

ISRAEL PRAYER UPDATE

Glory of Zion International Ministries



PARASHAH – CHAYEH SARAH



1. A VISION FROM RICK RIDINGS.

With the fall of the Ottoman Turkish empire in World War I (heralded by a key victory in Beer Sheva a century ago this past week), 400 years of Islamic rule over the Holy Land came to an end. This paved the way, just over thirty years later, for the modern nation of Israel to be born. Today, Israeli citizens are free to worship as they will. Yet that ancient religious system still holds “rule” over the hearts of millions here in Israel, over those of our neighbors, and throughout the world. But there are signs that the walls holding these people are beginning to crack. We continue to hear reports of the Light shining into this darkness—of Muslims having dreams and visions, asking and seeking to draw near to the Light; in some cases, We submit for your prayerful consideration a vision released to our friend Rick Ridings two weeks ago. Rick and his wife Patricia are founding directors of *Succat Hallel*, a 24/7 worship and intercession ministry facing the Temple Mount in Jerusalem. The Lord has given Rick many detailed Words in recent years related to this mountain, from which His Son will one day rule. Join with us in praying to the Lord of the Harvest to send forth labourers—that many would hear his voice, and move!

A Vision of Scrolls of Judgment on the Thrones of Islam

Received by Rick Ridings, 24 October, 2017, in Jerusalem

In a vision during worship at *Succat Hallel*, I saw the Lord seated on a throne above the

Temple Mount. He motioned to a large angel to open a cupboard that had been locked. The cupboard was painted in a very Middle Eastern style, indicating it had to do with the Lord's purposes in the Middle East.

The angel handed a large scroll to the Lord, who then handed it back to the angel, and said, "Open the seals".

On the scroll was written in large letters: "Now begins the judgment on the thrones of Islam."

The angel then turned the scroll upright, and drove its two wooden rods into the ground of the Temple Mount. The rods became two great pillars that stood unshakable during increasing shakings.

The angel then took four smaller scrolls with the same message on them, and threw them like curved swords in four directions: to the North, towards Istanbul; to the East towards Iran; to the South, towards Mecca; and to the SouthWest, towards Cairo.

The swords cut the legs off demonic thrones behind Islam, which then began to totter, with pieces of the thrones breaking off (indicating a process) as the ground began to shake all over the Middle East.

The angel then threw scrolls of revelation which looked like curved swords in each of the four directions. As the scrolls of revelation were unrolled, harvest fields of wheat sprang up underneath them. But the harvest was not being gathered in. So the angel threw scrolls in each direction upon which it was written, "Thrust forth the laborers into the harvest!" Only then the harvest was gathered in and preserved.

The worship leader (who did not know what I had seen in the vision), began asking the Holy Spirit to move on people all over the world to not just declare the purposes of God in harvest, but to go. His wife began to pray against the enemy's efforts to bring blockages, distractions, and hindrances to keep the Laborers from going to the nations to gather in the harvest.

There was a strong sense of the urgency of the hour as we prayed into this vision. It is time to pray for the "Lord of the Harvest to thrust forth the laborers into the Harvest".

**Rick Ridings
Jerusalem**

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NOTES FROM NORMA

Succot is over. This year there were record numbers of tourists here during that season. Many were believers. They filled the streets and shops and hotels of Jerusalem. The Garden Tomb had more visitors this past month than ever; one day there were 3400 who came there!! This past week there were thousands from Australia and New Zealand who flooded Israel to celebrate the 100-year anniversary of an historic charge on Beersheva by the ANZAC light cavalry during the First World

War. The capture of the city marked the beginning of the end of 400 years of Ottoman, Muslim rule in Israel. Many of these visitors were believers.

What happens when the Body worldwide walks the streets of Jerusalem and other cities in the Holy Land? In the natural, the Israeli economy is blessed. Hotels and cafes flourish. Shops sell their goods. Taxi drivers and tour guides have a steady flow of income. But even more than this are the spiritual benefits. The Messianic (i.e. Believing Jewish) Body today makes up less than 1% of the population of Israel. There are also Arab Christians and international Christians who live here. But their numbers are not yet large. When a tour group of 30-50 believers comes here and tours the Land and worships and prays, the atmosphere shifts. When 10,000-15,000 come during Tabernacles, there is a bigger shift. Light scatters darkness. Two lights scatter more darkness than one light. Two thousand lights scatter more than one thousand. One thousand believers meeting at the “Welcoming the King of Glory” gathering in Abu Gosh changes things. Five thousand meeting at the ICEJ Feast of Tabernacles changes things!

We in Israel need the Body in the nations! We need your prayers and love. We need your strength. We need your excitement and enthusiasm for the Land and its people. But the Body in the nations also needs the Remnant here. The Body needs the root! The Body in the nations needs the Elder Brother.

I have often thought about what being ‘grafted in’ means. A graft only happens if the original tree is cut and ‘wounded’. And a branch from a wild tree is only grafted in after it has been cut off its tree. For Israel and the Nations, being “cut” involves showing honor to one another and coming to each other in humility—which sometimes may result in wounding for either side. But as this preparation is embraced, they may then be bound together to form a new “plant!” Both become something new and fresh. And the ‘new’ will be stronger and more fruitful than the ‘old’.

These seasons of tourism are much like a spiritual graft. Israel gains from the nations. The nations gain from Israel. Tourists go home and share their excitement and joy. Israelis realize that ‘seeds’ of their thinking are scattered throughout the Body worldwide. We are, nourished, strengthened and encouraged by those who have come and interacted with us.

We just want to say ‘thank you’ to those who visit. Thank you for what you deposit here. And thank you for ‘carrying us on your shoulders’. “Thus says the Lord GOD:

‘Behold, I will lift My hand in an oath to the nations,
And set up My standard for the peoples;
They shall bring your sons in *their* arms,
And your daughters shall be carried **on *their* shoulders.**”

(Isaiah 49:22)

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 5-11 November 2017 are called *Chayeh Sarah*— “The Life of Sarah”:

TORAH: Genesis 23:1—25:18

HAFTARAH: I Kings 1:1-31

***Genesis 23:1.** *“Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah.”* Abraham was ten years older than Sarah—he was 137 years old at her death. Perhaps the supernatural rejuvenation granted Abraham enabling him to conceive Isaac remained in his body long afterwards. After the death of Sarah he was to live another 38 years and to have more children.

***Genesis 23:5-6 (NKJ).** *“And the sons of Heth answered Abraham, saying to him, ‘Hear us, my lord: You are a mighty prince among us; bury your dead in the choicest of our burial places.”* The Hebrew words for “mighty prince” are *n’si elohim* which might more literally be translated “Prince of God.” Abraham’s relationship with this God, whom he had believed and worshipped, had developed into a friendship. The very city of Mamre where God confided in Abraham (Genesis 18) would come to be called *Hevron* (Hebron), related to the Hebrew word for “friend” or “associate”. Centuries later, God would, in Isaiah 41:8, still refer to Abraham as “My beloved” or “My friend.” Through this holy association the authority and splendor of God Himself rested in favor upon His servant, and the blessing promised in Abraham to all families of the world (Genesis 12:3) was already shining into the darkness of Canaan.

***Genesis 23:12-18.** *“Then Abraham bowed himself down before the people of the land; and he spoke to Ephron in the hearing of the people of the land, saying, ‘If you will give it, please hear me. I will give you money for the field; take it from me and I will bury my dead there.’...And Abraham listened to Ephron; and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants. So the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.”*

It is significant that the locations of three carefully recorded transactions involving the purchase of land by two Patriarchs and a great King of Israel today encompass the most hotly contested area (both physically and spiritually) on earth:

* A field and cave in Hebron (which *Abraham* purchased for 400 shekels of silver) Genesis 23

* A parcel of land in Shechem (modern-day Nablus) where Joseph would be buried (which *Jacob* purchased for 100 pieces of money) Joshua 24:32

* The top of Mount Moriah, what would become the Temple Mount in Jerusalem (which *David* purchased for 50 shekels of silver) II Samuel 24:24; II Chronicles 3:1

These three locations today comprise the length of the so-called “West Bank” upon which a permanent Muslim Palestinian state is being demanded: To the north, Samaria (Shechem/Nablus); In the center, Jerusalem (The Temple Mount); To the south, Judea (Hebron—the Cave of the Patriarchs). Each of these locations were legally purchased by Hebrews in ancient times, and all fall within an area God would repeatedly promise to give as an inheritance to the physical seed of Abraham, Isaac and Jacob forever.

***Genesis 24:3:** “*And I will make you swear by YHVH, Elohei-haShamayim* (“The Heavens-God”) *v’Elohei-haAretz* (and “The Land-God”).” As often happens in the Torah, new aspects and attributes of this YHVH (Yehovah), who had first appeared to Abraham in Ur, are revealed to us through the new Names given to Him by the Patriarchs.

***Genesis 24:5-6.** “*And the servant said to him, ‘Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?’ But Abraham said to him, ‘Beware! that you do not take my son back there. YHVH God of Heaven, who took me from my father’s house and from the land of my family, and who spoke to me and swore to me, saying, ‘To your descendants I give this land,’ He will send His angel before you, and you shall take a wife for my son from there”* (Emphases ours).

Abraham continued to *Believe YHVH* his God (Gen. 15:6). “Believing God” meant *not looking back*—Hebrews 11:15 makes clear that “*truly if they* (Abraham and the other Patriarchs) *had called to mind that country from which they had come out, they would have had opportunity to return.*”

Please Pray: for immigrants whom God brings back to Israel. It can be frighteningly hard, especially for the older ones who will have difficulty mastering the language (if at all); who likely will not be able to get a job related to what they’ve done all their lives before immigrating. It is their children who will take root and sprout. Pray that they will not listen to the temptations to “go back to America,” or to “go back to Russia,” or France. Pray for grace and mercy for absorption into the society in the land of their Fathers...but more importantly, into the God of their Fathers. ***Pray for the Body of Messiah here—that it also will not look back, but rather fare forward into “a better, that is, a heavenly country.”***

***Genesis 24:12.** “*Then he* [Abraham’s servant] *said, ‘O YHVH God of my master Abraham, please give me success this day, and show loving kindness with my master Abraham.’*”

The literal Hebrew for the phrase “please give me success this day” reads, “*Please make it happen before me today!*”

***Genesis 24:27.** “*And he said, ‘Blessed be the YHVH God of my master Abraham, who has not forsaken His loving kindness (Hebrew: *hesed*) and His truth (Hebrew: *emet*) toward my master.’*”

Hesed and Emet

Hesed (the beginning letter pronounced with a slight rasp in the throat) is one of the most precious words in the Hebrew language. It is difficult to translate exactly into English—*loving kindness, mercy, goodness, steadfast love*. It is a wonderful attribute of God which He desires to see operating in his children. *Hesed* appears over 245 times in the Hebrew Bible. On certain special occasions it is found together with the word *emet* which means *truth* (*Gen. 24:27, Exodus 34:6, II Sam. 2:6; 15:20, Micah 7:20, and Psalms 25:10; 26:3; 40:10-11; 57:3; 61:7; 85:10; 86:15; 89:14; 115:1; 117:2; 138:2*). The Modern Hebrew translation of John 1:17 says, “*For the Torah (Law) was given through Moses; and the hesed and the emet (i.e. lovingkindness and truth) came through Yeshua the Messiah!*”

***Genesis 24:31.** “*And he [i.e. Laban, Rebekah’s brother] said, ‘Come in, O blessed of YHVH!’*” During the long years between YHVH’s call to Abram and the death of his father in far-away Haran, his testimony of this new and wonderful God whose name was YHVH had obviously born lasting fruit. At least some knowledge of YHVH had lingered in Haran through the many years after Abram had moved on to Canaan, so that when his servant arrives, he finds that Abraham’s brother’s son and grandchildren are still very knowledgeable of this God (24:31, 50).

***Genesis 24:55-56, 62-64.** “*But her (i.e. Rebekah’s) brother and her mother said, ‘Let the young woman stay with us a few days, at least ten; after that she may go.’ And he (i.e. Abraham’s servant) said to them, ‘Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master.’...Now Isaac came from the way of Beer Lahai Roi (i.e. “Well of the Living One who Sees Me”), for he dwelt in the South. And Isaac went out to meditate in the field towards evening; and he lifted his eyes and looked, and there, the camels were coming. Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel...”*

Being in the *timings of the LORD* is essential in entering into destiny—or even assisting those to whom we minister in entering into theirs. Ecclesiastes 3:11 teaches that God makes everything beautiful *in its time* (It does *not* teach that He does so if something is *out* of its season). If the servant had waited—even another hour—the perfect *kairos* meeting God had arranged for Rebekah and Isaac would have been compromised—which could have affected the very course of God’s redemptive plan for all humankind. “*Now Isaac came from the way of Beer Lahai Roi (i.e. “Well of the Living One who Sees Me”), for he dwelt in the South. And Isaac went out to meditate in the field towards evening; and he lifted his eyes and looked, and there, the camels were coming.*” Dwelling and meditating in the Presence (before the face) of the “*One who sees us,*” prepares and times us to lift our own eyes for to see and recognize when provision for our destiny is approaching.

***Genesis 24:59.** “*So they sent away Rebekah their sister and her nurse, and Abraham’s servant and his men...*” This nurse (whose name was Deborah) must have been a holy woman—obviously she had a very special significance in the life of Rebekah. Might she have been one on whom the “light” of the testimony of Abraham decades before had most truly “caught” and continued to glow? May she have been learning to walk with this wonderful God in Haran and to know His ways,

even as Abraham was undergoing the same schooling in far-away Canaan? Besides being a blessing from childhood to Rebekah, she must have had an equally strong influence upon Jacob, both as a child and as a young adult. Perhaps she accompanied him during his sojourn to her former homeland in Aram. If not, he must have contacted her shortly after his return to Canaan, for she is apparently with him when he returns to Bethel to build an altar to the God Who had appeared to him years before whilst running from Esau. It was here that she died and was buried, obviously greatly loved; the tree beneath which she was buried was named, “The Oak of Weeping” (Gen. 35:8).

***Genesis 24:65. “Then Isaac brought her into his mother Sarah’s tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother’s death.”**

In 24:32, we see that Rebekah had lived with her family in a “house” in Haran. Her great-uncle Abraham had himself once lived there—but God had moved him on—into a destiny in which he and his immediate sons and grandchildren lived in tents as “strangers and pilgrims on the earth” (Hebrews 11:13-16). By moving in obedience to the word of YHVH to leave, as had Abraham (Gen. 12:1), Rebekah demonstrated herself possessed of that same faith:

“By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God!”

Therefore, God is not ashamed to be called their God, for He has prepared a city for them. (Hebrews 11:8-10, 16b)

***Genesis 25:1-5. “Abraham again took a wife (or “woman”), and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah...And the sons of Midian were Ephah, Eopher, Hanoah, Abidah, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had to Isaac. But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.”**

This passage and I Chronicles 1:32-33 are the only places where Keturah and other possible wives or concubines of Abraham (apart from Sarah and Hagar) are mentioned. After Isaac and the death of Sarah, a renewed and strengthened Abraham lived on for 38 years. God gave him other children whom he loved. Yet the Covenant was to be established through Isaac (17:21). And this covenant involved first of all, who would be granted stewardship of the physical *land* of Canaan (12:7; 15:18; 17:7-8). God would bless these other children of Abraham—but their ultimate inheritances would have to be outside of the land of covenant.

According to the NASB English translation of Genesis 16:12 (a sentence of difficult certain meaning in the Hebrew), the Angel of YHVH prophesied over Hagar concerning Ishmael that, **“he shall live to the east of all his brothers.”** Here (25:5) we see that Abraham eventually felt led to send his other sons “eastward, away from Isaac his son, to the country of the east” (after giving them each special gifts to sustain them on their way). There is no indication in the Scriptural account that there was any sort of cruel “banishment” involved here. By this time Abraham’s sons were probably

grown and had families of their own (The phrase, “while he was still living” implies that Abraham was nearing the end of his life at the time, 38 years after the death of Sarah). Perhaps they had grown up knowing that since God had promised it to the descendants of Isaac, Canaan would not always be their home. It appears that just as Ishmael was sent away at God’s command (Gen. 21:12), so too were the children of Ketura; and as He had done with Ishmael so would God also bless and care for them. Through Abraham’s obedience, there would remain within the covenant land none of his lineage to contest the inheritance which God had decreed must go through his Isaac (their inheritance must be elsewhere). Through Isaac’s lineage would come a Savior, not only for the Jews, but for all humankind—One who will one-day reign from a throne in the center of that same land over the entire world.



*Martin and Norma Sarvis
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[The readings for next week (12-18 November 2017) are called *Toldot*—
“Generations”. TORAH: Genesis 25:19—28:9; HAFTARAH: Malachi 1:1—2:7.]

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