

## *Prayer Update From Israel (September 16, 2014)*



**Rainbow over the Ben Hinnom Valley which was under a curse, but which God has promised shall one day be “Holy to the LORD”.  
(Jeremiah 31:40).**

***“Therefore choose life, that both you and your descendants may live that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days!”  
(Deuteronomy 30:19; see Parasha below)***

### **NOTICE**

**Beginning this week and continuing through the High Holy Days, our focuses for prayer will be drawn from the Torah and Haftarah readings for the weeks. In case of developments of particular urgency or importance in Israel, special prayer focuses will be sent out as required.**

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### **THIS WEEK’S PARASHAH:**

***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 *Parashah* this week 14-20 September contains a “double reading”:

I. *Nitsavim*—“You are Stationed”: TORAH: Deuteronomy 29:10 (Hebrew: 29:9)—30:20

II. *VaYelech*—“And he Went”: TORAH: Deuteronomy 31:1-30

HAFTARAH: Isaiah 61:10—63:9

## TORAH

**\*Deuteronomy 29:10.** *“All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel, your little ones and your wives—also the stranger who is in your camp, from the one who cuts your wood to the one who draws your water...”* The Hebrew word used here for “stand” is a military term meaning to “be stationed”, “be positioned”. *Elohei Ma'archot Yisrael*—“The God of Israel's Arraying” (I Samuel 17:45b) has a ‘positioning’ for each of us in the war, whatever our age, our sex, our race, or supposed social status.

**\*Deuteronomy 29:14.** *“I make this covenant and this oath, not with you alone, but with who stands here with us today before the LORD our God, as well as with who is not here with us today...”* God's word over Israel for *life* (see 30:19!) was not only for those present, but for the generations down the ages whose seed was present in the bodies of those standing before him and hearing this word. This release of an eternally efficacious word from the Lord was affirmed beautifully some 2000 years later by Yeshua in His “High Priestly” prayer, John 17:20-21, *“I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.”*

**\*Deuteronomy 29:18.** *“...that there may not be among you a root bearing bitterness or wormwood.”* This condition came from “following the dictates of the heart” (vs 19b) and could finally result in being “uprooted” (vs. 28). Hebrews 12:14-15 in the New Covenant seems to have had this verse in mind, *“Pursue peace with all, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled...”*

**\*Deuteronomy 30:8.** *“And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.”* Another translation of this last phrase is, *“for your life's sake.”* God is a “Life-God” (*Elohim Chaim—El Chai*). We cannot follow the “dictates of the heart” (see 29:19 above) in its natural state. God desires to cut away what is necessary, not only in our hearts, but in those

who will come forth from us—“our descendants” (29:14). Then we will *be able* to “*Love the LORD our God with all our hearts and souls that we may live!*”

**\*Deuteronomy 30:9.** “*For the LORD will again rejoice over you for good as He rejoiced over your fathers, if you obey...*”

**\*Deuteronomy 30:11.** “*For this commandment which I command you today is not too mysterious for you, nor is it far off...but the word is very near you, in your mouth and in your heart, that you may do it.*” “*Too mysterious*” is the same in the Hebrew as “*Is there anything too wonderful for Me?*” in Jeremiah 32:27. The righteous live by Faith and that which is impossible becomes possible, “*For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation*” (Romans 10:10).

**\*Deuteronomy 30:19.** “*I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.*” God gives the revelation, the grace and power to “choose life”, even before we are capable of loving and obeying and clinging to Him. “*Length of your days*” is the same in Hebrew as “*forever*”, the last word of the 23<sup>rd</sup> Psalm. The desire to dwell in the house of the LORD forever begins with having made the free choice which He is offering us!

**\*Deuteronomy 31:6.** “*All of you, Be Strong! Be Courageous! Do not fear nor tremble at their faces; for YHVH your God, HE is the one who goes with you. He will not leave you nor forsake you.*” Here Moses literally commands strength and courage into the young generation who will shortly be entering the land. And he admonishes against being terrified by the *faces* (literal Hebrew) of the enemies they will be “facing”. God has created humankind “in His image”—this includes a communicative power, which may be released from their *faces*. Fallen man retains that power—even when they have become God’s enemies and those of His people. A powerful defense against the terrors released by the evil countenances of God’s enemies is released into us as we spend time being renewed in the Light of *His* face—a countenance which strikes fear into the hearts of His enemies, but love and courage into those who seek it in love and trust (see notes on 31:11; 17-18 below).

**\*Deuteronomy 31:7.** “*Then Moses called Joshua and said to him in the sight of all Israel, ‘Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it.’ ‘Be strong and of good courage’*” (Hebrew: *Chazak v’Ematz!*) will appear again over and over from God Himself in Joshua 1. It is a “command form” of verb; strength and courage are commanded/proclaimed directly into the person.

**\*Deuteronomy 31:11.** “*When all Israel comes to appear before the face of YHVH your God in the place which He chooses, you shall read this Torah before all Israel in their hearing.*”

**Deuteronomy 31:17-18.** *“Then my anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from them...And I will surely hide My face in that day because of all the evil which they have done...”*

In Hebrew, the word “face” in relation to the LORD is used to signify both His Presence and the glory of His loving attention (or lack of it) shining upon His people. Psalm 27 refers to the importance of “seeking His face” when we hear His call (8), setting our hearts to do so (8b), and earnestly pleading with God that He not “Hide not His face” from us (9). Psalm 31:16 links the shining of God’s face on His servant with salvation in His loving kindness; and three times Psalm 80 declares *“Cause Your face to shine, and we shall be saved.”* **PLEASE PRAY:** for a hatred of darkness and a longing for the light of the face of God in Israel—with a realization that, *“It was not by their sword that they won the land, nor did their arm bring them victory; it was your right hand, your arm, and the light of your face, for you loved them.”* (Psalm 44:3). *“For with You is the fountain of life; In Your light we see light”* (Psalm 36:9). *“If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Yeshua the Messiah His Son cleanses us from all sin”* (I John 1:7).

#### HAFTARAH

**\*Isaiah 62:1.** *“For Zion’s sake I will not hold My peace, and for Jerusalem’s sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a flaming torch.”*

**\*Isaiah 62:6.** *“I have set watchmen on your walls, O Jerusalem; They shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth.”*

**\*Isaiah 63:9.** *“In all their affliction He was afflicted, and the Angel of His Face saved them; In His love and in His pity He redeemed them; and He bore them and carried them all the days of old.”*



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**[The Readings for next week (26-27 September) will include special readings for the Day of Shofar Blasts/Rosh HaShannah (Sept. 25 and 26), besides the *Parashah* for Saturday (27 Sept) called *Ha'azinu*—“Give Ear!”: TORAH: Deuteronomy 32:1-52; Haftarah (*Shabbat Shuvah*): Hosea 14:2-10; Micah 7:18-20; Joel 2:15-27]**

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