

# ISRAEL PRAYER UPDATE

*Glory of Zion International Ministries*



## 1. THE *DOR HABA* WORSHIP CAMP: A SPECIAL REPORT!

Last week we promised to soon provide you with a more in-depth report on the wonderful Music Camp which took place just west of Jerusalem on June 26-30. The following wonderful report was written by Bethany Rosenfeld, who was senior organizer of *Dor Haba*. From many reports, it is clear that what was ignited there is still burning brightly across Israel! Please pray that what was begun there will continue to be nourished and grow. Pray protection and encouragement over each of the young people—and strengthening and refreshing for all who participated in its planning and realization!

*I stand amazed at what God did in the hearts of 100+ Jewish, Arab, and Palestinian youth last week.* Tears, joy, unity, healing, deliverance, freedom, new beginnings, destiny, servant leadership and calling—these are some of the words that aim to describe what happened at the "Dor Haba" worship camp 2017.

This 5-day worship camp took place in Jerusalem last week, June 26th-30th, 2017. ***There were 75 Jewish/Israeli youth. 35 Arab Israeli and Palestinian youth.*** And more who came to visit. The youth who came to the camp came eager to worship and that in itself was very powerful. There is a lot God can do with willing and hungry hearts. One evening, after a time of worship, the whole room was completely silent for 8-9 minutes in the presence of God. This was a miracle considering the room being full with over 100 teenagers!

## From a 15-year-old Arab girl

*"Dor haba conference was the best worship conference I've been to, God revealed Himself and His heart in a very powerful way through every single minute. The unity that was between the Arabs and Jews was so clearly pleasing to the One who sits on the Throne; we could feel His heart to His children and how happy He was seeing us worshipping in one voice and in one heart. The first thing that any one can say about those 5 days is that we were in heaven, literally the Spirit of God was moving so powerfully breaking chains and healing the broken hearts. And I only want to thank God for this opportunity that I had to be at this conference that changed my life!"*

Serving at the camp were local Jewish and Arab youth leaders, worship leaders and teachers. And a large group of musicians, intercessors and worship leaders from IHOP (International House of Prayer in Kansas City) and 111 Global (Amsterdam). There were 35 leaders and volunteers total, all with the same heart and vision.

One might think the vision for this "music" camp is to teach the youth how to lead worship and play on a worship team. This is part of it, but there is much more to it than that. ***The heart of the vision is to help the next generation in Israel and Gaza become young priests. Worshippers and intercessors after God's own heart. Any revival or change in society begins with prayer and intercession and this is what we want them to get ahold of***—that from a life of prayer, they would receive God's heart for their people and their generation. And that they would go out together, Jew and Arab, and bring God's truth, light and kingdom to the culture around them.

Over these 5 days, we assigned the youth into various group instrument classes. They received lessons on guitar, voice, violin, bass, keyboard, drums, video production, sound, and prayer-leading. In the afternoon, there were workshops. Workshop topics included "worship leading," "musical creativity," "team work," "song-writing," "inner healing," and "prophetic worship." Everyone at the camp learned how to lead a prayer-meeting driven by scripture and worship.

During the instrument classes one day, perhaps the least expected place and time, God moved throughout the camp in such a special way. I had teenagers from different classes running up to me after the lesson with excitement. They told me how they worshipped spontaneously from their hearts for the first time ever (like, with spontaneous words and melodies, as opposed to with a known worship song). ***Others said that as they were playing music together in the class, the Holy Spirit came in such a sweet way. To the point where they put their instruments down, began weeping quietly, and began praying over each other. God was doing a deep work in their hearts.*** Their spirits were being awakened to intimacy and partnership with the Lord. It was such a beautiful thing!

There were sweet times of fellowship. Hanging out, playing soccer, sitting around in small groups, and singing with an acoustic guitar and *darbuka* (arab drum). The Jewish and Arab youth truly bonded. And experienced things together that they won't ever forget. There was an "open mic" night, which was fun and we discovered all kind of hidden talents among them.

All the evening messages and times of worship were completely in Hebrew and Arabic. The

exception being one evening led by the I-HOP team in English. But they incorporated Hebrew and Arabic into it. They shared a powerful message and led a very memorable time of worship and ministry.

[During the course of the camp] There was an Arab boy set free from addiction to cigarettes, a young girl delivered from suicidal thoughts she'd been having for the whole past year, and a Jewish boy healed from a knee injury. There were countless re-dedication of lives to the Lord. And some, even from believing homes, who personally gave their lives to the Lord for the first time. These are just a few of the testimonies that were taking place.

The most awesome experience at the camp was on the final night, *when the youth themselves led a 4-hour evening of worship and intercession.*

*THEY led the worship. THEY led the prayers (in tears for their people and their generation). THEY shared visions and prophetic words they received from the Lord. THEY (an 18-year-old boy) shared the message of the evening. THEY emcee-ed the evening and did all the translation from Hebrew to Arabic and vice versa. God and His Holy Spirit through them, was amazing!*

*On the last day, there were numerous teenagers who came up to me in tears, saying how their life has changed, how they will never be the same. How God has simply gotten ahold of them and how their faith has come alive.*

#### **From a 15-year-old Jewish boy**

*"The conference was so wonderful. It was the most amazing experience I've had with God ever in my whole life!"*

Local youth leaders have been calling this past week. Saying how their whole youth group has become on fire for God as a result of being at this camp. And that it is impacting their congregation, church and community.

The Arab and Jewish teenagers who attended the camp have spent the past week messaging each other scriptures and encouraging words on the *WhatsApp* group.

#### **A 16 year old Arab girl writing to the Jewish youth on WhatsApp:**

*"I just want to say that every one of you is special in his own way. Meeting you guys made me know and understand even more the Father's heart for his children. Can't wait to see you again and that will be for sure before the next conference!"*

They have been commenting that they need to get together every month, not just once a year, something we as leaders at Dor Haba have taken to heart. And something we desire to facilitate. *Thank you for your prayers for this camp and for these young ones who are so dear to God's heart!*

To summarize, I want to share something that a 15-year-old Arab girl shared at the camp. This young girl also led part of a powerful time of worship the last evening. *She said that as they were worshipping, she saw God sitting on His Throne in heaven laughing (Ps.2:4). She said He was laughing with tears in His eyes, because of the love and unity taking place at this camp.*

This is what makes it worth it all!!

In His joy,  
Tal Behany Rosenfeld  
[Dor Haba](#)

## 2. THE 17<sup>TH</sup> OF TAMMUZ, THE “FAST OF THE FOURTH MONTH”—AND THREE WEEKS “BETWEEN THE STRAITS”.

*“From the straits I called to Yah. Yah answered me in a wide-open place. The LORD is for me, I shall not fear. What can humankind do to me...All the nations surrounded me. With the LORD’s name I cut them down. They swarmed round me, oh they surrounded me. With the LORD’s name I cut them down...You pushed me hard to knock me down, but the LORD helped me. My strength and my might [song] is Yah, and He has become my rescue [Hebrew: yeshu’ah—‘salvation’]” (Psalm 118:5-14—Robert Alter translation).*

On June 25<sup>th</sup> we entered into the fourth Hebrew month, *Tammuz*. It is not mentioned in the Bible by this (Babylonian) name. Yet most certainly “*the Fast of the Fourth Month*” of Zechariah 8:19 refers to an ancient memorial set within this month to soberly remember the breaching of the walls of Jerusalem by Nebuchadnezzar in 586 B.C. (II Kings 25:3-4; Jer. 39:2; 52:6-7). The fast, observed originally on the 9<sup>th</sup> of the month, has since the destruction of the Second Temple been observed on the 17<sup>th</sup>—the date in 70 C.E. when the wall was again breached, this time by the Romans. *This year, the 17<sup>th</sup> of Tammuz falls on the 11<sup>th</sup> of July.*

*The 17<sup>th</sup> of Tammuz marks the beginning of a three-week period sometimes known as “the Dire Straits” or in Hebrew Bein haMetzarim—“between the narrow places.”* The expression comes from Lamentations 1:3, “*All her persecutors overtake her in dire straits*” (NKJV). It alludes to many calamities which have overtaken Jews and Israel herself over the centuries during these three weeks. The period ends on the *9th of Av* (1 August this year), when the First Temple was actually destroyed.

Jews within Israel and around the world are aware of this period. In Israel, religious weddings do not take place during these three weeks. And at the end of each Torah reading in synagogues, special readings of “affliction and admonition” takes the place of the passages from the Prophets which would normally close the service.

Although it is certainly true that the events occurring during this period have given rise to superstitions and fallacies over the centuries, *we see it, nevertheless, as a time for special sobriety and watchfulness among believers*—especially as regards Israel and the seed of Jacob. It is as though, with the coming of this season, an awakening occurs amongst spiritual

powers towards taking advantage of areas of vulnerability, of gaps in the armor of God's covenant people. This as a time for stressing the sovereignty and omnipotence of *Elohei-Yisrael*—The “GOD OF ISRAEL” (Genesis 33:20); of *Magen-Avraham*—the “SHIELD OF ABRAHAM” (Genesis 15:1). T

*The Earth is the LORD'S*—and He is expanding His Kingdom through both space and time, including this season associated with distress! It is a time for believers in Israel to look forward with the spirit of Caleb and Joshua, to ‘take the territory’, a time when the very giants which loom shall “*be our bread; their protection [Hebrew: “shadow”] has departed from them, and YHVH is with us. Do not fear them!*” (Numbers 14:9).

#### **PLEASE PRAY:**

**\*Angelic protection over Israel, over her borders, over the minds and integrity of her leaders during this three-week period, 11 July—1 August. Indeed, pray protection over Jews throughout the world during this time.**

**\*For spiritual discernment and integrity over the Body of Messiah in Israel in separating the true from the superstitious! In being sober-minded on the watch, when God says, “*Watch!*” (I Peter 5:8; Col. 4:2)**

**\*For the merciful conviction of Jewish hearts by *Ruach haKodesh* (The Holy Spirit) during this period—conviction of sin and righteousness and judgment (John 16:8). Pray for revelation of the ONE who came to redeem us from the *straits* of sin to release us into a *wide place* of freedom and life!**

**\*We would strongly recommend praying Psalm 118:5-14 (See beginning of this section)—as well as Psalm 4:1:**

*“When I call, answer me my Righteousness-God—In a narrow place you have made wideness for me. Grace me and hear my prayer!”*

#### **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 *Parashah* for this week 9-15 July 2017 is called *Pinhas*—“Phinehas”:

TORAH: Numbers 25:10—29:40

HAFTARAH: Jeremiah 1:1—2:3 (First “Haftarah of Affliction/Admonition”)

Note: During the three-week period “between the straits” (the 17<sup>th</sup> of Tammuz through the 9<sup>th</sup> of Av) the usual *Haftarah* portions (for this week, I Kings 18:46—19:21) are replaced by special “Haftarah’s of Affliction/Admonition”), calling Israel to sober contemplation of her sin and her deserving of severe judgment—and of the Love of her God still drawing her to repent and return to Him.

### THE ZEAL OF THE LORD



*“I have been very zealous for YHVH God of Armies...”*  
(II Kings 19:14; From the *Haftarah* usually accompanying Parasha *Pinhas*)  
Statue on Mount Carmel of Elijah slaughtering the prophets of Baal.

**\*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* Biblically may 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.* Phinehas was zealous for **“the honor of his God”** (25:11,13 NIV). In a psalm foreshadowing the coming Messiah, David sang of his zeal for **God’s House** (Psalm 69:9; John 2:17), which consumed him. 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.

(**Note:** But zeal must be based on a knowledge of what is righteous before God (Romans 10:2), otherwise it may be released in indiscriminate human anger which cannot work that righteousness (James 1:20). It is important also to know that *kinah* may be used for a kind of unholy jealousy ignited by the flesh, in which case it refers to mere envy—Proverbs 23:17).

**PLEASE PRAY: For the awakening believers in Israel of a burning zeal, a holy jealousy 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.**

### The Voice in the Still Silent Moment

**\*I Kings 19:11-12.** (From the *Haftarah* usually accompanying Parasha Pinhas—I Kings 18:46—19:21). . “*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 accompanying his zeal had not been 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”. *Psalm 4:4* literally says, “*Become agitated and do not sin—speak in your hearts on your beds and be still* (same Hebrew word as “still” in the I Kings verse).

**PLEASE PRAY THAT WE TAKE THE TIME TO HEAR AND ENTER INTO THESE MOMENTS WHEN THEY COME.**

### A New Generation—A New Numbering

**\*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 forty years before is finally passed. A new numbering of the

people must take place—a new accounting in which each knows his/her positioning—but the ‘old’ has been left behind.

**\*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...’”*

This name for the deity (almost exactly the same as was used in Numbers 16:22, only this time using the personal name YHVH) 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**

**\*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” (NKJV)*

**I Kings 19:16, 19.** *“...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”.*

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’ own natural abilities, something supernatural bespeaking the high authority of Heaven had affected the rebellious people in such a way that they had continued to follow and respect Moses’ leadership in the desert for 40 years.

This particular “authority” of which he was commanded to pass some on to Joshua is Hebrew *hod* –“a grandeur or majesty related to royalty” (“splendor” in Psalm 45:3 NASB). This sovereign enabling for leadership, which would influence the congregation to listen to and obey his word. was passed on here by the laying on of hands and the public releasing of God’s charge (“inaugurating”) into Joshua.

In the usual *Haftarah* reading for this Parasha, after Elijah threw his mantle on Elisha, the younger prophet immediately arose and “*ran after*” him.

**PLEASE PRAY:** For leaders in the Body in Israel to “hear” and be obedient in passing on their mantles to faithful ones upon whom God will release favor in the generation rising up behind.

### **A Reminder of Appointed Times and Seasons**

**\*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 (along with the sacrifices to be made during each): **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, with instructions for each of the eight days). ***All these times of the LORD (with their relevant offerings) are here laid out afresh before His army, before moving forward into their new Land.***



***Martin & Norma Sarvis***  
***Jerusalem***

[The Parashah for next week 16-22 July 2017 will be a “Double Reading”: I: *Matot*—“Tribes”: TORAH: Numbers 30:1--32:42; II *Massei*—“Journeys of...”: TORAH 33:1—36:13; HAFTARAH (2<sup>nd</sup> “Haftarah of Affliction”): Jeremiah 2:4-28; 3:4]

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