

## **PRAYER UPDATE FROM ISRAEL (February 2, 2015)**



***“Watchful over My Word to Perform It”***  
**This spring’s almond blossoms in Jerusalem**

**You may have already seen the report sent out on January 29th by Chuck Pierce on the historic Conference which took place in Krakow this past week. We are so grateful for your prayers. We are already receiving messages from believers who are responding to the Global Prayer Call by organizing intercessory cells on behalf of their nations during this 100 day period.**

***For our intercession this week, we will focus upon one of the most powerful Torah Portions of the Year, centered round the descent of the LORD onto Mount Sinai and the release through His Living Word of the Ten Commandments to His people. This event changed the direction of history for Israel and the world, and continues to instruct of His nature and ways today.***

### **THIS WEEK’S TORAH PORTION:**

***From ancient times there has been a weekly portion (Parasha) 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 2 February 2015 are called *Yitro*—“Jethro”.**

**TORAH: Exodus 18:1—20:26**

**HAFTARAH: Isaiah 6:1—7:6; 9:6-7**

***\*Exodus 18:21-22: “Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders...let them judge the people at all times...”***

Moses is counseled by his father-in-law to set up a system of “judges” amongst the people. Yet the word

for “select” here is not the same as that for “chose” in verse 25. Rather it is Hebrew “*hazeh*”—to watch, envision, *see prophetically*, foresee. It is of critical importance for the Body of Messiah in Israel that the choosing of leaders of godly fear, truth and honesty be done with supernatural vision and prophetic insight.

**\*Exodus 19:1.** *“On the third new moon (Rosh Chodesh—“head of the month”) of the setting out of the people of Israel from the land of Egypt, on that day they came into the desert of Sinai” ...there Israel encamped before the mountain, while Moses went up to God” (Exodus 19: 1-2).*

The “mountain” is Horeb, the Mountain of God, where Moses had first encountered the LORD in the burning bush (Exodus 3:1-2). The Hebrew for “bush” in that passage is *sneh*. Some believe that the name by which this mountain would be most often remembered in Israel’s future—*Sinai*, was itself taken from *sneh*—which in the Hebrew it very much resembles. In that case, Mount Sinai would be the “mountain of the bush out of which the LORD had spoken to Moses, and the mountain out of which He would now speak in the hearing of all Israel. Today, its location is not certain. Although traditionally assumed to lie either in the center or south-central of the Sinai peninsula, in recent years strong reasons have been advanced for suspecting that the “far side of the desert” (3:1 Midian straddled both sides of the Gulf of Aqaba) referred in fact to the north-western corner of the Arabian peninsula—in which case the crossing of the Red Sea might have taken place at the southern end of the Gulf.

**\*Exodus 19:4b.** *“...I bore you on eagles’ wings and brought you to Myself.”* Compare Deuteronomy 32:10-12, *“He found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye. As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings, so YHVH (the LORD) alone led him, and there was no foreign god with him.”*

**\*Exodus 19:5.** *“And now, if you will truly heed My voice and guard My covenant, you will become for Me a treasure among all the peoples, for all the earth is Mine.”* Compare Psalm 25:10, *“All the paths of the LORD are grace and truth (Heb: chesed and emet), to such as guard His covenant and His testimonies.”* PLEASE PRAY: For Israelis to realize that God still longs to “bring her to Himself”, that He has released a New Covenant (Jeremiah 31:31-33) in the blood of His Son Yeshua, in whom “grace and truth are realized” (John 1:17); that as she embraces that Covenant, she will find that He is still speaking, and as she hears and responds to His voice, she will find again the treasured place in His heart.

**\*Exodus 19:6, 10.** *“You shall be to Me a kingdom of priests and a holy nation... ‘Go to the people and consecrate them today and tomorrow, and let them wash their clothes.’”* In Revelation 1:5-6 this call, made first to Israel, is now extended to all children of Adam, who receive the love of Yeshua by being washed from their sins in His blood, through which they enter their destiny, being made into “a kingdom of priests to His God and Father.”

**\*Exodus 19:16-20.** *“Then it came to pass on the third day, in the morning, that there were thundering and lightnings, and a thick cloud on the mountain; and the sound of the shofar was very loud, so that all the people who were in the camp trembled...Now Mount Sinai was completely in smoke, because YHVH descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. And when the blast of the shofar sounded long and became louder and louder, Moses spoke, and Elohim answered him by voice. Then YHVH came down upon Mount Sinai, on the top of the mountain. And YHVH called Moses to the top of the mountain, and Moses went up.”*

Compare Hebrews 12:18-29, *“For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, and the sound of a shofar and the voice...But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn registered in Heaven, to God the Judge of all, to the spirits of just men made perfect, to Yeshua the Mediator of the New Covenant, and to the blood of sprinkling that speaks better things than that of Abel. See that you do not refuse Him who speaks...Therefore, since we are receiving a kingdom which cannot be shaken,*

*let us show gratitude, by which we may serve God acceptably with reverence and godly fear. FOR OUR GOD IS A CONSUMING FIRE."*

**\*Exodus 19:20; 20:1-**. *"Then YHVH came down upon Mount Sinai, on the top of the mountain...And Elohim spoke all these words, saying..."* The Scriptures testify that just as God Himself was present in the burning bush (Ex. 3:4), so was He present at Mount Sinai—He *"came down"* (19:11, 20) and *"spoke all these words"* (the Ten Commandments). It is difficult for religious Jews to grasp the concept of God taking a literal form, of coming physically into our experience (If they allowed such a possibility, they might then be compelled to consider the claims of His having taken on human form in the person of Yeshua/Jesus!) To explain away the Scriptural implications, they have contrived many complex theories regarding such manifestations, whether to Abraham at Hebron, or to the other Patriarchs, or His appearance to Moses in the bush and here at Mt. Sinai.. John 1 speaks powerfully of the *"Living Word"* which was *with* God and which *was* God, and which was made flesh and came into the world in the form of Yeshua the Messiah. **PLEASE PRAY:** for revelation that this same WORD/TORAH which came down and was released at Sinai in the hearing of all Israel, is that Word which took on flesh and came to bear away Her sin—and will return to rule and reign over a Kingdom of Peace. It is traditionally held that this giving of the Torah took place on what would later be celebrated as the Feast of Shavuot (Weeks, Pentecost). **PLEASE PRAY:** that this *Holy Spirit*, which breathed forth the Torah and all of the Scriptures and was released on Pentecost, would awaken revelation within Jewish hearts regarding the Living Word of God which has come down to Earth.

**\*Exodus 20:4.** *"You shall not make for yourself a carved image...you shall not bow down to them nor serve them. For I am YHVH your God, a Jealous god..."* This word for "Jealous" (*kana*) is used in its noun form in the last sentence of this week's Reading from the Prophets, Isaiah 9:7. However, there it is translated "zeal" (through which the LORD will establish the government of His SON forever). Righteous jealousy or zeal is always released on behalf of someone or something which is intensely loved. However, when activated in the flesh for selfish motives, the same word is translated "envy".

**\*Exodus 20:13.** *"You shall not murder."* In some older English translations the word "kill" was used. But the word for kill and that for murder are different words in the Hebrew.

**\*Exodus 20:21.** *"So the people stood afar off, but Moses drew near the thick cloud where God was."* This "thick cloud" (*araphel*) is translated "deep darkness" in Isaiah 60:2. But that darkness is over the "peoples", and will be dispelled by the rising of the LORD, when His glory shall be "seen." Today in Modern Hebrew *araphel* means "fog"—and Israel for the most part is "in a fog" regarding finding her God. **PLEASE PRAY:** For the veil to be removed from the eyes of God's ancient people—that a light rise in their hearts and God's glory will be seen—that they will be drawn into the "Cloud of Unknowing" to discover the One who has known them from afar and drawn them in lovingkindness.

**\*Exodus 20:26.** *"Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it."* It was God who first provided suitable clothing for hiding that which had awakened shame in Adam and Eve (Gen. 3:21). It would only be through the work of the Son that all humankind could again find themselves clothed, in His righteousness, and our shame taken away. *"Clothe yourselves with the Lord Yeshua Messiah, and do not think about how to gratify the desires of the sinful nature"* (Romans 13:14).

### **An exceptionally powerful Haftarah** **Isaiah 6:1-7:6; 9:6-7**

The readings from the Prophets for this week (Isaiah 6:1-7:6) contain, in parallel to the manifestation of the LORD's presence in power on Mount Sinai, the awesome revelation of Holiness made to the prophet Isaiah. Before the holy presence of the LORD "high and lifted up"—the seraphim, the Voice, the shaking and smoke, Isaiah sees himself as unclean and his lips as unclean. Yet as he humbles himself and confesses his uncleanness and inadequacy, his lips are touched with the coal, his iniquity taken away, his sin purged. And he is given a message for his people—a message describing a "veil" which would settle upon the House of Israel (and which continues until the present day)...and the promise of a remnant. After a shorter message of instruction related to current events, the reading incredibly leaps two chapters

to Isaiah 9:6-7, *“For unto us a child is born, unto us a son is given; and the government will be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end, upon the throne of David and over his kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of HOSTS will perform this!”*

**PLEASE PRAY:** For divine revelation of the Holiness of the LORD to accompany this reading—and of His Zeal and Jealousy which has already seen the birth of the “Child”—who will soon be released to return and rule over His kingdom *in judgment and justice forever!*



*Martin & Norma Sarvis  
Jerusalem*

[The Torah and Haftarah portions for next week 8-14 February 2015 are called *Mishpatim* —“Judgments”: TORAH: Exodus 21:1—24:18; HAFTARAH: Jeremiah 34:8-22; 33:25-26 (*Shabbat Shkalim*: add Exodus 30:11-16; II Kings 11:17-12:17.)]

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