

Prayer Update From Israel (November 24, 2014)



Traditional site of Jacob's dream, near ancient Bethel

“And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.”

(Genesis 28:11 KJV)

THIS WEEK WE PRESENT WITH THEIR PERMISSION A SUCCINCT PRAYER UPDATE SENT OUT A FEW DAYS AGO BY OUR FRIENDS GENE AND MARYLOIS LITTLE OF THE HOUSE OF PEACE MINISTRY IN JERUSALEM.

Thus saith the LORD: a voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the LORD: Refrain from weeping, and thine eyes from tears: for thy work shall be rewarded..... And there is hope in the end, saith the LORD, that thy children shall come again to their own border. (Jer. 31:15-17)

Dear Friends of Israel:

Jerusalem has been the object of an ongoing wave of Islamic terrorist attacks. Last week four rabbis and a Druze policeman were killed by a pair of Palestinian terrorists who stormed a synagogue armed with meat cleavers, knives and a pistol. The attack occurred early in the morning, during the Amidah prayers, when Jewish worshipers “stand” and silently ask God to answer their petitions. Others who were in the congregation survived this vicious attack, but were left with horrific injuries including severe facial and head wounds. The terrorists then confronted police forces who were responding to emergency calls. This act swiftly led to their

demise. Jordan's parliament offered a prayer in honor of “the spirit” of the two terrorists who carried out this act.

This attack on a place of worship, in such a brutal and bloody fashion, sent shock waves throughout Israel and drawn calls for tougher action against Arab and Islamist extremists. These brutal murders the latest in a continuing pattern of violence and hatred directed against Israel and the Jewish people. Earlier this month, in another act of senseless terror, a Muslim youth drove his car into a crowd of people waiting to board the light rail train. A three month old baby was killed as well as an international student from Ecuador. Islamic terror organizations such as Hamas actively encourage such acts, while the Palestinian Authority also incites its citizens “to throw out the Jews.”

Tensions remained high in Jerusalem. Prime Minister Benjamin Netanyahu's released a statement declaring that while Israel has nothing against Arabs or the residents of the eastern neighborhoods of the capital, it must take steps to protect its citizens. Those steps include the demolition of homes where terrorists lived, the deployment of various surveillance equipment in the city and hundreds of extra police officers. "There will be more house demolitions and many other steps," Netanyahu said. "With a determined and vigorous hand, we will restore security to Jerusalem." (ICEJ News).

PLEASE PRAY: that this third “intifada” or uprising against those who live in Jerusalem fail. Pray that those who would commit such crimes fail in their efforts. Let their hands be bound. Let the LORD’s angels stand in their way, so as to prevent their success. Pray for the protection of God’s people during this time.

Test Firing Rockets

The IDF announced on Thursday that it had detected four test launches of rockets fired from the Hamas-ruled Gaza Strip into the Mediterranean Sea in the last 24 hours. "*Gaza terrorists are experimenting in order to increase rocket launching capabilities.*" From all appearances, Hamas is preparing to wage another round of warfare against Israel.

Tel Aviv Winter Celebrations

There is a saying in Israel that while Jerusalem is considered the “Holy City” and Haifa, “the working city”, Tel Aviv is “the party city.” In an effort to boost tourist, the hotels and shop owners of the city are now promoting a winter festival for homosexuals and lesbians. This gay event will be staged December 26-January 7th. Tel Aviv is the opposite of Jerusalem, in that its citizens are secular, tolerant and far from any religious morality. Perhaps the LORD is allowing Israel to undergo its troubles until such a time as its people return to seek His face.

Leviathan Gas Reservoir

Israeli company Delek Drilling announced this week that oil and gas from its Leviathan gas reservoir will likely begin flowing by the beginning of 2018. The 621-billion cubic meter

reservoir, located about 130 km. west of Haifa, will eventually be used for both domestic and export purposes. Moses in the Book of Numbers prophesied that "Asher will dip his foot in oil." This word is now coming to pass, and will free Israel from being dependent on other nations for oil.

*Shalom
Gene and Marylois
House of Peace*

PRAYER REQUESTS:

1. For I see violence and strife in the city . . .

"Confuse the wicked, Adonai, confound their speech, for I see violence and strife in the city. Day and night they prowl about on its walls; malice and abuse are within it. Destructive forces are at work in the city; threats and lies never leave its streets" (Psalm 55:9-11).

"O righteous God, who searches minds and hearts, bring to an end the violence of the wicked and make the righteous secure" (Psalm 7:9 NIV).

"Blessed is the Lord God of Israel, for He has visited and redeemed His people...that we should be saved from our enemies and from the hand of all who hate us, to perform the mercy promised to our fathers and to remember His holy covenant, the oath which He swore to our father Abraham: To grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke 1:68, 71-75).

(Prayer requests #2-6 from Rick Ridings)

2. Proclaim the sovereignty of the Holy One of Israel over His Holy Hill, the Temple Mount, in Jerusalem. Proclaim Ezekiel 43:6,7: "While the man was standing beside me, I heard someone speaking to me from inside the temple. He said: "Son of man, this is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever."

3. Proclaim "Not Now" to the forces of evil trying to stir up something big, like a prolonged violent uprising in Jerusalem, or even a regional war in the Middle East.

4. Pray for much revelation of Jesus on the Temple Mount, in Jerusalem, and across the Middle East.

5. Pray for a dying down of the incitement to killing, especially that aimed at children and youth. Pray for a great outpouring of the Holy Spirit upon the children and youth of the Middle East.

6. Pray for mercy upon men and nations whose hearts are being "sifted and threshed" by the events taking place in Jerusalem and on the Temple Mount.

7. Pray for those who live in Tel Aviv. Pray that they would abandon their love of "tolerance" and sinful lifestyle's and return to their first love. Pray for revival. Pray for souls. Pray that Jesus would be revealed and a spirit of repentance and revival would come.

THIS WEEK'S TORAH PORTION:

From ancient times there has been a weekly portion (Parashah) from the first five books of Moses (The Torah) and an ending (Haftarah) from the Prophets read on the Sabbath in synagogues around the world. This portion is given a Hebrew name drawn from the opening words of the Torah passage. An illustration of this practice appears to have been recorded in Luke 4:16 where Yeshua (Jesus) arrived in the synagogue in Nazareth and was asked to read the portion (Isaiah 61) from the Prophets. We have found that in perusing these weekly readings, not only are we provided opportunity to identify in the context of God's Word with millions of Jewish people around the world, but very often the Holy Spirit will illumine specific passages pertinent that week in our intercession for the Land and people of Israel. All texts are those of English translations of the Scriptures.

The readings for this week 23-29 November 2014 are called *VaYetze*—"And He Went Out":

TORAH: Genesis 28:10—32:2

HAFTARAH: Hosea 12:12—14:9

THIS WEEK'S TORAH PORTION BEGINS WITH JACOB'S FLEEING FROM CANAAN, AND ENDS WITH HIS RETURN 20 YEARS LATER, A SOBERED AND MUCH DIFFERENT MAN, FINALLY PREPARED FOR A CRITICAL MEETING (Next week's Portion) IN WHICH HE WILL BE BROUGHT FACE TO FACE WITH BOTH HIMSELF AND HIS GOD, AND COMMISSIONED WITH A NEW NAME INTO THE CALL OF HIS DESTINY.

****Genesis 28:10-12.*** "Now Jacob went out from Beersheba and went toward Haran. So he came to a certain place and stayed there all night...Then he dreamed, and behold, a ladder was positioned on the earth, and its top reached to heaven; and there the messengers of God were ascending and descending on it."

It is remarkable that here in Genesis 32:11, as Jacob "comes to" a certain place where he will experience an incredible, unexpected encounter with God, the Hebrew root used for "coming to" is the same as that used for the word "intercession". And as He sleeps in this place, a ladder appears "standing in the gap" between Heaven and Earth with heavenly messengers ascending

and descending this connection “between time and space”. This same word will again be used when he encounters heavenly messengers upon his return from Haran (32:1).

The place where Jacob “comes to” is generally considered to be the same place where his grandfather Abraham, after leaving Shechem, had pitched his tent, built an altar to YHVH and called on His name. It appears probable that Abraham had returned repeatedly to Bethel over the years (Genesis 12:8; 13:3-4). We would suggest that Abraham’s worship and prayers, along probably with those of his son Isaac, had opened here a passage into the heavens above the dark land of Canaan—a holy ‘portal’ still open (with angels ascending and descending) when Jacob arrived many years later. It was a place of meeting, of encounter, where *intercession* had been made. The word “intercede” means, “*to come between in time, space or action*” (OED). As pointed out by American author and teacher Dutch Sheets in his classic studies of intercession, the Hebrew root word is *paga*: *to meet, encounter, to come across; to strike a mark; to light upon*. All of these terms may be applied to intercessory *prayer*; but there is a deeper application. In Isaiah 53:12 an “active” form of this same word is applied to the suffering and anointed Messiah who “*bore the sin of many, and made intercession for the transgressors.*” Hebrews 7:25 further speaks of this One who “*always lives to make intercession for*” those who come to God through Him. The point here is not that He is ‘praying’ for us, but that He has bridged “time, space and action” (see above), establishing an eternal way for us to come ourselves into the presence of the Father.

***Genesis 28.13-15.** “*And behold, YHVH stood above it and said: ‘I am YHVH God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your seed. Also your seed shall be as the dust of the earth; you shall spread out (Hebrew: burst forth/break out) to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.’*”

Bethel, the location where this meeting takes place and to which the LORD’s declaration immediately pertains lies just north of Jerusalem, in the heart of the area within which much of the world is demanding establishment of a permanent Islamic state. The land which God has here specified He will give to Jacob’s seed, the present Palestinian government claims as its own and has sworn will contain no Jews (i.e. Seed of Jacob) once it gains complete sovereignty. We see such an arrangement as a violation and affront to the Word of the LORD spoken in verse 13. As such, it will never be allowed to prosper.

Since this entire passage deals with the descendants (the “seed”) of Jacob, we see verse 15 as referring not only to Jacob during his sojourn in Syria, but also prophetically to his future “seed.” A people bearing his future name *Israel*, will be scattered around the world, but watched over by the LORD, and finally “*brought back to this land*”—a people whom He “*will not leave until He has done that which He spoke*” to Jacob on this site some 4000 years before.

***Genesis 29:31.** “*When the LORD saw that Leah was unloved, He opened her womb; but Rachel was barren.*” The Hebrew word for “unloved” is literally *hated*. It is the LORD who sees this hatred and moves to bless Leah (29:31). The names given to the children born to Leah

or to her and Rachel's maids mostly reflect different aspects of the alienation and rivalry brought about through the deception of Laban in forcing Leah on Jacob before Rachel. It is significant that in naming her fourth child, Leah chooses not to continue focusing on her plight, but rather on "Praising the LORD" who is obviously showing to her the love her husband seems incapable of giving. "Judah" (Hebrew: *Yehudah*) means "praise" and has as a root the word *yad*—referring to arms or hands, which from ancient times were raised as a gesture of praise, thanksgiving, confession to the Most High. It is noteworthy that towards the end of Jacob's days, one will sense a deep affection had finally awakened towards Leah, as he demands that he be buried alongside her in the Cave of Machpelah (Genesis 49:31). By the time of the Judges, both Leah and Rachel would be honored with a blessing, one still spoken over daughters on the eve of the Sabbath in many Jewish households: "***The LORD make [you] like Rachel and Leah, the two who built the house of Israel***" (Ruth 4:11b).

Genesis 30:27 (NASB).** "But Laban said to him, 'If now it pleases you, stay with me; I have divined that the LORD has blessed me on your account.'***" The fact that Laban uses this word "divined"—a verb form of the Hebrew word *nakhash*, translated "serpent" in Genesis 3:1—may suggest that he regularly resorted to occult practices when seeking guidance or making decisions. Both the NKJV and NIV translate *nakhash* "sorcery" in Numbers 23:23: "*For there is no sorcery against [or "in"] Jacob.*" The pagan occult gods which will be stolen (Genesis 31:19) by Rachel from her father (probably brought from Ur by Nahor) will prove a snare and breach in the protection of the family when they arrive in Canaan. Yet there is not to be "sorcery/divination in Jacob"; and already Jacob is learning to listen to the God of His fathers for guidance (including even the unusual way in which he causes Laban's flocks to reproduce to his favor. Genesis 31:10-13). And He hears when the LORD says to him, "*Return to the land of your fathers and to your family, and I will be with you*" (31:3). 20 years before, this YHVH had promised a much less-mature Jacob, "*I am with you and will guard you wherever you go, and I will bring you back to this land.*" Now, as a humbled and wiser Jacob faces returning to the Land with mixed emotions, YHVH promises that for this next part of his journey also, "*I will be with you.*"

Genesis 31:42, 53.** "Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked you last night***" "***And Jacob swore by the Fear of his father Isaac***" (Emphasis ours). Although not nearly so much is recorded regarding the life of Isaac as of the other Patriarchs, these two verses suggest that this one who had allowed himself to be laid by his father on the altar at Moriah, who had loved to "meditate in the field" near the "*Well of the Living One Who Sees Me*" (Genesis 24:62-63), this "quiet" patriarch had learned and lived the "fear of the LORD". And his doing so obviously had had an influence on the spirit of his less-than-upright son Jacob. Even at the beginning of his flight from home, Jacob had exhibited at least some capacity to sense and respond to the *numinous*—the presence of the Holy: "*And he was afraid and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven!'*" (Genesis 28:17).

Genesis 32:1.** "So Jacob went on his way, and the messengers of God met him. When Jacob saw them, he said, 'This is God's camp.' And he called the name of that place 'Mahanaim'.***" In English, we use the word "angels" to refer to *heavenly* messengers. In

Hebrew the word for these “messengers of God” and for the human “messengers” whom Jacob will send to meet Esau in 32:3 are the same—*mal’akhim*. *Mahanaim* means “two camps”. Perhaps it was because here there was a coming together of a human and a heavenly camp. As mentioned earlier, the word for the “meeting” of Jacob with the heavenly messengers bears a root which is the same as that of “intercession.” *Even as at his setting out he arrived unwittingly at a place of intercession between heaven and earth, here, on his return he once again has a meeting with heavenly beings. Unbeknownst to him, he will very soon find himself wrestling through the night towards a “break through” with God, not only on behalf of his own future, but on behalf of a people and nation through whom will come blessing for the entire world.*

***Hosea 14:1-2; 4-7 (ESV).** *“Return, O Israel, to the LORD your God, for you have stumbled because of your iniquity. Take with you words and return to the LORD; say to him, ‘Take away all iniquity; accept what is good...’ ‘I will heal their apostasy; I will love them freely, for my anger has turned from them. I will be like the dew to Israel; he shall blossom like the lily; he shall take root like the trees of Lebanon; his shoots shall spread out; his beauty shall be like the olive, and his fragrance like Lebanon. They shall return and dwell beneath my shadow; they shall flourish like the grain; they shall blossom like the vine; their fame shall be like the wine of Lebanon.’”*



*Martin & Norma Sarvis
Jerusalem*

[The readings for next week (30 November—6 December 2014) are called *VaYishlach*—“And He Sent”: TORAH: Genesis 32:3—36:43; HAFTARAH: Obadiah 1:1-21]

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