

Prayer Update From Israel (July 11, 2012)



Statue on Mount Carmel of Elijah slaughtering the prophets of Baal.

“I have been very zealous for YHVH God of Armies...”
(II Kings 19:14; See *Haftarah* below)

1. ELAV

We are so very grateful for your prayers regarding the Elav Conference in Tel Aviv which ended yesterday evening. It was the most powerfully attended by the Holy Spirit yet. Something of the magnitude of what was being done may be inferred from the measure of the resistance mounted against it. For example, the night before a worship leader from a neighboring Muslim country was to be picked up at a border crossing, the person who was to collect him was admitted into the hospital for emergency surgery. When someone else took his place they had to wait as the brother was interrogated for four hours at the check point. In the end, he got in... and the second afternoon, as he began simply worshipping in Arabic, the Holy Spirit fell on the group—Israelis of all ages, many of them Jewish found themselves weeping and lost in a new dimension of worship. This continued and deepened as others led and as the group was addressed by a delegation from Indonesia—whose visa also had been held up until the very last minute. (we had received word that it would be a true miracle if they were able to come.) They released declarations of Revival over the hundreds of teens and young adults. By the end of the evening one of the senior adult overseers was lost in a lengthy time of extremely powerful travail and weeping on the floor. Youth were deeply touched and admonished in the Holy Spirit. Something new and powerful and timely has been imparted into those who were there. Director Rick Ridings expressed his belief that an Israeli worship/prayer movement was birthed that evening. We plan to report more as the scope of what happened becomes clearer.

For now, rejoice, praise and give thanks with us! And please pray special angelic protection over those and their families who were involved in leadership and the mounting of this incredible three days. Restoration where much has been poured out. And a guarding and nurturing of the seeds which the Holy Spirit planted in so many of the young people—and that they come forth into much fruit which will endure!

2. WHO MUST BE REQUIRED TO SERVE?

“Take a census of all the congregation of the children of Israel from twenty years old and above, by their fathers’ houses, all who are able to go to war in Israel” (Numbers 26:2—From near the beginning of this week’s Torah Portion--See Below).

From the time over 60 years ago when Israel’s first Prime Minister David Ben Gurion compromised with an influential Rabbi and allowed a limited number of exemptions from military service for ultra-Orthodox yeshiva students studying Torah, there has been growing resentment on the part of secular and modern religious Jewish Israelis who are required to serve in the military and remain on active reserve until they are 45. Over the years with the growth of ultra-Orthodox representation in the Knesset, the number of exemptions has burgeoned; today there are thousands more exempted each year. In fact, very few ultra-Orthodox enter the military (or do some form of civil service in place of it) or pay taxes. The same is true for Israeli Arabs. The birth-rate for both of these sectors is enormously higher than for other Israelis. What this means for our future if things continue on unchanged is alarming. An effort was made ten years ago to address this situation. It resulted in the *Tal Law*, a temporary stop-gap measure under which yeshiva students would have to choose at age 22 between a year of civil service alongside a paying job, or a shortened 16-month military service. The law proved almost totally ineffective, merely allowing ultra-Orthodox men to defer service indefinitely. This past February the High Court of Justice declared it unconstitutional, demanding that a new law be passed by August 1st.

One of the tenets of the agreement to form the recent “unity government” with the Kadima party was that this issue would be dealt with immediately. Soon after its formation, a committee was formed, led by a *Kadima* Knesset member named Plesner, charged with coming up with a fair and alternative plan.

Enormous tumult has been stirred up by all this. Within a short time, members of the committee were defecting, and then last week PM Netanyahu decided unilaterally to disband the committee and start over—without consulting his Vice Prime Minister Shaul Mofaz. Mofaz was furious and promptly threatened to pull *Kadima* out of the government if the “Plesner” committee’s recommendations were not followed. Last night there was a mass demonstration of tens of thousands of Israelis in Tel Aviv demanding draft service for all. This morning (Monday) Netanyahu and Mofaz came to an agreement to form a special team to draft universal service legislation based on the recommendations of the now-defunct Plesner Committee. It must be completed by the end of the week or Mofaz has threatened again to bring down the government.

***This seems to be an optimum time (Eccl. 3:1-8) for reforms in Israel's military/national service requirements to take place.** Such reforms will require great wisdom to design, implement and enforce. If *it* remains unified, the present coalition is strong enough not to be threatened by dissenting parties whose exits might otherwise have brought down the government. **PLEASE PRAY: That YHVH Tzevaot Elohei-Ma'arkhot Yisrael—“YHVH of Armies, the God of the Arraying of Israel” (I Samuel 17:45b) will release great wisdom and courage in leading this government into forming laws which will be righteous regarding military service for all citizens of the Land. Pray that those Israelis both Jews and Arabs who will be required to alter an aspect of their lives which has existed unchanged for generations; pray that many be influenced by good to do so peaceably.**

***It is a dangerous and delicate time—**there are strong feelings (and wills) involved as well as entrenched spiritual strongholds which have already seriously threatened to destroy the new government—a government which we believe to have been put in place for other reasons related to the necessitating of a strong, unified national front in days ahead. **PLEASE PRAY: That the present government would maintain the form and strength necessary to accomplish the purposes of God in bringing it together. Pray that no attacks mounted against it by the Enemy will prosper.**

***There are enormous pressures on our Prime Minister both spiritual and physical through which he can only make his way with decisions of great integrity.** We do not know why he chose to unilaterally disband the special committee last week. There was speculation in the media that it may have been linked with a reticence to alienate himself from the religious parties. Following the rally in Tel Aviv, an MK from one of the Orthodox parties remarked that the rally was a test for Netanyahu and his party, “The prime minister must decide whether or not to abandon his historic partners (i.e. the ultra-Orthodox parties) and his social obligations to us because of some protest attended by 5,000 people” (there were in fact nearly 50,000 people at the demonstration). There is certainly a possibility of truth in this—Netanyahu has indeed had a long history of courting the religious parties. (Disenchantment from one of them betrayed him and proved the downfall of his first term as Prime Minister in the late 90's.) It is well known that before elections in the past he has consulted with Cabbalistic rabbis.

PLEASE PRAY: integrity and wisdom for Prime Minister Netanyahu; that he may be given an “understanding heart to judge God's people, that he may discern between good and evil” (I Kings 3:9). Pray from last week's Torah Portion (Numbers 23:23) that “There is no sorcery against Jacob, nor any magic against Israel.”—that any occult ties which developed in the past and are influencing the Prime Minister's relations with the Orthodox in an inequitable way be broken in the name of the King Yeshua/Jesus.

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 reading for this week 8-14 July 2012 is called *Pinchas*—"Phinehas":

TORAH: Numbers 25:10—29:40

HAFTARAH: I Kings 18:46—19:21

The ZEAL of the LORD

(Torah) *Phinehas*

***Numbers 25: 11, 13.** *"Phinehas the son of Eleazar, the son of Aharon the Priest has turned back My wrath from the children of Israel, because he was zealous with my zeal among them, so that I did not consume the children of Israel in My zeal...He was zealous for his God, and made atonement for the children of Israel".* The Hebrew word *kinah* may in Biblical usage be translated either **zeal** (NKJV) or **jealousy** (NASB). *Holy zeal is a burning passionate jealousy on behalf of something or someone good and deeply loved.* It is important to know that the same word when ignited by the flesh refers to mere **envy** (Proverbs 23:17). . David sang of his zeal for **God's House** (Psalm 69:9) which consumed him, a song which would be found to be prophetic of the Messiah, Who was to come (John 2:17). Zechariah 1:14 records YHVH's zeal for **Jerusalem**—and Isaiah 9:6-7 speaks of His zeal for **His Son** and the establishment of His **Righteous Kingdom** on Earth. Phinehas was zealous for **"the honour of his God"** (25:11,13 NIV).

PLEASE PRAY: For the awakening of a burning zeal, a holy jealousy in believers in Israel for the things of God—based on truth and knowledge (Rom 10:2)—a zeal which will be necessary in turning away God's wrath so that his people in this later generation are not consumed.

(Haftarah) *Elijah*

***I Kings 19:11-12.** *"And the LORD was not in the wind...the earthquake...the fire; and after the fire a still small voice".* The "still small voice" can also be translated, "A voice—a silence—a moment". Apprehending this moment, pregnant with the Word of God, is essential for those aflame with zeal. In the cave, Elijah protested that he had been "very zealous" on God's behalf—yet God had to show him that the roar and shaking and flame sometimes accompanying zeal were not enough—the intense persecution it had

aroused had left Elijah with feelings of alienation, rejection and fear. There must also be the stabilizing presence of the quiet Word within, at the center of the storm. When He yielded to that Word, the Lord was able to release instructions for Him to “return to his way” (vs. 15) and proceed onwards towards the culmination of his call. In the roar of Israel, it is difficult, yet essential to apprehend and embrace that “still silent moment”. **PLEASE PRAY THAT WE TAKE THE TIME TO HEAR AND ENTER INTO THESE MOMENTS WHEN THEY COME.**

***Numbers 26:1-2:** *“And it came to pass, after the plague, that the LORD spoke to Moses and Eleazar the son of Aaron the priest, saying: ‘Take a census of all the congregation of the children of Israel from twenty years old and above, by their fathers’ houses, all who are able to go to war in Israel.”*—**Numbers 26:64-65:** *“But among these there was not a man of those who were numbered by Moses and Aaron the priest (Numbers 2) when they numbered the children of Israel in the Wilderness of Sinai. For the LORD had said to them, ‘They shall surely die in the wilderness.’ So there was not left a man of them, except Caleb the son of Jephunneh and Joshua the son of Nun.”* With the 24,000 who died in the plague brought on by the seduction of the women of Moab, the older generation which had rebelled is finally passed. A new numbering takes place

***Numbers 27:16.** *“Then Moses spoke to the LORD, saying ‘Let YHVH, the God of Spirits of all Flesh set a man over the congregation...’”* As often happens in the Torah, new attributes of the Deity are revealed through new names used by the personages in the narrative. This name implies the sovereign knowledge the LORD has of the inner workings of all human beings. It is noteworthy that Moses uses this name in requesting the LORD’s appointment of a new leader—and the Lord responds by referring specifically to the “spirit” within Joshua (27:18).

The Transfer of Mantles

***(Torah) Numbers 27:18-20:** *“Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight. And you shall give some of your authority, that all the congregation of the children of Israel may be obedient.”*

(Haftarah) I Kings 19:16-20a: *“...and Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place...Then Elijah passed by him and threw his mantle on him. And he left the oxen and ran after Elijah...”*

It is remarkable how both this week’s Torah and Haftarah passages deal with *zeal for God* (above), but also with the *transferring of a spiritual “mantle”* of anointing from one generation to the next. It was not enough that Joshua was skilled and experienced after serving over forty years under Moses’ leadership. Something more was necessary; something beyond Moses’ natural abilities, something bespeaking the high authority of Heaven had affected the rebellious people in such a way that they had continued to follow and respect him in the desert for 40 years. This particular “authority” (NKJV) of

which he was to pass some on to Joshua is Hebrew *hod* –“a grandeur or majesty related to royalty” (“splendor” in Psalm 45:3 NASB); this would result in the congregation listening to and obeying his word. This sovereign enabling for leadership was passed on here by the laying on of hands and public releasing of God’s charge (“inaugurating”) into Joshua. Elisha received the mantle for Office of Prophet from Elijah by an anointing (I Kings 19:16) and the symbolic throwing of Elijah’s mantle over him as a sign at the beginning of his apprenticeship. He would eventually take up the physical mantle itself after Elijah was taken up (II Kings 2:13).

PLEASE PRAY: For leaders in the five-fold offices of the Body of Messiah in Israel, that they will be faithful in mentoring and in God’s timing “passing on” their mantles to faithful ones God shows them in the generation rising up behind.

***Numbers 28:2.** *“Command the Children of Israel, and say to them, ‘My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.’”* Timing is an important aspect of our worship. Ecclesiastes 3:1-11 speaks of times and seasons, and of the necessity of timing in the manifesting of the beauty God desires to bring forth in His creation. Here in Chapters 28-29 are presented anew for the *next generation* the “appointed times” of the LORD: Daily (morning and evening), Weekly (Sabbaths), Monthly (*Rosh Chodesh*—Head of the Month), SPRINGTIME: *Pesach* (Passover), *Matzot* (Unleavened Bread), *Shavuot* (Weeks, Pentecost); FALL: *Yom Teruah* (Feast of Trumpets), *Yom Kippur* (Day of Atonement), *Sukkot* (Feast of Booths/Tabernacles, containing instructions for each of the eight days)—all these times of the Lord and their relevant offerings are here laid out fresh before His army goes into their new Land.

***I Kings 19:9:** *“And there he went into a cave, and spent the night in that place; and behold, the word of the LORD came to him...”* Although the NKJV of this passage refers to “a cave”—the Hebrew very clearly says “*the* cave”. This has traditionally been taken by Hebrew commentators to refer to the same “cleft in the rock” before which God had “passed by” before Moses hundreds of years earlier (Exodus 33:22) after Moses had pled, “*Please, show me Your glory!*”



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[The readings for next week, 15-21 July (Double Reading) will be:

I. *Matot/Tribes.* TORAH: Numbers 30:1-32:42; HAFTARAH: Jeremiah 1:1-2:3

II. *Massei/Journeys.* TORAH: Numbers 33:1-36:13; HAFTARAH: Jeremiah 2:4-28; 3:4; 4:1-2]

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