

Day 18 of Shevat 5th month of 5778 (Jewish) - Feb 3, 2018 (Gregorian)



Beit Gan-Eden

בֵּית גַּן-עֵדֶן

A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

Day 16 of the 11th Biblical month

Parashah 17 Yitro ~Jethro



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Video streaming live and on demand via our website

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 Rachel Schultz.

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

MISHPACHAH ~family MEMOS

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- **RECOMMENDED BOOKS & RESOURCES:** www.bgemc.org/links

TORAH ~Service of The Word

Parashah 17 Yitro ~Jethro

Torah:

Sh'mot ~Exodus 18:1 - 20:23

Haftarah ~Prophets: Yesha'yahu ~Isaiah 6:1 - 7:6; 9:5-6

Ketuvei HaShelichim ~Writing [of] the Apostles:

Mattityahu ~Matt 5:21-30; 15:1-11; 19:16-30;

Romans 2:17-29; 13:8-10; Eph 6:1-3;

Heb 12:18-29; Ya'akov ~James 2:8-13; 1 Pet 2:9-10

Drashah ~sermon: MMin Tamar Yeomans

Exodus 19:16-19; 1 Kings 19:1-3; 19:8-16; Nahum 1:3; Job 38:1; Psalms 68:8; Exodus 19:18; Psalms 104:4; 1 Kings 19:12b-13; Luke 9:51-56; 9:55-56; John 10:10; Luke 9:57; Luke 9:58; 9:59; 9:60; 9:61; 9:62; 9:52-53; 10:1-2 ; 1 Cor 4:3.

Notes:

BGEMC Gold Coast (Saturdays 10am)

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

BGEMC Adelaide (Saturdays 9:30am)

Leader: Annette 04 0444 3088
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Harassment of Messianic Jews' Center in Israel Begins Anew

January 26, 2018

(Morning Star News) – After opposition shut down a meeting center for Messianic Jews in southern Israel last May, ultra-Orthodox Jews are harassing it again since it re-opened this month, sources said.

Ultra-Orthodox Jews protested the presence of the center in Dimona, Israel on Tuesday (Jan. 23) and threatened some of the Messianic Jews, followers of Jesus, according to advocacy group Middle East Concern (MEC).

“Protests have taken place the last two weeks after the reopening of the center at the beginning of January,” according to a MEC press statement.

The center, where Messianic Jews meet for conversation, coffee and tea, had been temporarily closed last year due to protests by ultra-Orthodox Jews on May 4, 2017, after which they damaged Messianic Jewish leaders' homes, breaking windows and traumatizing two children inside one home, one of the leaders told Messianic news outlet Kehila News Israel.

“Because we bent down at the right moment, we were not hit by stones thrown at us,” Albert Knoester, elder at a Messianic congregation in Beersheba, said of last year's attacks in an interview published by Kehila News Israel. “Apart from this damage, there was also psychological trauma to one of the families in Dimona, due to the demonstrations and also because their house was damaged by stones. But also through bullying, etc., their two young daughters were traumatized by what had happened, and they needed psychological help.”

Knoester, of Nachalat Yeshua (Yeshua's Inheritance) congregation, said that not long after protestors secretly filmed the Messianic Jews at a Town Hall meeting last year, demonstrators including members of the ultra-Orthodox Yad L'Achim showed up at his and house and did more damage, including smashing windows.

Those incidents, however, led to townsfolk on the street inviting them for drinks to talk, he told Kehila News.

“Quite a number of ‘ordinary people’ are feeling ashamed of what is being done to us,” he told Kehila News. “We receive invitations from people to come over and have a coffee with them. We had at least six times an opportunity to explain to a rabbi why we believe that

Jesus is the Messiah – as a result of the question to us, ‘Why do you believe that Jesus is the Messiah?’”

Article continues here..

<https://morningstarnews.org/2018/01/harrassment-messianic-jews-center-israel-begins-aneu/>

In Hebrew Voices, A Disastrous Understanding of the Name Yehovah.

Nehemia Gordon explains the meaning of Yehovah, the mistake people make thinking it has to do with “destruction”, and how Yahweh in Gnostic sources is the god of chaos.

Listen to the short (7 min) podcast, and then check out the detailed grammatical explanation below, of how we know Yehovah has nothing to do with the Hebrew word for “destruction”.

Podcast link

<https://www.nehemiaswall.com/disastro-us-misunderstanding-yehovah>

Yehovah - Detailed Grammatical Explanation

I am often asked whether God’s name, Yehovah, is related to the Hebrew word for "disaster". The question starts off with the observation that the Hebrew word hovah means "disaster, calamity".

This word “hovah” appears three times

in the Tanach, once in Isaiah and twice in a single verse in Ezekiel:

"Evil is coming upon you which you will not know how to charm away; disaster (hovah) is falling upon you which you will not be able to appease; coming upon you suddenly is ruin of which you know nothing." (Isaiah 47:11)

"Calamity (hovah) shall follow calamity (hovah), and rumor follow rumor. Then they shall seek vision from the prophet in vain; instruction shall perish from the priest, and counsel from the elders." (Ezekiel 7:26)

Since hovah means "disaster" or "calamity", I am often asked, doesn't this mean that Yehovah also means "disaster" or "calamity". I guess this makes sense to those innocent of basic Hebrew grammar, but in the Hebrew language this makes no sense. This would be like saying that the English word "assume" is derived from the word "ass" because when you ass-u-me you make an ass of you and me. Someone actually told me this many years ago, and they were dead serious. Of course, an examination of any historical English dictionary will reveal that "assume" actually comes from the Latin verb "assume(re)" and not from the English word for a donkey.

Let's look at some Hebrew basics before

we get ourselves in trouble assuming. With a few exceptions, every word in the Hebrew language has a three-letter root, something proven in the 11th century by the Spanish rabbi, Yonah Ibn Janah. Modern linguistics have confirmed this, observing that the three-letter root is a basic characteristic of all Semitic languages.

Whole Roots

Most Hebrew roots are "whole" roots meaning all three letters of the root are present regardless of how the root is used in different grammatical forms. For example, the Hebrew root SH.M.R. has the basic meaning "to guard". Hebrew can use this root in dozens of ways, each with a different shade of meaning, such as the verbs SHaMaRti "I guarded" and hiShaMeR "be careful" (be on guard), the noun miSHMeRet meaning "duty" (which a person has to be on guard to keep), and the names SheMeR and SHoMRon. As a "whole" root, the letters shin mem resh are always present in words derived from this root.

Hollow Roots

The opposite of a "whole" root, is a "hollow" root. In "hollow" roots, one or more of the three letters of the root can be absent in certain grammatical forms. For example, the root BNH "to build" loses the third letter of the root in the

verb baniti (spelled BNYty) "I built". In this form of the verb, the H of BNH drops and is replaced by a Yod. If you didn't know about hollow verbs, and saw the word baniti, you might think the root was BNY, when in fact it is BNH.

Yehovah is from a Hollow Root

The name Yehovah derives from the three-letter root HYH which means "to be". We know this from Ex 3:14 in which the Almighty explains his name as "Ehyeh Asher Ehyeh". The word Ehyeh is an "imperfect" verb from the root HYH meaning "to be". In later Hebrew, the "imperfect" form took on the meaning of "future", but in Biblical Hebrew it primarily expresses a repetitive action. In plain English, Ehyeh means "I am now and I will continue to be in the future". This is why Ehyeh Asher Ehyeh can be translated as "I am that which I am", but also as "I will be that which I will be". Both of these translations are correct, even if they are a bit inaccurate. An accurate translation would be: "I am now, and will continue to be in the future, that which I am now, and will be continue to be in the future". That's quite a mouthful, and you can see why most translations prefer to dumb it down.

The word eHYeH has all three letters of the root HYH, which may lead you to conclude that HYH is a "whole" root.

However, in other forms of the verb, the second and third letter drop, which means it is a "hollow" root. For example, HaYiti (spelled HYYty) "I was", is missing the third letter of the root H, and in its place, has a Yod. On the other hand, the masculine singular imperative Heveh (pronounced Heh Vay) "be!", is missing the second letter of the root, and in its place, has a Vav. This last piece of information is crucial, because it means in certain forms, the root looks like HVH, even though in fact it is HYH. This can be confusing because there is an unrelated root which really is HVH, which has an entirely different meaning from HYH.

Yehovah comes from the same root as Ehyeh: the hollow root HYH. Yehovah is actually a combination of three verb-forms: Hayah "he was", Hoveh "he is", and Yih'yeh "he is now and will continue to be in the future". Together Hayah, Hoveh, and Yih'yeh combine into the name Yehovah.

Does This Tell us How to Pronounce the Name

Does the meaning of the name tell us its pronunciation? Not necessarily. Many ancient Hebrew names stray from the vowel patterns found in common nouns and verbs. For example, my name Nehemia (pronounced N'chem-Yah) means "Yah comforts". However, if I said "Yah comforts" in a regular

Biblical Hebrew sentence it would be Nee-chaym Yah. Why is my name pronounced N'chem-Yah and not Nee-Chaym-Yah? As we say in Hebrew: Kachah! Just because! Hebrew names don't follow the same rules as common nouns and verbs. Deal with it! The bottom line is, the meaning of YHVH as "he that was, he that is, and he that will be", doesn't tell us how to pronounce the name.

Let's get back to the hollow verbs. We saw that "Yehovah" comes from the hollow root HYH, and as a result the Y can be replaced with a V in certain forms. To the untrained eye this makes it look like the root is HVH, when in fact it is HYH. Remember the word Hovah meaning "disaster"? That word comes from the root HVH, which means "destruction". There is no connection between the name Yehovah, and the word hovah, because they are from two unrelated Hebrew roots: HYH "to be" and HVH "destruction". Pronouncing the name as Yehovah, doesn't change this situation. Even though Yehovah sounds like it contains the word hovah "disaster" within it, this is a pure coincidence, just like the word "assume" sounds like it contains the word "ass" in it. It doesn't mean that Yehovah means "disaster", nor does it mean Yehovah is connected in any way to the word for "disaster". If you assume that to be the case, then you're just making an ass of yourself.

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'reshet ~*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.

