

Day 3 of Tishri 1st month of 5778 (Jewish) - Sept 23, 2017 (Gregorian)



Beit Gan-Eden

בֵּית גַּן-עֵדֶן

A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

Day 2 of Ethanim אֶתְנַיִם the 7th month (1Ki 8:2)

**Parashah 53 Ha'azinu ~Hear and
Shabbat Shuvah ~Sabbath [of] Return**



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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 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!"

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

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.

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PRAYER FOR THE LOST SHEEP OF THE HOUSE OF ISRAEL (Matt 15:24)

MISHPACHAH ~family MEMOS

TORAH PEARLS NEXT WEEK AFTER LUNCH

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TORAH ~Service of The Word

Parashah 53 Ha'azinu ~Hear and Shabbat Shuvah שבת שובה ~Sabbath [of] Return

Torah: D'varim ~Words ~Deuteronomy 32:1-52
Haftarah ~Prophets: Hoshea ~Hosea 14:2-9; Hoshea ~Hosea 14:2-9;
Micha 7:18-20
Ketuvei HaShelichim ~Writing [of] the Apostles:
Romans 5:1 – 6:23.

Drashah ~sermon: MMin Tamar Yeomans

Scriptures referenced in today's drashah ~sermon

D'varim ~Deut 32:1-2; 32:43 ; Messianic Jews ~Hebrews 8:7-8 ;
Romans 11:25-27 ; Kefa Alef ~1 Peter 4:17-19 ; D'varim ~Deut 32:51

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The Supernatural World-view of the Ancient Israelites

*Credit to Dr M. S. Heiser
www.drmsb.com and Faithlife
Study Bible. Lexham Press.*

Whilst Deuteronomy 32:1–43 presents, in the Song of Moses, a poetic overview of how the nations of the world that were known to the ancient Israelites came to serve other gods. The supernatural key passage is ...

Deut 32:8 *“When 'Elyon apportioned the nations as an inheritance, when he divided up humankind, he established the borders of peoples according to the number of the sons of God.
(Hebrew: bene elohim);*

However, English translations disagree in their rendering of the last words in this verse. While many translations opt for “sons of Israel,” others read “sons of God.”

The difference reflects a divergence found in manuscripts for the Hebrew text of Deuteronomy 32. The traditional Masoretic Text uses “sons of Israel,” while the Dead Sea Scrolls—in agreement with the Septuagint (*LLX*), the ancient Greek translation of the Old Testament —

also ends the verses with “sons of God.”

The textual evidence also favors “sons of God” in that the reading makes more sense chronologically, both in with respect to the Babel event and the subsequent call of Abraham from whom Israel comes.

Scholars maintain the manuscript tradition was likely changed sometime after the Jewish religious community “standardized” the Hebrew text after 100 AD in response to the new Christian Church and its use of the Septuagint and Aramaic Targum texts.

The Masoretic Text has no inherent textual priority over other manuscripts. Reason being, for example. In Qumran—where the Dead Sea Scrolls were discovered—manuscript material for three known versions of the Hebrew Bible (*LXX*, *MT*, and the “Samaritan Pentateuch”) was recovered.

All three date to the same period, and are witnessed back to the third century BC.

The Qumran material also witnesses material from other Hebrew Bible traditions.

Point of fact is that the verses in

Deuteronomy 32:8–9 refer to the division of the nations at the tower of Babel. Who were the nations?

Genesis 10, documents what is known as the Table of Nations and lists the generations from Noah. It ends with verse 32 with the following.

Gen 10:32 *These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.*

The Table of Nations catalogs 70 nations, but Israel is not included in this catalog because, at this point, Israel did not exist.

Thus any reference to “sons of Israel” with respect to the Babel event is unsustainable.

The origin of Israel is documented in Genesis 12:1–3 — the chapter following the Babel event.

Deuteronomy 32:8–9 is fundamental for understanding the world-view of Old Testament Israel.

These two verses explain both the existence of the foreign pantheons and also their inferiority to Y’HoVaH.

A earlier passage that provides some context for the Israelite view of the other nations and their Gods is

Deuteronomy 4:19–20

And do this so that you do not lift your eyes toward heaven and observe the sun and the moon and the stars, all the host of the heaven, and be led astray and bow down to them and serve them, things that Y’HoVaH your Eloah has allotted to all of the peoples under all of the heaven. But Y’HoVaH has taken you and brought you out from the furnace of iron, from Egypt, to be a people of inheritance to him, as it is this day.

Deuteronomy 4:19–20 and Deuteronomy 32:8–9 represent two ways of describing the ancient Hebrew conception of world religions.

In Deuteronomy 32:8–9, Eloah apportions the nations to the sons of elohim; Whilst earlier in Deu 4:19-20, Y’HoVaH allots these elohim to the nations.

Israelites, in other words, believed that Y’HoVaH, their own supreme, unique elohim, essentially sentenced the nations and their elohim to each other. At Babel Y’HoVaH, like a father dismissing and disinheriting his children, judged all the nations for their disobedience (Gen 11:1–9) when they proposed building a city with a tower to make a name for themselves, lest they be scattered. Their actions to avoid scattered

obscurity caused both to happen.

Then, in the very next chapter, Y'HoVaH calls Abraham, effectively starting over in creating an earthly human family for Himself

Genesis 12:1-3 1 Now Y'HoVaH said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you. 2 I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing. 3 I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

These other gods, which Deut 32:8 refers to as "the sons of God," were members of Y'HoVaH's heavenly host, the Devine Council.

The Devine Council members were the "us" being spoken to in **Genesis 1:26** *Then Eloah said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."*

Note too the phrase "and let them have dominion". This sounds very like an instruction to the Devine Council to keep their hands off and not to take

authority over their terrestrial siblings, not to manipulate them nor accept worship from them.

The Divine Council and the bene elohim ~*Sons of God* are also mentioned in *Job 38:1-7* *Then the LORD (Y'HoVaH) answered Job out of the whirlwind and said: "Who is this that darkens counsel by words without knowledge? Dress for action like a man; I will question you, and you make it known to me. "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements — surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, **when the morning stars sang together and all the sons of God shouted for joy?***

Obviously, these sons of elohim can't have been human beings as the earth was under construction at that time.

These elohim were declared sons of elohim and as such made in the image of our mutual Creator, our Heavenly Father.

Do sons have free will? Point of fact is that whatever is created in the image of the Most High must include the attribute of freewill. Because without freewill an image is just a copy or a robot, with no sentience, self-

awareness and especially no freewill.

Are all the sons of elohim obedient to and doing Yah's will? If not, they, like us, must have freewill. Each has the ability to choose to be obedient or to do their own thing.

The Sons of Yah are all endowed with freewill. The challenge for all sons is obedience. Disobedience has consequences.

Psalm 82:1-2-7,8 *A psalm of Asaf: Eloah stands in the divine assembly; there with the elohim, he judges: "How long will you go on judging unfairly, favoring the wicked? ... I said, "You are elohim, sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince."*

Logically, any prince is the son of a king. What is the penalty for any son of Yah who sins and lives in rebellion? The penalty for sin is death.

The penalty is the same as Adam, the first man, a son of elohim, who although warned of the consequence of eating from the tree of knowledge of good and evil chose to join his wife disobedience. They did their own thing and were sentenced to die.

It took Adam nearly a thousand years to die. So, how long will it take these sons of elohim, who witnessed the creation of the earth, to die?

There is no reason to think that these elohim, the ones referred to in Psalm 82 are now dead, for although created immortal they will die, after the judgement at the end of days.

Sons of God can logically be referred to as princes and we now know they were assigned to nations. Daniel 10 reports on such celestial princes.

Dan 10:5 *I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist.*

Dan 10:6 *His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude.*

Also of interest is that this incredible being had difficulty getting to Daniel, and he did. Proof? He said to Daniel...

Dan 10:13 *The **prince of the kingdom of Persia** withstood me twenty-one days, but **Michael, one of the chief princes**, came to help me, ... then he tells Daniel In the latter part of this verse **Dan 10:20(b)** ... But now I will return to fight against the **prince of Persia**; and when I go out, behold, the **prince of Greece** will come.*

Who was the brilliant military man who the prince of Greece would bring against Persia? Alexander the Great. There's an ongoing war in *The Unseen Realm* see www.theunseenrealm.com

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 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 meene 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, make our offering, take some Chullah; smell the spices; take your cup and 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 (Hebrew & English) from 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.

