

Prayer Update From Israel (March 4, 2013)



Pictures taken by Itzik Ben Ari

“A voice is calling, ‘Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God” (Isaiah 40:3).

*“For lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land!”
(Song of Songs 2:11-12)*

We apologize that some of our readers did not receive last week’s *Update* until the beginning of this week (March 3rd), when some of the information mentioned had already taken place. However, those prayer points remain very pertinent. Prime Minister did on Saturday evening request and was granted two more weeks to form a new government. At present, he appears to be leaning towards seeking to acquire the *Yesh Atid* (“There is a Future”) party led by Yair Lapid and the *Yisrael Beiteinu* (“Israel Our Home”) party to the exclusion of the ultra-Orthodox parties Shas and United Torah Judaism. This seems wise to many of us; as one pastor put it, “it would push for social justice, equality of military service and religious pluralism.” It is hard to realize how much is at stake here, and what must be the spiritual pressures coming against Benjamin Netanyahu.

We implore you to stand with us this week in praying God’s mercies and grace in bringing His merciful choice of leaders into the Government over Israel!!

PLEASE PRAY:

***Even as God sent angelic help to Daniel to give him “*skill to understand*” (Daniel 9:22), that the Prime Minister would be assisted in the heavenlies in making the decisions he must make—and also that angels will war on his behalf to drive back dark powers bent on influencing him for evil.**

***Declare that “*there is no sorcery against Jacob, nor any divination against Israel*” (Numbers 23:23). Pray that any occult ties to parties God does not choose for this**

government be cut from influencing the Prime Minister—especially any ties related to Mammon.

* “Redeem Israel, O God, out of all his troubles!” (Psalm 25:22)

1. ROSH CHODESHIM—“THE HEAD OF MONTHS”

“Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, ‘This month shall be to all of you the “head of months” [Rosh Chodeshim], the first of the months of the year for you.’” (Exodus 12:1-2)

Monday evening (March 11th) begins the First of Months in the Hebrew religious calendar. In early Biblical times this month was known as *Aviv* (a word now used in Israel for “springtime”); since the time of the Captivity, the Babylonian name *Nisan* has been used. Although the number of the Hebrew year (5773) is reckoned from the Feast of Trumpets/*Rosh HaShanah* in the fall, the months of the Hebrew calendar begin with this date in the early spring. The year begins exactly 14 days before the beginning of Passover. This signals a spring-cleaning time for Israelis, who are already busy cleaning, washing, repairing, painting; getting rid of the old, replacing with the new. Soon this will turn to obeying the age-old command to rid Hebrew homes of *chametz*—any yeasts or other rising agents before the beginning of the Feast of *Matzot* (Unleavened Bread).

PLEASE PRAY:

*For Israel as she leaves the old behind and looks forward to the ‘new’!

*For an awareness and “drawing” towards trust in the One whose eyes are always on this land, “a land for which YHVH your God cares; the eyes of YHVH your God are always on it, from the beginning of the year to the very end of the year” (Deuteronomy 11:12).

LITZPOTE/LETZAPOTE

*We would draw your attention to a Hebrew word which we find appropriate, indeed important for this new time of beginning. It is an interesting word; it has two pronunciations and meanings—yet in the Hebrew the infinitive of each is spelt in exactly the same way:

a. *Litzpote*: To observe, to watch, to scout. *Tzopheh*—a noun for a lookout, a scout, a ranger comes from this word. So does *mitzpeh*—a high lookout point. Lastly, it can also mean to foresee.

b. *Letzapote*: Spelt the same way but pronounced differently, this means to expect, to anticipate, to look out for!

PLEASE PRAY IN THIS NEW YEAR:

A) For the watchmen God has and is positioning over Israel...for those He places in strategic lookout points to observe what is going on, both physically and in the spirit...for those He commissions as “rangers”—to move about His communities,

guarding, watching, observing and understanding what they see—knowing when and how, when necessary, to sound an alarm. For prophets both within and outside of the Land whom He will allow to “foresee” what is ahead, as well as to hear and proclaim what the Spirit is saying to the congregations ‘today’.

B) For the Body of Messiah to enter this new year with an anticipation and expectation of GOOD...of what God is GOING TO DO—entering into His love and zeal for Zion. Pray for the “different spirit” of Caleb and Joshua which “knows one’s God” and “*what to look out for!*” (Numbers 14:24; Daniel 11:32)

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 portion for this week, 3-9 March, is a “double reading”:

VaYakhel—“And he assembled”—
TORAH: Exodus 35:1—38:20

P’kudei—“Accountings of”
TORAH: 38:21—40:38

Plus additional “Shabbat haChodesh” readings (See below):

TORAH: Exodus 12:1-20
HAFTARAH: Ezekiel 45:16—46:18

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 *HaChodesh*—“The Month”—since it is the last Shabbat before *Chodesh haChodeshim*, the “Beginning of Months” in the Hebrew religious calendar (which this year begins at sundown on the 11th of March). It contains an additional Torah reading (see above); and the usual Haftarot (I Kings 7:13-26, 40-50 and 7:51-8:21) are replaced by the reading from Ezekiel.)

I. *VaYakhel*

TORAH: Exodus 35:1-38:20

*In this week's readings, Moses gathers together the congregation of Israel and relates to them what God has instructed regarding the construction of the Tabernacle. In effect, Exodus 35:4—39:43 carefully repeats what was recorded earlier in chapters 25-28 and subsequent passages. But here certain details have been added: for instance, unlike the earlier passages, this one makes specific mention of *women* : “*Each woman who is a gifted artisan*” (35:25-26). Verse 29 is careful to mention both “*men and women*” whose hearts moved them to volunteer materials and labor as a freewill offering for building the tabernacle. In 36:6, this had in fact been done with such generosity and cheerfulness that Moses was forced to issue a command, “*Let no man or woman any longer perform work for the contribution of the sanctuary!*”

Please pray for hearts of Israeli believers to be moved to offer up their craftsmanship and creative energies as a free-will offering to the Most High. Pray for women and men to be equally valued and recognized in their talents and giftings. Pray for “cheerful” giving from the heart (II Cor. 9:7) on the part of Israeli believers, both of physical resources and of talents and time, not merely as a *mitzva*—but at the moving of the Holy Spirit within their hearts.

*Last week we read of *Betzalel* (a descendant of Judah) and *Aholiav* (of the tribe of Dan)—artisans whom God had filled with all wisdom and grace for performing and overseeing the intricate workmanship required in preparation of the Tabernacle. In this later passage (35:34) it is mentioned that He also put it in their hearts “*to teach.*” Indeed, 36:1 mentions others whom the LORD had filled with artistic grace to work under them (36:1), subject to their wise instruction.

PLEASE PRAY: that those released in the artistic skills in the congregations in Israel will focus not only on the work allotted to them for their own times—but will be stirred in their hearts with a desire and ability to pass on their wisdom and skill to the men and women of the generation rising after them.

II. *P'kudei*

TORAH: Exodus 38:21-40:38

Shekinah

***THIS TORAH PORTION** ends with the completion of the work of the Tabernacle (39:32), its erection (40:17), and the coming of the manifest Presence of the LORD to fill it with His Glory—that He might dwell among His people in their travel to Canaan. Similarly, the Haftarah ends with the Ark of the Covenant being brought up to the new Temple from the City of David, being placed in its inner court—and with the cloud of God's glory filling the House of the LORD (I Kings 8:11).

Although the word does not appear in the Bible, a name sometimes given to the manifestation of the Light of God's Glory on Earth is *sh'chinah* (English: shekinah). It is related to the word *lishkon*—“to dwell, to “neighbor”, a fulfillment of God's intense desire and purpose to “dwell” among, near to His people. **Exodus 29:45:** *I will dwell*

among the children of Israel and will be their God. And they shall know that I am the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. I am YHVH their God'; Zechariah 2:11: 'And I will dwell in your midst. Then you will know that the LORD of Hosts has sent Me to you.'

PLEASE PRAY: for an awakened longing in Israel for the Presence of the LORD to return to His Land. Pray for grace among us as Believers in preparing the way for His Glory. And pray for revelation among Israelis that preceding Messiah's physical return to the Land, it is possible for His glorious Spirit to take up residence within the individual hearts of all of His people—to commune with them and encourage them, and to lead, even as did the cloud and the fire of His presence in the wilderness.

"Surely His salvation is near to those who fear Him, that glory may dwell [lishkon] in our land" (Psalm 85:9).

" 'For I,' says the LORD, 'will be a wall of fire all around her [i.e. Jerusalem], and I will be the glory in her midst'" (Zechariah 2:5).



*Martin & Norma Sarvis
Jerusalem*

[The *Parasha* for next week (March 10-16) is called *VaYikra*—"And He Called": TORAH: Leviticus 1:1—6:7; HAFTARAH: Isaiah 43:21—44:23]

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