

Day 29 Nisan, the 7th month of 5779 (*Rabbinic*) - May 4, 2019 (*Gregorian*)



# Beit Gan-Eden

## *Messianic Community*

בֵּית גַּן-עֵדֶן

A Messianic congregation of  
Believers in Yeshua HaMashiach

### SHABBAT NEWSLETTER

Day 28 of the 1st Biblical month of Aviv  
Aviv אַבִּיב, (2Ch 35:1) of 7572 (*Septuagint*)

Parashah 30 K'doshim ~Holy people



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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! (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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## TORAH ~Service of The Word

### Parashah 30 K’doshim ~Holy people

**Torah:** Vayikra ~Leviticus 19:1 - 20:27

**Haftarah ~Prophets:** Amos 9:7-15

**Ketuvei HaShelichim** ~Writing [of] the Apostles:

Mark 7:1-23; Rom 13:8-10; Gal 5:13-26;

1Kefa ~1Peter 1:13-21.

### Drashah ~sermon: MMin Tamar Yeomans

#### Scriptures in Drasah:

Vayikra~Leviticus 19:18; Ya'akov~James 2:8; Yochanan~John 15:12; Yochanan Alef~1 John 2:9-11; 3:11; 1 Timothy 1:5; John 3:16; Romans 5:8; 1 John 4:19; John 13:35; 15:12; Revelation 3:8; Mattityahu~Matt 18:21; Ephesians 4:32; Matt 6:14; Colossians 3:12-13; Galatians 6:1; James 5:19-20; Matt 5:44; Rom 12:14; 12:20; Mishle~Proverbs 25:21-22; 1 John 4:20-21; 5:1; 3:14-16; 4:7-8; Prov 17:17a; 27:17; John 15:13; Prov 15:4; 11:13; James 3:8-9; Gal 5:15; Col 3:9; Heb 13:1; Kefa Alef~1 Peter 1:22; Rom 13:10; Rom 13:8; 1 Pet 2:17; 3:8; John 15:17; 13:34; Psa 133:1; Rom 12:10; 1 Thes 4:9; 1 Cor 1:10; 12:25-26; Rom 12:9-21; 1 John 3:23-24; 4:11-12; Mattityahu 5:22-24; Galatians 5:22-23; Kefa Bet~2 Peter 1:5-8.

### BGEMC Gold Coast - Saturdays 2pm

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



# The Truth About 'Conversion Therapy'

by Martyn Iles | May 01, 2019

<https://tinyurl.com/y6d6eob7>

Conversion can be described – wholly or partly – in many ways.

Repentance, faith in Christ, regeneration, new birth, salvation, made alive, translated, sanctified, washed... To name a few.

But a word that does not describe conversion is “therapy.”

I did an hour-long interview with Channel Nine’s 60 Minutes for an episode on “LGBT Conversion Therapy” to air over the coming weeks.

This was the first thing I had to explain. “Conversion” and “therapy” are two different things. They do not belong together.

One is an act of God, the other is an act of man. One occurs by supernatural means, the other by medical and psychological means. One is applied by the Holy Spirit, the other is applied by a mere mortal therapist.

There could be no more misguided thing in the world than an attempt to convert via therapy. That is why it’s a term unknown to Christianity.

Much like “marriage equality” it’s an inexact and politically loaded term which we find ourselves engaging with, though we’re not sure where it came from.

It’s a term that can mean whatever people want it to mean.

For some, it evokes visions of the movie “Boy Erased” – perverse and misguided bootcamps to knock the gay out of young men. Or tragic tales of electric shock therapy, to zap the brain into some imagined hetero-normative gear.

So, we agree – that’s tragic, misguided, and wrong. Ban it.

But others use the term to refer to counselling and prayer. That’s the standard invoked in recent mainstream media reports, and the La Trobe University/Human Rights Law Centre publication “Preventing Harm, Promoting Justice.”

As far as I am aware, if someone wants to speak to a counsellor about their sexuality or gender, that’s their call. Neither am I sure there’s such a thing as coerced prayer.

Are we to criminalise a pastor who prays for a church member who has asked to be prayed for? Or ban people voluntarily getting together to support each other in counselling or support groups? It seems absurd.

But then there are policies which target mere claims that change is possible. They ban speech.

We discovered one such policy in the Australian Labor Party’s platform, which was quietly changed after an ACL campaign against it.

I wonder, what qualifies as a claim that change is possible? Is it the preaching of conversion to Christ?

The themes of conversion and change lie at the very heart of

Christianity. They permeate every aspect of Christian teaching and practise.

And yes, true conversion will result in transformed desires. And yes, a true convert will want to pursue God's will for their lives. That's called sanctification, and it's all through the Bible.

Maybe policy drafters could really drop the pretence of "therapy" and admit they are getting dangerously close to attempting a ban on conversion.

But still more concerning than this are the scattered references in conversion therapy policy handbooks to parents.

On parents, one policy says that actions which don't affirm a child's chosen sexuality or gender identity should be labelled "domestic abuse" and "psychological abuse."

Note this applies to gender. It is "LGBT conversion therapy."

So, a parent who wisely counsels their young son against wearing a dress and going too far down the trans pathway, is now guilty of domestic abuse?

And the person doing the gender converting is apparently not the activist who visited his school and inducted him into the world of "exploring, experimenting, and discovering" the "gender galaxy," but rather his concerned parents?

In the state of Victoria, someone under the age of 18 cannot get a tattoo, even with their parents' permission. Minors cannot vote, buy alcohol, or do

a host of other things.

But apparently, we should allow them to socially transition, take puberty blockers, progress to hormones, and flirt with (or undergo) life-altering, non-reversible "gender affirmation surgery" whether their parents like it or not.

And we are supposed to believe that the one who stands in the way, however gently – whether pastor, counsellor, or even parent – is guilty of a crime.

It sounds mad until you realise that the real objective with all of this is a thought-policing exercise.

Aggressive proponents of these laws take issue with certain fundamentals of the Christian faith. To name a few: sin, judgment, righteousness, conversion, sanctification, holiness, sexual morality.

They believe that the existence of these ideas is oppression. They are responsible for anguish and psychological harm in LGBT children and adults.

Of course, the Christian view is exactly the opposite. There is no hope for anyone in the world apart from these ideas.

But for those who disagree with us, their solution is a totalitarian crackdown.

That's why the aforementioned report specifically condemns Christian ideas like, "love the sinner, hate the sin" and "accept but don't affirm." Or, the "saturation of heteronormative sexual ideology" in Christian churches.

## Iran and the Shah: What Really Happened

Written by James Perloff

<https://tinyurl.com/y3838hcu>

The real target is Christian thinking, doctrine, teaching, and practise. And by extension, the families, churches, communities, schools, and other places where this kind of thinking exists.

It sounds almost implausible for a society like ours to have come this far, but it actually makes perfect sense.

We have been drunk for some time on the notion that liberation, happiness and inner peace are found straight down the dual carriageway of sexual desire and self-expression.

And, increasingly, the things which stand in the way are oppressive, victimising, and psychologically harmful.

The biggest “thing” in the way is the human conscience. But a close second would be lingering Christian values in our culture. By blaming an afflicted conscience on the existence of Christian values, Christianity becomes the single big target.

We, who believe in the death of the self which is corrupted by sin, and the pursuit of Christ in His transcendent goodness, and the converting power of God which makes it possible, were always going to be the biggest and most offensive enemy in such a worldview.

“...the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.” [Eph 4:21-24]

Americans have been hearing for several years about potential war with Iran. For instance, on September 17, 2006, Time magazine reported, "The U.S. would have to consider military action long before Iran had an actual bomb." On October 10, under the heading "A Chilling Preview of War," Time warned: "As Iran continues to enrich uranium, the U.S. military has issued a 'Prepare to Deploy' order."

In September 2007, US News & World Report stated: "Amid deepening frustration with Iran, calls for shifting Bush administration policy toward military strikes or other stronger actions are intensifying." And in June 2008, President-to-be Barack Obama declared: "The danger from Iran is grave, it is real, and my goal will be to eliminate this threat."

However, suppose a progressive, pro-Western regime ruled Iran, representing no threat? War discussions would be unnecessary. Yet many forget that, until 30 years ago, exactly such a regime led Iran, until it was toppled with the help of the same U.S. foreign policy establishment recently beating war drums.

### Meet the Shah

From 1941 until 1979, Iran was ruled by a constitutional monarchy under Mohammad Reza Pahlavi, Iran's Shah (king).



Although Iran, also called Persia, was the world's oldest empire, dating back 2,500 years, by 1900 it was floundering. Bandits dominated the land; literacy was one percent; and women, under archaic Islamic dictates, had no rights.

The Shah changed all this. Primarily by using oil-generated wealth, he modernized the nation. He built rural roads, postal services, libraries, and electrical installations. He constructed dams to irrigate Iran's arid land, making the country 90-percent self-sufficient in food production. He established colleges and universities, and at his own expense, set up an educational foundation to train students for Iran's future.

To encourage independent cultivation, the Shah donated 500,000 Crown acres to 25,000 farmers. In 1978, his last full year in power, the average Iranian earned \$2,540, compared to \$160 25 years earlier. Iran had full employment, requiring foreign workers. The national currency was stable for 15 years, inspiring French economist André Pietre to call Iran a country of "growth without inflation." Although Iran was the world's second largest oil exporter, the Shah planned construction of 18 nuclear power plants. He built an Olympic sports complex and applied to host the 1988 Olympics (an honour eventually assigned Seoul), an achievement unthinkable for other Middle East nations.

Long regarded as a U.S. ally, the Shah was pro-Western and anti-communist, and he was aware that he posed the main barrier to Soviet

ambitions in the Middle East. As distinguished foreign-affairs analyst Hilaire du Berrier noted: "He determined to make Iran ... capable of blocking a Russian advance until the West should realize to what extent her own interests were threatened and come to his aid.... It necessitated an army of 250,000 men." The Shah's air force ranked among the world's five best. A voice for stability within the Middle East itself, he favoured peace with Israel and supplied the beleaguered state with oil.

On the home front, the Shah protected minorities and permitted non-Muslims to practice their faiths. "All faith," he wrote, "imposes respect upon the beholder." The Shah also brought Iran into the 20th century by granting women equal rights. This was not to accommodate feminism, but to end archaic brutalization.

Yet, at the height of Iran's prosperity, the Shah suddenly became the target of an ignoble campaign led by U.S. and British foreign policy makers. Bolstered by slander in the Western press, these forces, along with Soviet-inspired communist insurgents, and mullahs opposing the Shah's progressiveness, combined to face him with overwhelming opposition. In three years he went from vibrant monarch to exile (on January 16, 1979), and ultimately death, while Iran fell to Ayatollah Khomeini's terror. . .

*Continues* <https://tinyurl.com/y3838hcu>

*The book "The Last Shah of Iran" reveals that the idea to depose the Shah of Iran started with Henry Kissinger. Amazon: <https://tinyurl.com/y6fpha8x>*

# YESHUA REMEMBRANCE SERVICE

**Leader:** <sup>31</sup> "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. <sup>32</sup> 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. <sup>33</sup> "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.

