to news outlets in the U.S., the U.K. and Australia, as well as for Al Jazeera English, which is based in Qatar.

It was immediately obvious to me that **most of these organizations wanted news that would highlight the suffering of Palestinians and lay the blame on Israel for that suffering.** As Matti Friedman, a former editor at the Associated Press's Jerusalem bureau, wrote in *The Atlantic* in 2014, the news media views "the Israel story" as a story of Jewish moral failure. Events that don't support that narrative are often ignored.

I was content to tell this story for my first few months in Israel, because I, too, believed it. As I wrote recently in *The Jerusalem Report* magazine, I had a deeply negative view of the Jewish state until I moved there. I grew up in a WASPy New England town where everyone is a liberal Democrat. For some reason, hostility towards Israel is a knee-jerk liberal opinion in the U.S. (and in much of Europe). As a product of my environment, I believed that Israel was a bully and the primary obstacle to peace in the Middle East.

But foreign affairs always look different when they become local, and nowhere is that more true than in Israel. I began to see that one sunny afternoon not long after I moved to Jerusalem. On that day, I went to cover a Palestinian protest at an Israeli-run prison near Ramallah. A reporter for *The Independent* and I drove out there and fell in with a group of about 100 Palestinian demonstrators as they marched towards the prison.

When they arrived, about a half dozen Israeli soldiers came out to meet them. The Palestinians quickly set up a



roadblock of burning tires to prevent the Israelis from escaping. More and more protesters arrived – I don't know from where – but I soon saw them swarming over the hills above the prison, clad in face masks and keffiyehs. It was like a scene from Game of Thrones. Some had knives in their belts. Others had brought ingredients for Molotov cocktails. They took up positions on the hills above the prison and began using powerful slingshots to hurl rocks and chunks of concrete at the six or so Israeli soldiers down below. The Israelis were so outnumbered that I couldn't help but question the narrative that Israel was Goliath and the Palestinians were David, because here in front of me it looked like the exact opposite.

Reading about Gaza in the news, you'd think the whole place was rubble, that it looks more or less like Homs or Aleppo. In fact Gaza is no different in appearance from anywhere else in the Arab World. During eight days in the Strip, I didn't see a single war-damaged building until I specifically asked my fixer to show me one. In response, she drove me to Shujaya, a neighborhood of Gaza City that's a known Hamas stronghold and is still visibly damaged from the 2014 war.

The destruction in Shujaya was shocking but it was very localized, and not at all indicative of the rest of Gaza. The rest of Gaza is not so different from many developing countries: people are poor but they manage to provide for themselves, and even to dress well and be happy most of the time. Actually,

there are parts of the Strip that are quite nice. I went out to eat at restaurants where the tables are made from marble and the waiters wear vests and ties. I saw huge villas on the beach that wouldn't be out of place in Malibu, and – right across the street from those villas – I visited a new, \$4 million mosque.

Do Gazans endure some incredible hardships? You bet. Are most of them living in destroyed buildings, open to the elements, as news outlets often portray them? Absolutely not. I don't begrudge them their marble tables or their beachside villas. Like anyone else, they want to be comfortable, to enjoy life. But I find it odd that once in awhile, foreign news organizations wouldn't see fit to run an article about Gaza's wealthy neighborhoods or million-dollar mosques. But no, they prefer to focus on the tiny minority of the Strip that is still damaged from the war with Israel in 2014 (a war that, by the way, Hamas started) because that is what confirms the narrative that Israel is a superpower brutalizing Arabs.

Nevermind the fact that freedom of the press in Gaza and elsewhere in the Arab World is virtually nonexistent. In many ways, trying to report from Gaza was an absurd and dangerous endeavor. One week in Gaza, I got in trouble twice with Hamas for breaking their strict rules for the press...

Continue reading on this link.
www.honestreporting.com/exclusive-how-reporting-from-israel-changed-my-worldview-forever/



YESHUA REMEMBRANCE SERVICE

Leader: 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, bring our offering, 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".

Aharonic Blessing in Hebrew & English. 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.