

# ISRAEL PRAYER UPDATE

*Glory of Zion International Ministries*



## ***HE IS GOOD! HE IS GOOD TO ISRAEL***

His steadfast kindness endures Give thanks to the LORD for He is good; for“ **Psalm 118:1** ”.forever

**Psalm 73:1.** “Surely God is good to Israel, to those who are pure in heart!”

**Ezra 3:11.** “They sang, praising and giving thanks to the Lord, *saying*, ‘For He is good, for His lovingkindness is upon Israel forever.’”

**Isaiah 63:7.** “I shall make mention of the lovingkindnesses of the Lord, the praises of the Lord, according to all that the Lord has granted us, and the great goodness toward the house of Israel, Which He has granted them according to His compassion And according to the abundance of His lovingkindnesses.”

**Hosea 3:5.** “Afterward the sons of Israel will return and seek the Lord their God and David their king; and they will come trembling to the Lord and to His goodness in the last days.”

***This coming weekend, millions of Jews attending synagogue around the world will be exposed to some of the richest portrayals in Scripture of the nature of God, the nature of Man separated from Him by sin, and the mercy of God who loves us, reaching to us “while we are***

*yet sinners*". This week's *Parashah* (See below) reveals His loving provision to oversee and assist those He has invited to prepare a place for Him to dwell in their midst; sin coming to the surface in His people, manifest in ungrateful rejection, and failure in their leaders; the place of intercessors he has called to "stand in the gap on their behalf"; God's mercy in forgiving and opening a way for restored fellowship, even intimacy with Himself and the light of His face to guide.

**At the heart of this passage comes a profound revelation of the importance of Moses (and all of us) becoming aware of one aspect of the nature of God *first*—that *He is Good!* This may sound like a commonplace, something everyone is aware of. But it is not. God's *goodness* is the first thing, from the Garden until today, which Satan seeks to bring into question among the children of Adam. It is a truth about God's nature which must become a foundation in our spirits. Israel must come to *know* that He is good. (The most repeated song of thanksgiving in the Bible is about that goodness!) He is *good* in His nature. ***And He is good to Israel!*****

**PLEASE PRAY:**

\* **Read (along with Israel) through the Torah Portion for this week (Exodus 30:11-34:35 below).**

\* **Pray that the truths in it will be carried by the Spirit of Truth deep into the hearts of Jews**

around the world and in Israel, and "revealed" there!

\* **We have placed specific prayer requests for Israel beneath some of the passages below—but the truths within are deeply important for all of us!**

\* **Pray for a new revelation in Israel that her God is *Good*—and that He is *Good to Israel*.**

To Help us—sixteen years ago, Rachel Boskey, a pioneer Messianic minstrel here in Israel, wrote a wonderful intercessory song based on Psalm 73:1 about this "goodness." Here is the English version:

**GOOD TO ISRAEL**

**LORD WE BEND OUR KNEES TO YOU  
WE BOW BEFORE YOUR THRONE  
LORD WE LIFT OUR EYES TO YOU  
WE LOOK TO YOU ALONE  
WE HUMBLE OURSELVES  
BENEATH YOUR MIGHTY HAND  
WE CRY TO YOU, COME AND HEAL YOUR LAND  
COME HEAL YOUR LAND**

**(Chorus)**

<b>RAISE</b>	<b>UP</b>	<b>HIGH</b>	<b>A</b>	<b>BANNER</b>
<b>FOR</b>	<b>ALL</b>	<b>THE</b>	<b>WORLD</b>	<b>TO SEE</b>
<b>MAKE</b>	<b>THESE</b>	<b>WORDS</b>	<b>OUR</b>	<b>HOLY ANTHEM</b>
<b>SURELY</b>	<b>GOD</b>	<b>IS</b>	<b>GOOD</b>	<b>TO ISRAEL</b>
<b>SURELY</b>	<b>GOD</b>	<b>IS</b>	<b>GOOD</b>	<b>TO ISRAEL</b>
<b>SURELY</b>	<b>YOU</b>	<b>ARE</b>	<b>GOOD</b>	<b>TO ISRAEL</b>
<b>SO</b>	<b>GOOD</b>		<b>TO</b>	<b>ISRAEL</b>
<b>YOU ARE GOOD TO ISRAEL</b>				

**LORD WE LONG TO SEE THE DAY  
 WHEN MOURNING WILL BE DONE  
 YOUR GLORY IN JERUSALEM  
 THE PRESENCE OF YOUR SON  
 HE IS THE GREAT HIGH PRIEST  
 WHO SAT DOWN AT YOUR RIGHT HAND  
 HIS BLOOD WAS SHED  
 TO CLEANSE AND HEAL YOUR LAND  
 TO HEAL YOUR LAND**

*Rachel Boskey*  
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**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. The Haftarah, unless otherwise noted, will be that read in Ashkenazy synagogues around the world. The references for all texts are those found in English translations of the Scriptures.*

The readings for this week 12-18 March 2017 are called *Ki Tisa*—"When You Elevate".

**TORAH:** Exodus 30:11—34:35 (+Numbers 19:1-22 *Shabbat Parah*)

**HAFTARAH:** Ezekiel 36:16-38

**NOTE:** As with last week, this is one of four special Shabbats before Passover having additional Torah and replacement *Haftarah* readings. This one is called *Parah* (Cow) and recalls the ritual involving the ashes of a red heifer for purification from defilement by

**death. It contains an additional Torah reading (see above); and the usual *Haftarah* (I Kings 18:1-39) is replaced by the reading from Ezekiel.**

**\*Exodus 30:11-12.** *“Then YHVH spoke to Moses, saying: ‘When you take the census of the children of Israel for their number...’* “Take the Census” is “to raise up (*Tisa*) the heads”, in some ways similar to our English expression “to take a head-count.” This was to be accompanied by a ransom, shekel tax, being paid by everyone counted, otherwise the people would find protection lifted and themselves opened to plague (vs 12). Perhaps it was through neglect of these instructions that King David would bring plague upon his own people when he is recorded as taking a census in II Samuel 24.

**\*Exodus 31:2-5.** *“See, I have called by name Betzalel...and I have filled him with the Spirit of God, in wisdom in intelligence, in knowledge, and in all craftsmanship, to design artistic works...and I, indeed I, have appointed with him Aholiav...and in the heart of all gifted artisans [Heb: wise-hearts] I have put wisdom to make all I have commanded.”*

The name *Betzalel* means, “In the shadow of God.” *Aholiav* means, “Father is my tent.” We are all creative beings, made in the image of our Creator. Some have been granted a special measure of gifting in order to artistically fashion articles (or sounds) which will reflect certain aspects of God’s glory and thus bring Him honor (such artists are called “wise hearts” in Exodus 28:3). The safe place for all with such callings is under the shadow of the Almighty (Psalm 91:1)—within the tent of our Father (Psalm 27:5). It is He who desires to fill artists (there are many artistic skills mentioned here) with His Spirit to “*make all that He commands.*” Tragically, at the very time these instructions were being given to Moses on the mountain, Aaron (certainly not moving under “the shadow of God”), was being coerced by the desires of those around him to use his creative gifts in fashioning an idol (Ex. 32:4). Rather than being used by the Holy Spirit to aid the people in worshipping the true God, the creative fashioning of his hands would itself be worshipped.

**PLEASE PRAY:** for godly “Betzalels” and “Aholiavs” to be nurtured and brought forth in Israel today, that they will move in a humble awareness that their creative gifts, wisdom, intelligence, knowledge and craftsmanship are from God, to fulfill a work for His glory—His is their high destiny. Pray that they seek to be filled by His spirit—and resist the spirit of the world which seeks to divert the creativity of the children of Adam (who were made in the Image of a creative God) away from honoring their Maker. Pray that they realize that He knows them and (as with Betzalel) calls them by name!

**\*Exodus 31:13.** *“Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am YHVH who makes you holy.”* (Emphases ours). The first time “holiness”—being “set apart”—is mentioned in the Bible is in Genesis 2:3, when it applies to “Shabbat”—the seventh day when God “ceased work” and blessed the seventh day and made it holy. The fourth of the Ten Commandments to Israel was to remember the Shabbat to *keep it holy.*” By remembering this day, the people were reminded that it is *God*, the same who made the Sabbath holy, who sets *us* apart to holiness as He is holy.

**\*Exodus 31:17.** *“It [i.e. the Sabbath] is a sign between Me and the children of Israel forever; for in six days YHVH made the heavens and the earth, and on the seventh day He ceased work and was refreshed.”* We should be cautious about saying things like “Although God ceased work on the seventh day, it wasn’t because he was tired and in need of a rest, etc.” Of course there are mysteries here deeper than we can understand; nevertheless, this passage states clearly that on the seventh day God “ceased work and was refreshed.” The Hebrew word for “refreshed” literally could be rendered “*was souled*”. So David could confidently speak of the LORD as One who intimately understands his weary servant’s needs so as to “*restore my soul!*” (Psalm 23:3). Yeshua is “Lord of the Sabbath” (Luke 6:5)—in Him “*there remains a Sabbath rest for the people of God*” (Hebrews 4:9). It is He who leads us into the necessary place of rest for our souls (Jeremiah 6:16; Matthew 11:29).

**\*Exodus 32:1-5, 19.** The children of Israel were a people sovereignly chosen and set-apart by God. Last week we saw how from among these people Aaron and his house were themselves chosen to minister before the LORD as His priests (Exodus 28:1). And of course, Moses was raised up from birth to oversee and lead the people. Yet it will become abundantly clear in this reading that none of these callings, choosings and positionings were because of the righteousness of the people; alas, all are under sin (Romans 3:9). That will have to be faced, acknowledged and dealt with.

**The people**, who, a short time before, had “with one voice” twice promised, even in the context of covenant, that “*All the words which YHVH has said we will do...we will be obedient*” (Exodus 24:3, 7), this people, after Moses is gone for less than a month, abandon their promise and demand of Aaron to make new gods to go before them (32:1).

**Aaron**, who had been warned against giving in to “mob rule” (23:2), under the first pressure does so—in so doing breaking the 1<sup>st</sup> and 2<sup>nd</sup> Commandments. He then breaks God’s command (20:23) not to “make anything to *be with Me*” by proclaiming a feast to YHVH along with the worship of the idol he has just fashioned.

**And Moses**, to whom God had *given* the tablets of stone, Commandments which would be the basis for all other Law, tablets which *God had written*, to be used by Moses in teaching the people (24:12)—tablets which were themselves the “work of God” upon which was engraved the “writing of God” written with “the finger of God” (32:16; 31:18)—Moses, in a fit of anger, pays no attention to all of that and smashes them to pieces.

**\*Exodus 32:11-13.** “*Then Moses pleaded with the LORD his God [Hebrew: ‘yearned after the face of YHVH his God’] and said, ‘LORD, why does Your wrath burn hot against Your people...Turn from Your fierce wrath and relent from this harm to Your people. Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Your own self, and said to them, “I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your seed, and they shall inherit it forever.”’*” In Exodus 32:32 Moses continues to stand in the gap, pleading that they be forgiven for their sin.

**PLEASE PRAY:** for spiritual leaders to have the zeal, unction, love and grace to seek the face of God on behalf of errant Israel; to prevail in intercession to turn away His just wrath that His eternal will for her will be fulfilled on earth as it is in heaven.

**\*Exodus 32:19.** *“So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses’ anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.”*

**PLEASE PRAY:** for the *souls* (Psalm 25:1, 20) of Israeli spiritual leaders—that they not be controlled by their emotions—that they allow the Holy Spirit to work His self-control. There is a place for godly zeal, but the *“anger of man does not work the righteousness of God”* (James 1:20). It would be an eruption of this same anger some time later which would in the end bar Moses from entering the Promised Land.

**\*Exodus 33:7-11.** *“Moses took his tent and pitched it outside the camp, far from the camp, and called it the ‘tent of meeting’. And it came to pass that everyone who sought the LORD went out to the tent of meeting which was outside the camp...And it came to pass, when Moses entered the tent, that the pillar of cloud descended and stood at the door of the tent, and talked with Moses...So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tent.”*

In Exodus 25:22, the LORD had given instructions regarding the disposition of the *Mishkan* (Dwelling Place/Tabernacle) so that He might meet at appointed times with a representative of His people. But here, Moses, for a season, prepares a place so that he *or anyone else* might choose to make his own appointed meetings with God—and God honored those times with His presence. Although His face would not be seen (vs 20), He nevertheless met “face to face” with those who chose to draw near. Alas, besides Moses, only Joshua (who would one day be prepared to lead Israel into Canaan) appears to have taken advantage of this wonderful opportunity. Others *“rose and worshipped, each man in his tent door”* ...but did not themselves “draw near.”

**PLEASE PRAY:** For Israeli believers, in all the rush and hurry, to go beyond ‘head knowledge’ of the Law and the Prophets and the Gospel—and avail themselves of the privilege of setting aside a ‘place’ for private, intimate times Face to Face with God!

**\*Exodus 33:15.** *“Then he said to Him, ‘If Your Presence does not go with us, do not bring us up from here...”* Here the word “presence” is literally “Face”. Psalm 44:3 says, *“It was not by our sword that we took the land, nor did our arm bring us the victory; it was your right hand, your arm, and the Light of Your Face, for You loved us!”*

**\*Exodus 33:13, 18.** *“Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people.... Please, show me Your glory.”*

**PLEASE PRAY:** for leaders in Israel (both believers and those still secular), to like Moses be moved to call on the LORD for guidance to be shown His way. Pray that we find grace in His sight, that our leadership will be fueled and heartened by longings after his Glory and glimpses of His Beauty (Psalm 27:4).

### The GOODNESS of the LORD

**\*Exodus 33:18-19.** *“And he said, ‘Please, show me Your glory.’ ‘Then He said, ‘I will make all my goodness pass before you...’”*

We think it to be very significant that although Moses requests to be shown the LORD’s “glory”, what he needs first is a *revelation of His goodness*. Doubts as to that goodness were among the first strategies used by the Evil One in the Garden, and is still what he attempts to use to undermine our faith today. The most-repeated song of Faith in the Scriptures is, *“Give thanks to the LORD for He is good, and His kindness endures forever.”* And David was convinced that since the LORD was his shepherd, *“Goodness and kindness will pursue me all the days of my life”* (Psalm 23:16), and would have despaired had he not had faith to see the *“goodness of the LORD in the land of the living”* (Psalm 27:13). It is because He is unwavering and *good* that we sinners are given assurance that He remembers us when we call, takes away our sins and teaches us how to walk in the way before us (Psalm 25:7-8).

**Exodus 33:21-22.** *“And the LORD said, ‘Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.”* Centuries later, the prophet Elijah fleeing from the wrath of Jezebel would come to this same mountain; and the Hebrew of I Kings 19:9 says He went into *the* cave to spend the night—and there the Word of the LORD came to him. Jewish teachers have traditionally identified this cave with that same “cleft” in which Moses had been placed by God.

**\*Exodus 33:22-23.** *“So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. Then I will take away My hand, and you shall see My back; but My face shall not be seen.”* Might there be significance in the fact that the word translated “hand” is not that usually used for hand, but the word for “palm”? In answer to Moses’ request to be shown the LORD’s “glory”—God had responded that His *goodness* would pass before him...a Goodness which in following verses (34:6-8) would be shown to include forgiveness—the very “bearing away of sin.” Might the “goodness” in the One who would descend and stand with him there (vs.34:5) have included a glimpse of what those palms and that back would one day be required to bear on Man’s behalf?

**\*Exodus 34:6-7.** *“YHVH, YHVH-Elohim, merciful and gracious, longsuffering, and abounding in loving kindness and truth (Hebrew: chesed v’emet), keeping loving kindness for thousands, forgiving iniquity and transgression and sin...”* The Hebrew word used here for “forgiving” is *nasah* (That for “pardon” in vs 9 is a different word). *Nasah* has to do with “lifting, carrying, bearing away”—something which only God Himself would be able to do for the “iniquity, transgression and sin of thousands”. This is the word which John the Baptizer

cried out in John 1:29 when announcing the Son of God, ***“Behold! The Lamb of God who bears away the sin of the world!”***



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**[The *Parasha* for next week 19-25 March 2017 contains a “Double Reading”: I. *VaYakhel*—“And He Assembled”. TORAH Exodus 35:1—38:20; II. *P’kudei*—“Accountings Of”. TORAH: Exodus 38:21—40:38; HAFTARAH: I Kings 7:51—8:21.]**

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