

Day 8 Nisan, the 7th month of 5779 (*Rabbinic*) - April 13, 2019 (*Gregorian*)



Beit Gan-Eden

Messianic Community

בֵּית גַּן־עֵדֶן

A Messianic congregation of
Believers in Yeshua HaMashiach

SHABBAT NEWSLETTER

Day 7 of the 1st Biblical month of Aviv
Aviv אַבִּיב, (2Ch 35:1) of 7572 (*Septuagint*)

Parashah 28 Mezora

~Person afflicted with tzara'at



BGEMC a Charter member of CTOMC - ctomc.ca

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 (Held during Torah readings & Drash)

Children ages 6 (Prep) to 12 may attend with Mark and Rachel. Younger children may attend with a parent. Shabbat Shul begins in room (F4) across the passage way, straight after "Blessing the Children" and prior to the Parashah readings.

Shabbat Shul ends at the start of the "Yeshua Remembrance Service".

Parents, please resume proactive responsibility for your children during and after the Remembrance Service. Corridors and other common areas of the Southport Community Centre are not play areas. Parents please be mindful.

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

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

- **FESTIVAL DATES** (see page www.bgemc.org/festivals.html)
April 7th was Day 1 of the 1st Biblical Month, of Aviv אביב, (2Ch 35:1)
- **DONATION OPTIONS: CASH** into the blue & white offering box; **EFTPOS** Pay-wave (self-serve & place “merchant copy” in the offering box); **PayPal** to info@bgemc.org ; “Donate” buttons on www.bgemc.org for Credit Cards and PayPal. **Direct Deposit** into Account Name: BEIT GAN-EDEN LIMITED.
BSB: 06 4430. Account: 1110 6647 Description: Offering ...
International: Bic/Swift Code: CTBAU2S. Acc. Number: 06443011106647
- **VIDEOS OF BGEMC SERVICES ARE LIVE & ON DEMAND.** Please note: **the broadcast video is primarily whomever & whatever appears on the screens.** To watch videos go to www.bgemc.org & click or tap the Livestream button. For audios of the drash or whole service, use DOWNLOADS tab on the BGEMC website.
- **RECOMMENDED BOOKS & RESOURCES** www.bgemc.org/links

TORAH ~Service of The Word

Parashah 28 Mezora ~Person afflicted with tzara’at

Torah: Vayikra ~Leviticus 14:1 - 15:33
Haftarah ~Prophets: M'lakhim Bet ~2 Kings 7:3-20
Ketuvei HaShelichim ~Writing [of] the Apostles:
Matt 8:1-4; 9:20-26; Luke 8:40-48

Drashah ~sermon: MMin Tamar Yeomans

Scriptures in Drasah: Mark 5:25-28; Luke 12:2-3; Yesha'yahu~Isaiah 59:2; Romans 7:21-24; 14:23; Proverbs 29:25; Yochanan Alef~1 John 4:18; Ephesians 4:21-23; 2 Corinthians 2:10-11; Yochanan~John 8:36; 2 Corinthians 12:9.

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

BGEMC Gold Coast - Saturdays 2pm

The Southport Community Centre. (Conference Room, 1st floor)
6 Lawson Street, Southport, Qld 4215 Australia info@bgemc.org



Israel's missing milestone or, whatever happened to the real "Rosh Hashana"?

*Hannah Weiss - Apr 8, 2019
in Kehila News Israel*

Direct link <https://tinyurl.com/y488voas>

The Biblical New Year, Rosh Ha-Hodashim, fell this year on April 6 (beginning sundown April 5). [according to Rabbinic calculated moon calendar].

And as it rolled past again, the Jewish community made no attempt to honor or keep it.

Learn why the followers of Yeshua can and should restore this neglected commandment.

Nearly everyone who knows anything about Jewish tradition has learned that the Talmudic sages fixed the first of the Seventh Month, or Tishrei 1, as the primary New Year observance for the Jewish people, based on a non-Biblical teaching that "on this day the world was created." Those 1st and 2nd -century rabbis are also credited with agreeing to ignore the Biblically commanded New Year (the first of the First Month, or Nisan 1) – not quite cancelling it, but downgrading it to an insignificant status where it was soon forgotten...

Their favoritism was justified by the wall-to-wall rabbinic agreement concerning which New Year has more importance for the Jewish people. It's Nisan – past and future: "On New Year the bondage of our ancestors in Egypt ceased; in Nisan they were redeemed and in Nisan they will be redeemed in the time to come." (Rosh Hashana 11a)

In addition, God's Torah is explicit about where the year begins for the sons of Israel: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." – Exod. 12:2 (JPS, the English version used by the Jewish community) The Divine command gave rise to the Talmudic admonition about counting the years (RH 2b):

"But how do we know that the years from the Exodus from Egypt itself are reckoned as commencing with Nisan? Perhaps we reckon them from Tishri? — Do not imagine such a thing!" On this issue no controversy existed. While the Seventh Month might serve to log the years for the world and its kings, the First Month (starting from that first national obligation in Year One) would always be used to mark Israel's history and the reign of YHVH as Israel's King.

And so it was... until an era came when both Torah and Jewish history were gradually repackaged, and the unimaginable became the norm. The Talmudic sages themselves set the pattern; by rejecting the Divine Voice in favor of clever human interpretations of Torah, they provided later sages with the justification to

reject their voice as well in favor of other clever interpretations. Jewish authorities today not only reckon the Jewish years from Tishrei without question, they long ago stopped counting “the years from the Exodus from Egypt” at all. Instead, they record the Exodus as occurring in “the Jewish [sic] year 2448.”

Meanwhile, what became of that God-given milestone in Nisan called the “beginning of months”? All rabbis acknowledge that it’s still in the Bible, but its only importance is to help us date Passover. Many have asked: But if it’s “the first month of the year,” why doesn’t it date the beginning of the year, and the beginning of all years? “We don’t need it,” they explain; “the year-marker for the world, the new year of Tishrei, has become ours.” When and why did we replace our Jewish marker with the Gentile one? “Well... it’s complicated... the answer is lost in history.”

Indeed. The theory that the Jews adopted it from Babylon while in exile (597–539 BC) cannot be documented. On the contrary, post-exile Jewish texts (like Jubilees and Maccabees) don’t mention a “Rosh Hashana” at any time of year. The mention of one in Tishrei doesn’t appear anywhere until 70 AD, after the second Temple was destroyed. Yet even in 94 AD, when the Jewish historian Josephus wrote his epic work *Antiquities of the Jews*, his detailed descriptions did not include any new-year customs added to the Feast of Trumpets on Tishrei 1. And as we saw above, the Talmud (compiled 200-500 AD) made a strong case for the Nisan New Year, which is disregarded by

today’s Talmudic community.

When (and more importantly, why) did later rabbis decide to rewrite their teachers’ legacy and reduce Nisan 1 to merely the rosh hodesh (new moon) before Passover? Why have they instituted a range of traditions honoring the “new year for trees” (Tu B’Shvat), but none at all to honor the “new year” that God Himself instituted?

If you have been redeemed by Yeshua the Messiah, the answers have a lot to do with the Torah foundations of your faith, and with our early history as a community of Jewish believers in Israel who were “all zealous for the Law.” (Acts 21:20)

This begins a series of articles showing how that history, those Torah foundations, and Jewish teaching about Nisan as “the Month of Redemption” all intersect. Like so many other Jewish traditions that harmonize with the Scriptures, these carry rich Messianic messages that unintentionally but unmistakably point to Yeshua. As you might imagine, the resulting dilemma for the rabbinic community helps to explain the mystery of Israel’s Missing Milestone and other riddles surrounding Nisan.

Rosh Ha-Hodashim: New Month, New Things

The Biblical command that identifies the first month of the year (Exod.12:2) reads this way in English translations:

“This **month** *shall be the* beginning of **months** for you; it is *to be the* first **month** of the year to you.” (NASB)

“This **month** is *to be* for you *the* first

month, *the first month* of your year.” (NIV)

“This **month** *shall be* unto you *the beginning of months*: it *shall be the first month* of the year to you.” (KJV)

“This **month** *shall be* unto you *the beginning of months*; it *shall be the first month* of the year to you.” (JPS, the English version used by the Jewish community)

But there are some interesting problems with these renderings which Hebrew readers will understand best. Here is the original (unpointed) Hebrew of the verse, as it appears in a Torah scroll (emphasis added):

החדש הזה לכם ראש חדשים ראשון
הוא לכם לחדשי השנה

First, there is no vav in any of the three repeating words (the bold type) that would make this word – חדש – into חודש – “hadash/new” – into חודש – “hodesh/month”. The vav was inserted centuries later by using nikud (the Masoretic pointing that inserted vowels around 800 AD). And even then, only the first occurrence was made into “hodesh”; see the vowel-enhanced Hebrew below (found in all printed Jewish Bibles).

החדש הַזֶּה לְכֶם, ראש חֲדָשִׁים:
ראשון הוא לְכֶם, לְחֲדָשֵׁי הַשָּׁנָה

The two words “hadash” and “hodesh” are of course related, coming from the same root. This gave rise to the concept of the “new” moon marking the first of the “month”. In fact, the word spelled without a vav is assumed to mean “new moon / new month” elsewhere in

Tanach. But we know from Yeshua’s teaching that every letter in the Torah and Prophets is important enough to stand unchanged until the end of this creation (Matt. 5:18). So, there is a reason why the Holy Spirit guided Moses to leave out the vav three times in this verse in Exodus. We will explore that reason in a minute.

More interesting problems: There is no future-tense of “to be” anywhere in the Hebrew verse; yet all the translations make it future. And there are some definite articles inserted into all the translations, in places where the Hebrew lacks them. Both kinds of changes are identified by the italicized words in the English (see above). What might we see if we peel away those ‘helpful’ interpretations?

A straightforward translation from the unpointed Hebrew, and without changing its given word order, could be:

“This new thing [or, month] is for you a Head [or, uppermost / a leader] of new things; it is first [or, a beginning] for you for new things of the year.”

The verse can be read several ways, especially since “rosh” can have additional meanings (beginning, chief, most important). Like Yeshua and His apostles, we accept the Jewish approach that the words of God can say several different things simultaneously, all of which enrich our understanding rather than force us to choose “one best answer.”...

Therefore, each “new month” – but especially “this” one – can be assumed to symbolize, demonstrate and/or bring Israel to experience a new thing, a

supremely important thing, and/or a groundbreaking thing that God is establishing, in a continual, timeless and personal sense, “for you.”

And since every letter of every word is important, why are “you” (plural) mentioned twice? The New International Version blurs the second occurrence, but the New American Standard preserves them both:

“This month shall be the beginning of months [new things] for you; it is to be the first month [first of new things] of the year to you.” (NASB)

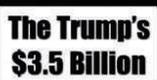
On one level, we see that the Covenant-obedient people of Israel should be celebrating the “head” or beginning of “the year” (Hebrew: Rosh Ha-Shana) in the first month, and not in the seventh month which begins with a very different observance commanded by God. But there’s more to learn, for you are being addressed twice. This is not only the beginning of “the year to you”,

but also of His “new things for you”. Because Messiah taught that “heaven and earth will pass away” before one word of Torah fails (Matt. 5:18), we must understand this not only as something that “was” new at the time God first spoke it, or “will be” new at the end when all is fulfilled, but is new continually. As the words of Torah present it, this declaration by the living God is like Himself: unlimited by time, and an active reality wherever and in whatever condition “all the congregation of Israel” (Exod. 12:3) may be found.

Full article can be read here:
<https://preview.tinyurl.com/y488voas>
Direct link: <https://tinyurl.com/y488voas>

Notes:.....
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Net Worth Before holding public office:

 <p>\$500,000</p>	 <p>\$3 Million</p>	 <p>\$4.5 Billion</p>
<h2>Current Net Worth:</h2>		
 <p>Clinton's \$240 Million</p>	 <p>Obama's \$40 Million</p>	 <p>The Trump's \$3.5 Billion</p>

“You can't get rich in politics unless you're a crook” –Harry S. Truman



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.

