

Day 14 of Kislev 3rd month of 5778 (Jewish) - Dec 2, 2017 (Gregorian)



Beit Gan-Eden

בֵּית גַּן-עֵדֶן

A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

Day 13 of the 9th Biblical month

Parashah 8 Vayishlach ~He sent



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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 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! (Ps 72:18-19)

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.

BGEMC founders in 1999: Ordained Messianic Ministers: Tamar & Ken B. 'Malachi' Yeomans
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MISHPACHAH ~family MEMOS

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TORAH ~Service of The Word

Parashah 8 Vayishlach ~He sent

Torah: B’resheet ~Genesis 32:4 - 36:43

Haftarah ~Prophets: Hoshea ~Hosea 11:7 -12:12;

Ketuvei HaShelichim: 1 Corinthians 5:1-13;

~Writing [of] the Apostles **Revelation 7:1-12**

Drash ~sermon: MMin Sean “Yitzhak” Nicholson

Notes:
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BGEMC Gold Coast (Saturdays 10am)

Prana Centre. (behind KooCo café)
832 Southport-Nerang Road,
Nerang, Qld 4211 info@bgemc.org

BGEMC Adelaide (Saturdays 10:30am)

Leader: Annette 04 0444 3088
(phone or email for details)
Email: bgemc.adelaide@gmail.com





Shortly, the public will be unable to reason or think for themselves. They'll only be able to parrot the information they've been given on the previous night's news.

— Zbigniew Brzezinski —

AZ QUOTES

REGARDLESS OF THE SURVEY RESULTS IT LOOKS LIKE ITS ILLEGAL TO CHANGE THE MARRIAGE ACT WITHOUT A REFERENDUM.

LAW AND SOCIETY - Messing with marriage will hit constitutional bump

by Augusto Zimmermann

News Weekly, August 27, 2016

Excerpt from:

<https://larryhannigan.com/2017/11/23/its-illegal-to-change-the-marriage-act/>

Australia has an express provision in its constitution granting Federal Parliament power to introduce legislation on the topic of marriage and correlating issues. In light of such provision, an amendment to the federal Marriage Act (the Defence of Marriage Act) was enacted in 2004, which defines marriage as the union between one man and one woman to the exclusion of all others.

Australia's express constitutional provisions indicate that the Marriage

Amendment Act is legally valid, thus precluding any state or territory from introducing any acts to legalise same-sex marriage. Hence the advocates of same-sex marriage did not challenge the amendment to the Marriage Act in court. Rather they pushed for same-sex marriage at the state and Commonwealth levels.

For instance, when the government of the Australian Capital Territory attempted to legalise same-sex marriage in that particular jurisdiction, the High Court struck down the law as being constitutionally invalid. That decision was made in 2013.

It is undeniably within the limits of the Commonwealth Parliament to introduce legislation that reinforces the traditional meaning of marriage. Such a definition is given by Lord Penzance in *Hyde v Hyde* (1866), which defines marriage as “the voluntary union for life between one man and one women, to the exclusion of all others”. What is not clear, however, is whether the Federal Parliament could actually do otherwise – namely, to change the meaning of “marriage”.

The High Court has repeatedly affirmed that the connotation or meaning of a given word must remain fixed as it was established at the time the law was originally enacted. Under orthodox rules of Australian legal interpretation,

“the meaning to be given to a term is that which it had at the date of the constitution, 1900”.

Traditionally speaking, the courts have adopted a method that concentrates primarily on the essential meaning that the word had at the date when the law was enacted.

This goes precisely in line with what John Quick (one of the drafters of the constitution) and Robert Garran (who played a significant role in the Australian federation movement) explained in their standard commentary on the Australian constitution. Quick and Garran commented that the intention of the Australian framers was to prevent the Federal Parliament from expanding its limited and specified powers by simply changing the meaning of any word in the constitution.

As stated by Quick and Garran in their seminal contribution: **“Every power alleged to be vested in the national government, or any organ thereof, must be affirmatively shown to have been granted. There is no presumption in favour of the existence of a power; on the contrary; the burden of proof lies on those who assert its existence, to point out something in the constitution which, either expressly or by necessary implication, confers it.** Just as an agent, claiming to act on behalf of his principal, must make out by positive

evidence that his principal gave him the authority he relies on; so congress, or those who rely on one of its statutes, are bound to show that the people have authorised the legislature to pass the statute.

The search for the power will be conducted in a spirit of strict exactitude, and if there be found in the constitution nothing which directly or impliedly conveys it, then whatever the executive or legislature of the national government, or both of them together, may have done in persuasion of its existence, must be deemed null and void, like the act of any other unauthorised agent.”

At the time of constitutional enactment, the word “marriage” meant a union of a man and a woman – “and this would almost certainly have been regarded as an essential part of the connotation, and not merely the denotation, of the word”. Indeed, Quick and Garran provide the following meaning to the institution: “Marriage is a relationship originating in contract, but is something more than a contract. It is what is technically called a status, involving a complex bundle of rights, privileges, obligations, and responsibilities which are determined and annexed to it by law independent of contract. According to the law of England, a marriage is a union between a man and a woman on the same basis as that on which the

institution is recognised throughout Christendom, and its essence is that it is: (1) a voluntary union; (2) for life; (3) of one man and one woman; (4) to the exclusion of all others.”

The will of the people

When considering the constitutionality of same-sex marriage it is important to take into account that the constitutional framers recognised that the specified powers set out in the constitution should not be immutable forever. For this reason they provided a proper mechanism in section 128, which ensures that any change to the powers set out in the Commonwealth constitution must be subject to the will of the people, and not the convenience of government from time to time.

In this sense, it is perfectly reasonable to state that same-sex marriage should only be legalised via constitutional amendment – not via federal plebiscite or federal legislation– pursuant to section 128. Barry Maley, a senior fellow at the Centre for Independent Studies, therefore seems quite correct to comment that, when it comes to whether the marriage of same-sex couples can be legalised via parliamentary vote or national plebiscite, Australians are being short-changed and rushed to judgement because their constitution apparently has actually been misinterpreted.

The Author is Dr Augusto Zimmermann (LLB, LLM cum laude, PhD (Mon.)) is former Associate Dean for Research and Director of Post-Graduate Research at Murdoch Law School, where he currently teaches and coordinates the units Constitutional Law and Legal Theory. He is also a Commissioner with the Law Reform Commission of Western Australia; Professor of Law (adjunct) at the University of Notre Dame Australia (Sydney campus); and President of the Western Australian Legal Theory Association (WALTA).

Rather than disarm, Hamas vows to attack Israel

Deputy head of terror group in Gaza says that holding on to its weapons is a red line and not up for debate.

By AFP & TOI staff 27 November 2017
www.timesofisrael.com/rather-than-disarm-hamas-vows-to-attack-israel/

GAZA CITY — Palestinian terror movement Hamas again refused to disarm on Monday ahead of a key reconciliation deadline, instead threatening to carry out attacks against Israel in the West Bank.

By Friday, the Islamists are due to hand

over control of the Gaza Strip to the internationally recognized Palestinian government, based in the West Bank city of Ramallah.

But the future of their armed wing, the Izz ad-Din al-Qassam Brigades, remains unclear.

“The weapons of the resistance are a red line that is non-debatable,” Khalil al-Hayya, deputy head of Hamas in Gaza, told a press conference, referring to the Qassam Brigades.



Palestinian terror movement Hamas' senior political leader, Khalil al-Hayya, center, accompanied by Hamas spokesman Fawzi Barhoum, right, attend a press conference in Gaza City on November 27, 2017. (AFP/MOHAMMED ABED)

“These weapons will be moved to the West Bank to fight the occupation. It is our right to resist the occupation until it ends.”

Hamas, an Islamist terror group, seeks the destruction of Israel.

Around 400,000 Israelis live in settlements in the West Bank, alongside around three million Palestinians.

In Gaza, which Hamas has ruled since seizing it in 2007, there are no settlers after Israel withdrew in 2005.

The United States and Israel have said they will reject any reconciliation agreement leading to a unity government including Hamas unless it disarms, renounces terrorism and recognizes Israel.

Palestinian Authority President Mahmoud Abbas has also said there will only be one security force in the Palestinian territories.

The reconciliation agreement signed on October 12 in Cairo does not specify a future for the Qassam Brigades.

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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 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, 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.

