

# Praying Effective Prayers for Israel

## LESSONS FROM JEWISH PRAYER

### PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

By Yitzhak HaLevi Herzog

(CONCLUSION)

Unite our hearts to love and revere your name, and to observe all the precepts of your Torah, and speedily send us your righteous Messiah of the House of David, to redeem those waiting for your salvation.

Shine forth with the glory and pride of your strength over all the inhabitants of your world, and let everything that breathes proclaim: "HaShem, G-d of Israel is King; whose majesty reigns over all!" Amen. Selah.

BY VICTORIA SARVADI, TH.D.

**T**he etiquette of ancient Jewish prayers has been virtually lost to the Greco-Roman influence on Christian culture. Many Christians pray in poetic King James style, bless the food instead of blessing the Lord who provides the food, and pray in vain repetition as if they are reciting in empty ritual nursery rhymes that they learned as children.

#### WE PRAY AMISS

In the modern West, we have often missed the heart and soul of the ageless Jewish prayers on which our faith was predicated. Instead, and we have created our own traditions apart from the Torah and the customs of the first-century movement of Yeshua. Lofty orations that essentially exalt the one who is praying and sometimes offer thoughtless lip service to satisfy protocol are often commonplace. Sadly, there is little internalization of the words that are ceremoniously lifted to heaven to

invoke the Supreme Most High God. While Gentile prayers often concentrate on material needs and desires, ancient Jewish prayers invoke the Kingdom of God that will bring all that we need as a result of its manifestation.

#### CORPORATE PRAYERS

Our prayers should not only be personal and intimate. We must be aware of the needs of others, especially Israel. Prayers of the Jewish people are founded on Torah precepts and prophetic acumen. These prayers are corporate and cognizant of the of unity among those praying. The Hebrews have always prayed as a nation and even in synagogues as a *minyan*. Our Jewish rabbi Yeshua also taught us to pray in unison in what is often called The Lord's Prayer: "Our Father, who art in Heaven...."

#### UNITING HEARTS TO LOVE

In the conclusion his timeless Prayer for the Welfare of the State of Israel, Rabbi **Yitzhak HaLevi Herzog** implores the Lord to do a supernatural and mysterious act – "Unite our hearts to love." The request implies that God must do the deeper



work in us to bring zeal and true passion in a single-minded focus. This is known as *kavenah* (servile awareness and sincere devotion) among the Jewish people. The Apostle Paul alludes to this mystery in Romans 5 in the case of marriage when two persons who love one another become one.

Uniting the followers of God into a perfect union of heart and amity is no different. The Lord essentially marries our hearts, binding the worshipers together in a spiritual synchronization. This supernatural action of the Spirit is powerful as devoted and truly united prayer penetrates the heavens, activates the heavenly hosts, and turns the head of the Father. The harmony of every heart is achieved as everyone values one another as an equal before God thereby recognizing that the same Spirit is operating in each of them.

### HIS HOLY NAME

The rabbi goes on to add, “. . . **and revere your name.**” We Christians would do well to take heed and acquire what many Jewish worshipers demand of themselves. Before Ashkenazi Jews pray the *Amidah*, the synagogue’s most prominent prayer, they take three steps backward and then three steps forward. This custom symbolizes withdrawing from the profane world of materialism and then approaching the very throne of the Supreme God of all creation. A common Jewish tenet is this: “*Know before whom you are standing.*” As we contemplate the vast wonders of God and his many benefits, we position ourselves reverently before him. He is a holy God and his name is holy. There is no name greater, and it is by this name that we obtain our salvation.

### OBSERVING TORAH

Rabbi Herzog then beseeches God to help us to “**observe all the precepts of your Torah.**” Obedience to God’s instructions demonstrates and ascertains to the physical and the spiritual world in the question: Who is your God? If *Adonai* (the LORD) is your God, then you will follow his commands to show your absolute submission and devotion to his instructions on how to approach him and have fellowship with him. Obedience is key to the promised provisions that come from every covenant name of God: *Rapha* (Healer), *Nissi* (Banner of Miracles), *Yereh* (Provider), *Tzavaot* (Lord of Heavenly Armies), and so forth. Disregarding God’s instructions denies his sovereignty and depreciates his commands as paltry or irrelevant. Yeshua said, “If you love me, follow my commandments” (John 14:15).

This kind of observance can only be realized through the sanctified transformation of his Holy Spirit as he works in each of one of his followers. Here is wisdom: by receiving the atoning sacrifice of Yeshua for the sins you have committed and then the miraculous removing of your sin *nature* by

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the same Savior, the Almighty is then able to install Torah supernaturally in your heart. In this way you will inherently know what the will of God is and how to walk it out in revelatory obedience and joy.

### COME MESSIAH

Rabbi Herzog’s next appeal to the Almighty is the real substance of the entire prayer: “. . . **and speedily send us your Righteous Messiah of the House of David, to redeem those waiting for your Salvation.**”

The welfare of Israel is in the Messiah that is promised to take his residence among the people and set up his government in the land he has entrusted to them. Since the time before the revelations of covenant were given to Abraham and passed down to his descendants, the Hebrew people have been actively awaiting for their redemption. This is evident as Job longed for the Messiah even in his time. “For I know that my Redeemer lives, and he shall stand at last on the earth; and after my skin is destroyed, this I know; that in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!” (Job 18:25–27, NKJV)

Notice how the rabbi’s prayer is centralized

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on the performance of Messiah as Righteous King which was promised to King David (1 Kings 11:36). The Messiah will bring his heavenly kingdom temple and his throne down to merge with the physical land and the temple that awaits him in Jerusalem at the onset of the Golden Age. The presence of the King of the Universe will silence every dispute and will end every conflict over Jerusalem and the Land of Israel. He has promised indeed to redeem his people from the oppressive enemies that have plagued them for millennia. Throughout the history of the Hebrew people, the physical suffering has been like a crucible, severe, and relentless. Generations have been entreating the God of hosts for relief since the first Amalekite attack that came upon the Hebrew people as soon as they left Egypt in a city called Rephadim.

The Jewish focus on a *physical national redemption* is desperate but will not come unless there is *teshuvah* (repentance) and the spiritual redemption that comes first. If the church would realize that *Israel* must first receive their Messiah before his physical Kingdom is actualized, then they might begin to focus their heartfelt prayers for God to shine his face rapidly and soon upon them, disclosing himself as their Redeemer as he did to the rebellious nations 2,000 years ago (Romans 11:30–32). Then like Job who has been waiting, they will also “see” their Messiah according to Zechariah 12.

### SHINE YOUR GLORY

Rabbi Herzog’s prayer continues to entreat God to “*Shine forth with the glory and pride of your strength over all the inhabitants of your world.*” When the set time comes, the *entire* world—those who are evil and those who are good—will also see the glory of God. Every knee will bow—above, on, and beneath the earth. All will see the palpable reality of his triumphant splendor, the immensity of his power and his unquestionable sovereignty. All will soon realize that Israel’s God is the one true God, and he will take his place among his people. Every person in the world must choose to humble

themselves and acknowledge him as Lord, or they must reject and defy him (Deuteronomy 30:19; Deuteronomy 11:26–28; Joshua 24:15).

### HIS MAJESTY REIGNS

The prayer comes to the final declaration that “*everything that breathes (will) proclaim: ‘HaShem, G-d of Israel, is King; whose majesty reigns over all!’*”


It is incumbent that we also pray that those who, when presented the opportunity to choose God wo, that his Kingdom is forever, and that he gives liberty to those who are meek to receive his covenant benefits. The whole earth is waiting for this wonderful restoration. Even the sea, fields, and trees will sing (1 Chronicles 11:26–28).

### AMEN AND SELAH

The prayer ends with the emblematic close of “*Amen.*” The Talmud teaches that the word *amen* (אמן) is an acronym for the Hebrew phrase מלך אמין אל (El melekh ne’eman), which means. “God, trustworthy King.” After every invocation, petition or blessing the statement “*Amen*” is proclaimed. God *is* King, trustworthy and able to do all things! Because he is faithful to perform his will, those who pray can confidently lay their petitions before him and emphatically declare his faithfulness.

The tag *Selah* is transcendent and emphasizes “He who has an ear (that is, the ear of the Spirit, the Eternal, the *Olam*) let him hear.”

### A PRAYER OF AGREEMENT

Lord, as Israel faces the turmoil and distress that occurs in these days, may they awaken to return to their homeland as you have declared. May you give their leaders wisdom to navigate through war and terrorism. May you restore Jerusalem and the Holy Temple to your people so they will learn atonement and sacrifice once again. May you unite and open their eyes to recognize their Messiah so that you may enter into the Beautiful Gate and take your place as King of Kings (Matthew 23:39). May the God of Israel remember and heed this prayer that was lifted up in unison a generation ago and may the people of the nations come into agreement by saying, “Yes and Amen.” 

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Learn more about Dr. Sarvadi’s extensive library of inspirational, informative, and challenging materials that are posted at [www.victoriasarvadi.com](http://www.victoriasarvadi.com).

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