

Jerusalem: Her Glory, Significance, and Struggle

Please refer to the teaching notes for this message.

INTRODUCTION

I want to encourage you to ask the Holy Spirit often to teach you about Jerusalem. He knows more about Jerusalem than anyone. If we ask Him to teach us, He will if we mean it.

I say, “Lord, Holy Spirit, let me see what You see and feel what You feel about the city of Jerusalem. I want to see what You see.” Now He sees a lot more than I have the ability to grasp. “Give me a little of it. Let me feel what You feel.”

THE UNIQUE SIGNIFICANCE OF THE CITY OF JERUSALEM

Zechariah 8 declares the unique significance of the city of Jerusalem. It’s the only city of the earth, the only city in the earth, that God declares His zeal and desire for in the Scripture. This is the Lord speaking in Zechariah 8:2. “I am zealous for Zion” (Zech. 8:2)—or Jerusalem. The vast majority of the times Zion is mentioned in the Bible, it means the physical city of Jerusalem. There are only two or three places where it’s talking about heavenly Zion. Normally it’s talking about earthly Jerusalem. You can use them interchangeably.

The Lord declares, “I am zealous for this one city.” Verse 3: “I’m so zealous for it, I will return there and live in that city forever” (Zech. 8:3, paraphrased). I add the word *forever* because many other verses say *forever*. I mean, imagine the implication of Jesus picking one city to return to and dwell in forever. His world government forever will be based in that city.

The implications are staggering—for the Church, for the nations, for the devil. This is so on God’s heart, but much of the Church has no sense of connection to God’s heart for the city of Jerusalem.

Jerusalem is a very unique city. It’s not just unique. There’s nothing, no other city on the earth in this category, by the very fact that Jesus chose to reign there forever. I believe He picked that geographic area, Jerusalem, even before He created Adam in the garden. I believe He knew where Jerusalem would be before any human walked the earth. As a matter of fact, He named the earthly Jerusalem after the heavenly Jerusalem. There’s an eternal city, and He named one city on the earth after that city because of the dynamic connection between the two cities forever.

“JERUSALEM SHALL BE CALLED THE THRONE OF THE LORD”

Paragraph B. Jerusalem is central to God’s end-time purpose, but it’s more than that. It’s central to His eternal government. Look what He says in Jeremiah 3:17, “Jerusalem shall be called The Throne of the Lord” (Jer. 3:17). God will call that city the throne city of God. Men will call that city the place where God’s throne is. They don’t call Jerusalem that now, but forever and forever, all the nations, men and women will say, “Jerusalem, oh, the throne city of God.”

All the nations will be gathered to it. Why? Because it’s in that city that they’ll find unique revelation of the name of the Lord. All over the earth in the millennial kingdom in the age to come, then in the eternal age after that, we will all grow in revelation. There will be a unique anointing of revelation in the city of Jerusalem. It’s a city of unprecedented revelation. All the nations will be gathered there. They’ll be gathered there initially at the time of the second coming. Jesus will gather all the nations to judge them in Jerusalem.

JESUS WILL TEACH US FROM JERUSALEM ON EVERY CONCEIVABLE SUBJECT

It won't end there. He will teach all the nations throughout the millennial kingdom, for 1,000 years, from the city of Jerusalem. It will have the most amazing teaching conferences that you can imagine, for real. Imagine, Jesus session one, two, three, four, five. He will talk about every subject: science, math, music, every subject imaginable. He won't just talk to them about moral truths. Certainly He will talk about justice and righteousness, but He will teach them everything. He knows everything about everything. He's much smarter than Solomon who had greater wisdom than any man.

JERUSALEM WILL BE THE WORSHIP CENTER OF THE EARTH

They'll gather all the nations to Jerusalem as the worship center of the earth. Talk about anointed worship! Ooh! They'll gather to Jerusalem for encounter. There will be a measure of the glory of God manifest in that city. The kings of the earth will go to it regularly, just to partake of the anointing.

I'm talking about kings with natural bodies in the Millennium. It's not just the kings: their leadership team, the nations, the people of the earth, everyone will want to visit Jerusalem because of the anointing of the Spirit they'll encounter when they go there.

Jesus' throne, His worldwide government will be based there. His eternal government will be based there. The New Jerusalem, when it descends, will descend in proximity to that city.

GOD CALLS US TO LOVE THE THINGS HE LOVES

Paragraph C. We have a conference on the end times, and why study Jerusalem? Why focus on Jerusalem? One reason: because God calls us to love and focus on what He loves and is focused on. He's focused on Jerusalem as a city far beyond any other city on the earth.

We tend—and this is understandable—to have more passion for the city we live in. Beloved, let me tell you: we're citizens of Jerusalem spiritually even more than our own city that we live in while in our physical body right now. Most believers don't know that. I'm not saying that as a criticism.

I'm saying the Lord has much to tell us and surprise us and bless us related to this revelation. As we get connected to God's heart for Jerusalem, something will happen that's vibrant in our own spirits and in our own lives.

We easily neglect Jerusalem because we don't see how it connects or affects our lives.

When people come and visit or join IHOPKC, there are several common statements. One of them is, "Now what is this Israel deal you guys do? Our church didn't do the Israel deal."

I always tell them, "But you don't want to evaluate the Word of God by what your church did—you want to evaluate the Word of God by the Word of God!" If it's in the Word, we say yes. If it isn't in the Word, we say no. It's always a bit perplexing, and I get it because I was really perplexed.

The Lord introduced me to this subject. I remember the first time I met Bob Jones, almost thirty years ago, when he prophesied, "You'll be involved in a young adult movement of singers and musicians and they'll pray for Israel."

I said, "Eww!" I really did.

He said, “You ever pray for Israel?”

“Never.”

I’m embarrassed by that statement. It’s part of my testimony, so I have to say it.

So when people say, “I don’t get it,” I get that they don’t get it. We don’t want them to stop there content that they don’t get it. We want to stir them up.

There’s a big issue in God’s heart, and the anointing of the Holy Spirit is connected to God’s purpose and God’s heart for this city. We want to be connected to God’s heart and be a part of His purpose that’s related to the anointing, related to Jerusalem.

One reason I want to understand and love Jerusalem is because Jesus does. That’s good enough. It’s not just so I can get blessed. I do want to get blessed. “Jesus, there’s one city You love more than every other city? That’s good enough for me. If You love it that much, I don’t get why You love it, but I’ll figure it out in flight.”

GOD’S END-TIME PURPOSE IS JERUSALEM-CENTRIC

We have to understand this: God’s end-time purpose is Jerusalem-centric. Here’s what I mean: Jerusalem and what happens in Jerusalem is God’s calendar for what happens in the earth. When things happening in Jerusalem are on God’s prophetic calendar and timetable, then we know that God’s prophetic purposes in the earth are increasing in the earth as well. Jerusalem is the barometer. When things happen in Jerusalem, good or bad, things are going to happen in a corresponding way in the earth, good or bad, prophetically speaking.

Gabriel visited Daniel in Daniel 9 and gave one of the most important end-time prophecies. Good and bad, it was all centered around one city, Jerusalem.

GOD’S ETERNAL PURPOSE IS JERUSALEM-CENTRIC

Well, not only is God’s end-time purpose Jerusalem centric—centered around that city; God’s *eternal* purpose is Jerusalem-centric. There will never be a time, any time in the future, a million years from now, when Jerusalem won’t be the center city, the main city of conversation of the people of God. Because Jesus will be there, and His throne of glory. There will be waves of glory imparted to the earth in the millennial kingdom and the eternal state. There will be waves of glory coming out of that city perpetually.

It’s not just that God’s purpose is Jerusalem-centric; so is the devil’s attack. There’s a great battle going on for the control of the city of Jerusalem. Satan cares about that city and who controls it more than any other city of the earth. He’s more focused on that city. Terrorist bombers aren’t blowing up megachurches. The devil isn’t that worried about megachurches. He’s worried about Jerusalem. Here in the West, we think that the devil is most concerned about our big, growing ministry.

The devil says, “I don’t like you because I just hate humans and I particularly hate Christians, but you’re not really that much on my mind. I have little demons or big demons coming after people everywhere.” What he’s locked into is what is happening in Jerusalem. That’s what Jesus is committed to. That’s where the waves of God’s glory started, and that’s where they’ll continue throughout the ages.

WE ARE EXHORTED TO STUDY AND UNDERSTAND JERUSALEM

Paragraph D. Psalm 48 says, “Walk about Zion,” or Jerusalem. Whenever you see Zion, almost always just put *Jerusalem*. “Go around her. Count her towers. Mark her bulwarks. Consider her palaces” (Ps. 48:12-13, paraphrased). In other words, we’re exhorted to study and understand Jerusalem. Why? So you can tell it to your children and their children, so that they won’t be ignorant of what God is doing.

When I look at the Body of Christ in this hour, and I say this tenderly, we’re in need. I’m talking about Gentile believers across the earth: we’re in great need to walk about Zion: to count and consider and to study and to grasp what is going on in the Word, what’s going on in real time, what’s going on in the spirit and in Jesus’ heart related to the city of Jerusalem.

“GLORIOUS THINGS ARE SPOKEN OF YOU, O CITY OF GOD!”

It says in Psalm 87, “Glorious things are spoken about this city” (Ps. 87:3). They’re spoken by God from Genesis to Revelation, and they’re spoken by people. Very negative things are spoken by people, but God has spoken glorious things about this city. More than that, the most glorious things ever spoken about a city—its prophetic destiny—have come from the mouth of God over that city.

Isaiah 66 tells us to rejoice with Jerusalem (Isa. 66:10). That’s an exhortation. Are you? Do you know enough about Jerusalem to rejoice? Do you know enough about Jerusalem for your heartbeat to increase when you hear about it?

Many believers when they hear about Jerusalem are a little dumbfounded: “OK, that’s interesting. So what?” Again, I’m not saying that in a negative sense. That’s just where the body is. That’s not where it will be a decade from now and then a decade after that, because the Spirit is highlighting Jerusalem right now. The Spirit is speaking about Jerusalem. Here’s what God exhorts every believer: “Rejoice with Jerusalem. Be glad when prophetic things are being released. Be glad with her.” Don’t be passive or disconnected. Be engaged with what God is doing about Jerusalem. All of you that love her, rejoice.

LOVING WHAT HE LOVES ABOUT THE CITY OF GOD

Then He goes on, “Those of you who mourn over her, I want you to rejoice, to keep your eye on that city” (Isa. 66:10b, paraphrased).

You say, “Which is it? Do we love her or do we mourn over her?”

Both. We love her because God has chosen this city, a city that is unique to every other city in the earth. We mourn over it because of the attack of the enemy and the increase of sin and darkness. We mourn, but we have a spirit of rejoicing because we can see the Spirit moving, number one, and we see where He’s going in fullness, number two.

There are more believers in Jerusalem now in these last few years than over the last 2,000 years of history. I mean, many believers won’t even recognize it. The Lord says, “It’s not the fullness, but can you engage with that and rejoice in it? Do you love what I love about this city? Do you mourn when you see the enemy mounting up and waging war against that city? Does it bother you to where it actually enters into your prayer life because you mourn? Do you feel the weight of it even a little?”

Now we're weak and broken human beings. We don't carry the burden of the Lord that greatly, but we can carry it some. "Lord, I want to feel what You feel, positive and negative. I want to have a spirit of rejoicing, even when I see the negative, because I know there's an emerging glory that's increasing decade by decade, year by year, and I know where that city is going. I can see things moving in that direction. Slowly, but steadily they're moving forward."

So we're not pessimistic about the city. We're rejoicing, even when we feel the pain of darkness increasing in the city now. Why? Because we love that city.

Psalm 102:14 says, "Your servants take pleasure in her stones" (Ps. 102:14). What does that mean? We study the ancient stones, the memorial stones in Israel's past. When great encounters with God happened, significant prophetic events, they erected a memorial, a monument, with stones. They would build an altar. What the psalmist is saying is, "We value what those ancient stones speak of, and we value the stories they tell of encounters in the past. We want to study them. We want to know them."

THE CHILDREN OF ISRAEL WOULD BE PLANTED ON THE MOUNTAIN OF GOD

Paragraph E. God's choice of Jerusalem. He sovereignly called Jerusalem. Long before Israel went even into the land of Canaan or the Promise Land, when God raised up Moses to deliver the children of Israel out of Egypt, right after they got through the Red Sea, Moses started prophesying about Jerusalem. No one has ever heard of Jerusalem in his world. He didn't name it, but he described it.

So they had come through the Red Sea. Israel was there, ready to go through the wilderness. It was only supposed to take them eleven days to get through, but because of the rebellion, God walked them in circles for forty years, so that a whole generation of rebels would die off. It was only an eleven-day walk.

So from day one, or right in the very beginning, here's what Moses prophesies in a song. He taught Israel to prophesy it. He got all of Israel singing this song. You can read it in Exodus 15, talking about the Lord. Verse 17. "Lord, You'll bring them in. You'll plant them" (Ex. 15:17, paraphrased).

Moses has them all singing, "You'll bring us all in; You'll plant us."

Plant us where?

"In the mountain of Your inheritance."

"Moses, where's that?"

"I don't know right now. I know it's over there. I don't exactly know where the mountain of God's inheritance is. It's a particular place God has had on His heart for a long time."

This is 500 years before David captures the city of Jerusalem. Beloved, this is 500 years before Jerusalem is in the hands of the nation of Israel. God is already having songs, prophetic songs about Jerusalem, 500 years ahead of time. They're talking about one particular place. No one knows where it's at. They know it's in Canaan somewhere. It's the place of which they sang, "You've made it Your own dwelling place. It's Your city. It's Your place in a particular way. It's where Your sanctuary is going to be."

Israel might have said, “His sanctuary? What is that?”

“God is going to have a sanctuary; let’s sing about it.”

Beloved, He’s going to have an earthly sanctuary and a heavenly sanctuary. At the time of His second coming, they will come together. It will be a sanctuary far surpassing anything that Solomon’s temple ever saw. They sang prophetically, “Your hands have already established this place in the city. You’ve already determined it.”

My guess is that God ordained this even before He created Adam. He knew where Jerusalem was, and my theory is—you can’t prove it 100 percent, but there are a number of good points that lead to it—that the garden of Eden was centered around the city of Jerusalem.

Someone says, “Well how about the Euphrates River?”

Well, after the flood, the rivers moved all kinds of places. When the whole world is flooded, rivers tend to move a little. I don’t believe the garden of Eden was in Iraq. I believe the garden of Eden was centered around the city of Jerusalem. That’s a theory, but I believe there are good reasons to guess that. Hopefully I can bump Asher to talk about it. I first heard him talk about that ten years ago and I said, “Wow.” He has some great Bible verse on that. I’ll provoke him a little. I think I’ll say, “I don’t know if that’s biblical.” That will get him all stirred up and he will give it to us. No, he’ll do it anyway. It’s remarkable!

I mean, I don’t have this on the notes, but put this verse down if you want. Hebrews 11:8. He called Abraham out of Babylon, or the Ur of the Chaldeans, which is modern-day Iraq. I mean, he lived in what would be today’s Iraq and up through Syria. Here’s what He says in Hebrews 11:8: “There’s a specific place I want you to go to. Leave your family and go to the place. I’ll give you an inheritance in that specific place” (Heb. 11:8, paraphrased).

Abraham says, “OK, it’s not in my hometown?”

“No, it’s over there.”

Abraham starts walking, and it says in Hebrews 11:8 that he’s looking for a place where his inheritance will be forever. He doesn’t know where the place is. He’s looking everywhere. He’s going forward, not knowing where he’s going: “Has anyone ever heard of that special city?”

“No, no, we don’t know where it’s at.”

When it says, “Abraham went not knowing where he was going,” that’s not talking about believers not having any direction in their lives. That’s not really what that verse is about. It means he was looking for a city whose builder and architect was God (Heb. 11:10). He was looking everywhere for that city.

“Have you guys seen an amazing city?”

“No, no, I haven’t seen it.”

“I mean, it’s coming down from heaven.”

“I’m sure we would have noticed if we saw it.”

He was looking for that place. Abraham is about 500 years before Moses, and Moses is about 500 years before David. David is when Israel finally got the city. So Abraham is looking for the city 1,000 years ahead of time. God talked to him and said, “Abraham, there’s a city. Go find it.”

He’s going all over Canaan saying, “Now where’s that city?...”

He found it at Mount Moriah where he offered up his son as a picture of Jesus being offered up (Gen. 22). That’s another story for another time.

HE LOVES THE GATES OF JERUSALEM MORE THAN ALL THE GATES OF JACOB

Top of page two. I want you to feel the weight of this. I want you provoked to become a student of Jerusalem, spiritually speaking. Psalm 132:13. God has chosen Jerusalem. He did more than just choose it. It wasn’t just an academic, sterile choice. He desires it. The Lord says, “I really like this city right here. I don’t like what’s happening in it, but I like this city. This is My choice location.”

I ask the question, “What do You see in this city? I want to see what You see and I want to say what You say about this city. I want to be in unity with You, not ambivalent. I don’t want to be ignorant in the sense of having no knowledge at all, no concern, disconnected. I want to be engaged like You’re engaged with Jerusalem.

He loves the gates of Jerusalem more than any other city in all of Jacob, in all of Israel (Ps. 87:2). He loves Jerusalem more than any city in Israel and any city in the earth. That’s because it’s His city. It’s the city of the King. It’s the city where His throne will be. It’s the city from which He will rule the earth and release waves of glory at a measure we can’t imagine, forever from that city.

God won’t stop talking about Jerusalem. It’s mentioned over 800 times in the Bible by the name Jerusalem and many more times by other names. Eight hundred times! There’s nothing like it. Nothing can compare to it. He won’t stop talking about it. From Genesis to Revelation, Jerusalem is on His mind. This city will continue forever. I have the verses here. After the millennial kingdom, after God cleanses the earth with fire, it’s renovated, fully restored and made new as the new heaven and the new earth. Jerusalem will keep going on and on and on and on.

Here’s the point. It’s not a short-term desire in God’s heart. It’s not kind of a momentary city of interest. He’s focused on this city forever in a way He isn’t focused on other cities. Because He’s God, He loves all the cities of the earth, but nothing like Jerusalem.

GOD HAS MADE UNIQUE COMMITMENTS TO THE CITY OF JERUSALEM

Paragraph G. God has made very unique commitments to this city. The reason I say that is because when you see the uniqueness of how God relates to this city, you say, “Lord, if You feel that distinct and that different about Jerusalem than everywhere else, then I want to be more engaged. I want to walk about the city, so to speak, and study all about it. I want to be engaged with Your heart.”

He has made unique commitments to release His glory in Jerusalem. He has made unique commitments to release His judgments to cleanse Jerusalem. He has made unique commitments about blessing related to people who bless or curse the city. It has a unique impact on history, what we do with this city.

THE NATIONS THAT HAVE BLESSED ISRAEL HAVE BEEN BLESSED IN RETURN

Look at what God told Abraham, “I will bless those who bless you. I will curse those who curse you” (Gen. 12:3, paraphrased). Human history has been formed and molded by what nations do with that city. Now they don’t know it, because it takes spiritual discernment to see it, but I’ve heard people give teachings on this, on the facts of history, when a nation was blessing Jerusalem and what God did in those nations for Jerusalem. Then they changed their opinion, and what happened soon after is remarkably connected with how they related to the city of Jerusalem. It has a unique impact on history.

No other city has the same impact on history. One of the most dramatic stories of recent history is London. It was the most powerful city in the earth. London was really committed to Jerusalem for some many years. They turned on Jerusalem, and in a very short amount of time, London as a city and England as a nation lost the world prominence that they had had for so many generations. They were a little mystified by what had happened: “Maybe our navy didn’t quite... our economics... Europe got messed up...”

“No, when you take your hand off of Israel, you begin to experience the curse of God.”

They say, “Oh, that’s ridiculous.”

Jerusalem has a unique impact on history. God has set Jerusalem as the center of all the nations (Eze. 5:5). It’s the center in terms of God’s purpose, but it’s the center geographically. He says, “Here’s My centerpiece. I will form the nations geographically, politically, with respect to their place in history, around one city.”

He designed the earth and He orchestrated history around one city. Beloved, I want to know about this city. I want to be engaged in it. I want to love it and I want to mourn over it while I have eyes to see, both what’s happening now in part and where it’s going, so that I can rejoice over it like Isaiah 66:12 says.

A BATTLE FOR THE CITY OF JERUSALEM THAT SHAKES THE NATIONS OF THE EARTH

Israel has a unique conflict in the realm of the spirit. There’s a battle for the control of Jerusalem that will affect the nations of the earth. Beware nations, beware individuals. There’s a battle for this city. There’s a vortex, and we’re all going to be brought into this great battle whether we like it or not. All the nations and all the individuals of the earth are going to be brought into a place of decision for the city of Jerusalem before the Lord returns.

It’s called the valley of decision. The most remote village in far-away Africa or Asia or the islands of the earth: every single place in the earth will be brought into decision, whether they’re standing for it or against it. That’s how important and how unique Jerusalem is.

THERE WILL BE NO PEACE FOR JERUSALEM UNTIL JESUS RETURNS

Paragraph H. There’s a unique blessing for standing with Jerusalem. Look what it says. I love this prayer. I quote it all the time. Psalm 122:6. “Pray for the peace of Jerusalem” (Ps. 122:6). By the way, Jerusalem will

only have peace based on Jesus. Only on God's terms will Jerusalem have peace. Jerusalem has tried to have peace on its own terms for generations, throughout history. There's only one way to have peace for Jerusalem: on God's terms through Jesus.

Look at what it says for those who pray. There's a declaration: "May they prosper who love the city. May they prosper who pray for the city" (Ps. 122:6b, paraphrased). I mean, just sanctified selfishness—that's good enough! I want to love the city because He loves it. I don't mind getting in on a little blessing either, though.

God says, "You'll prosper if you pray for this city."

People say, "OK, we'll join IHOPKC. Now we have to do this Israel thing. What do we do during the Israel prayer meetings?"

I say, "If you don't get it, when the guy or the gal prays on the microphone, when they say, 'Lord, visit Jerusalem,' say, 'Lord, visit Jerusalem.' Just repeat what they say."

I mean it. That's what I do. Just whisper about every third or fourth phrase that they say or sing; just say it and it will keep your mind engaged. I tell you, your heart will grow in time.

Why is there a blessing and a prosperity for praying for Jerusalem? Verse 9 tells us the reason: because the house of God, the temple of God, is in that city. Because it's the dwelling place that God has chosen for the throne of Jesus forever. That's why it has such a special blessing on it. That blessing doesn't just start in the age to come. That blessing is on anyone who will lay hold of it, even in this age.

JERUSALEM IS A MODEL FOR UNDERSTANDING GOD'S DEALING WITH THE NATIONS

Understanding Jerusalem. Some folks might say, "You know, it's laborious, having to plow through the positive and negative of all these many verses.

The measure of glory is remarkable. The measure of judgment is terrifying. I mean, what's the deal?"

Here's what I'll tell you. Jerusalem is a unique model to the earth and to history to understand God's dealing with nations.

The idea is this. It's just a term I came up with. There's a better way to say it, I'm sure. I talk about a principle called "like kind, but lesser degree." What God does in Jerusalem in glory, He will do in your city and in your nation in the same kind of blessing, but to a lesser degree.

So whatever you see in Jerusalem, the glory of God in Jerusalem, that means God gives His glory to cities. I say, "OK God, I can see Jerusalem as the model. This is what You're willing to give cities. OK, good. I know what kind of God You're like. Give it to my city."

The Lord says, "I'll give you like kind. It will be lesser degree, because there's only one Jerusalem where My Son will reign forever. By virtue of His presence there, no city can have that measure of blessing. They can go there in the age to come and receive blessing and take it back home."

I know by the Spirit, whatever He will do in Jerusalem, to a lesser degree He will do in your city.

You say, “Well that’s kind of intense. I mean, they get the big blessing.”

Well, it doesn’t stop there. They get the most severe judgments for rebellion.

The kind of judgment God gives for rebellion in Jerusalem is the most severe of any city in history, because they have the greatest calling and the greatest measure of glory.

I say, “God, what are You willing to do to a city or a nation that You’ve blessed that’s turned its back on You?”

He says, “Look at Jerusalem.” The same kind of judgments, to a lesser degree, will happen in the nations of the earth.

Some people, when they read about Jerusalem—and for some of you, it’s the place back home—have what I call a selective theology. They read the blessings on Jerusalem and they say, “That’s for the Church!” Then when it comes to the judgments on Jerusalem, they say, “That’s for Israel!”

I say, “Now wait a second. If the blessings have been transferred to the Church, then so have the warnings of judgment for resisting the things of God.”

“No, no, because of Jesus we don’t get the judgment, but we get the blessing.” Now that’s completely confused hermeneutics.

God’s commitment to Jerusalem. Oh I love this. Matthew 5. Jesus’ first mention of Jerusalem in His earthly ministry. I can just see it explode out of Him. He calls it, “*The city*”—not *a city*—“the city of the great King” (Mt. 5:35). Here He is in the Sermon on the Mount, talking about anger. He shifts over to talk about immorality, and He talks about keeping your word. He says, “The city of the great King.”

I can imagine them thinking, “Whoa, boy, where did that come from? He has some energy on that one.”

He knew it was His city. Remember what He told Moses back in Exodus 15: God has already picked a place for a sanctuary, a place for His own dwelling and possession. It’s His. I mean, the first time Jesus mentions Jerusalem, He says, “It’s My city.” I just wonder if the energy went up right in the middle at that point. In my opinion, it did!

FOREVER ALL THE NATIONS WILL PRAISE THE CITY OF THE KING

The Scripture declares that it will be the joy of the whole earth. Psalm 48: the joy of the whole earth is Mount Zion, Jerusalem (Ps. 48:2). That’s the verse Jesus was quoting. It’s *the city*. There’s no city like it. Isaiah 60:15: God is committed to make it an eternal excellence. There will be an excellence about that city because of the excellent One who lives in the city and rules the earth from it.

Isaiah 62:7. God is committed: it will be the praise of the whole earth. Right now the earth hates Jerusalem. The earth puts down and mocks Jerusalem with scorn and ridicule. I promise you one thing: forever all the nations will praise Jerusalem. When they talk about Jerusalem, they’ll pause and say, “Mm, there’s nothing like it. The glory of God, the wisdom of God, the power of God. Oh, that King. I want to go back. I’m hurting until I go back.”

That's how they'll talk about Jerusalem forever. I want to jump in now. I don't want to wait until everything is rosy. I want to side with God now.

Top of page three. Look at what He's going to do. Isaiah 60. This is a summary. There's so much to say. I have three sessions in this conference. In each of them I'm just going to stay on the theme of Jerusalem. I feel like we don't grasp Jerusalem. I don't grasp it very well. Even this is so elementary. I want to grasp it. I'm just taking this conference and going over Jerusalem line by line, subject by subject.

Look at what's going to happen. He's going to fill Jerusalem with the glory of God. We're talking about the manifest glory. We're talking about the Shekinah glory. The manifest glory of God will be in that city. The kings of the earth will go there to encounter God and to be touched by the Spirit to gain understanding of God and revelation about their nation and to feel energized by the Spirit.

They're going back home and they'll say, "Mr. king, how was it?"

"I was overwhelmed. I could hardly take notes because I was so overwhelmed by the power in that Man's presence."

"Did you get some good stuff?"

"Are you kidding? My spirit was so alive when I was in Jerusalem. I'm going back again."

"Can we go with you?"

"Someone has to stay home and run the nation, you know."

The Lord will arise over Jerusalem. Read Isaiah 60, the whole chapter. I'm planning to take one afternoon to go through Isaiah 60 verse by verse.

There are no chapters like Isaiah 60, Isaiah 61, and Isaiah 62 about the city of Jerusalem. That's three chapters of just the glory of God about that city and its destiny forever.

Again, why do we care where it's going? Jesus loves it, but also, it's a model of what God is willing to do with the cities of the earth in a lesser measure, but this is what's in His heart for cities as well. It's a model of what God will do to cities, as well as the pinnacle of what He will do to the city He loves most.

The Lord will arise over it, and His glory will be seen upon it (Isa. 60:2). What? Beloved, don't spiritualize this and make it about nothing.

In Acts 2:3, the 120 were in the upper room. Here they were and suddenly, like a mighty, rushing wind, the glory of God fell. The fire appeared to everyone and it rested on them. It appeared to them and rested on them.

There were 120. It's like you're in the room thinking, "Oh man, I feel the power of God."

"Look brother, the fire is on you."

“Fire on me? Look, it’s on you!”

“Where? I can feel it. Where’s the fire at? It’s on you.”

“Oh my goodness, the fire is on everyone!”

Beloved, that was a little token of what is going to be resting on the whole city. The glory will be resting on the city, because the Man of glory, fully God, fully Man, will live there forever.

It will be like waves of glory breaking out of Jerusalem, and everyone will long to go there. When I meet the Lord one day face to face, I want to say, “I labored for Jerusalem; I stood for Jerusalem. When there was darkness I stood on Your side and Your heart for Jerusalem. I care about that, Lord.”

I believe He will say, “I care about that, too.” Look what will happen.

THE KINGS WILL GO AND SEE THE BRIGHTNESS OF HER RISING

Verse 3: the Gentiles. Whenever you see the Gentiles in a prophetic scripture, you can almost always put “the nations of the earth.” The nations will all visit the revival center in Jerusalem. They’ll all hear about it. There are about 200 nations in the earth right now. All of them will hear the stories and say, “Hey, we’re going.”

All the kings will say, “We’re first. We’re going first.”

Their cabinet members will say, “Can we go with you?”

The kings will go and see the brightness of her rising. I like that phrase. What does it mean? We’re talking about the people in millennial Jerusalem.

There will be an increase of the manifest glory continually increasing in that city. They’ll feel the weight of it, and they’ll bring it to the nations. It will be the ultimate revival center, far beyond Jerusalem in Acts 2.

Isaiah 62. All the kings will see her glory. They will feel it. They will see it. They will encounter it and talk about it. The key to the glory is the next passage, Matthew 25. Jesus will come in glory. That’s why glory will be on the city. He will establish a throne of glory (Mt. 25:31). He will sit on it. He will call all the nations and He will separate them at the very beginning of the millennial kingdom. In other words, He has total authority to determine which nations have blessing and which nations are going to be out of business. Some nations will end at that time. He’s fully God and He’s fully Man, with His face like the sun. He’s the Revelation 1 Jesus. He illuminates the New Jerusalem by the light of His own being.

The New Jerusalem extends 1,500 miles in every direction. One Man illumines the entire city by the brightness of His being. This is the Man who will be sitting on a throne in Jerusalem. Oh my goodness!

JESUS WILL GATHER TOGETHER ALL THINGS IN HEAVEN AND ON EARTH

We won’t look through all of this. Let’s look at the relationship of the earthly Jerusalem to the heavenly Jerusalem. God is going to gather, to bring together, the heavenly realm and the earthly realm (Eph. 1:9-10). He’s going to bring them together on the earth at the time of the second coming.

When Jesus returns, the New Jerusalem will descend to the earth. The supernatural realm of this 1,500-mile city will come down to the earth. The saints with resurrected bodies will live in the city and work on the earth. But the city is coming down. The veil will be lifted between the natural and the spirit realm. That veil will be lifted. We will interact freely on the millennial earth. That's where our work assignment will be. We will be deeply involved in governing, ruling, and reigning on the earth, while living in the city—in the full manifestation of the glory of God, but on the millennial earth.

THE SUPERNATURAL REALM WON'T BE SUSPENDED, BUT ENHANCED

What's going to happen? We'll see the continuation of the natural realm. It won't be suspended, but it will be enhanced by the supernatural realm of the New Jerusalem. The two realms—fully physical, fully natural, fully supernatural—all come together on the earth.

Beloved, you'll love the earth in the age to come. Some people imagine they'll be up in heaven forever, floating on a white cloud, playing a harp.

They see their old friend from back when they were on the earth, "Hey, how you doin' bro?"

"How you doin'?"

"Just loving God."

"Me too. See you later."

The white cloud moves, and they continue on their way. You think, "I love this, but I would like to get more involved somehow."

Beloved, you will have a physical, material body with supernatural flesh and bones. Look at Jesus in Luke 24. You'll have flesh and bones. You'll have an elbow. When you hug another person with a resurrected body, you won't hug them and pass right through: "Whoa! Hey, go slower so I can hug you!"

That's not how it's going to be. You'll touch their elbow and say, "Hey, this is awesome!" You'll really eat real food on a real, physical earth, but with the full properties of the supernatural realm brought together on the earth in the age to come.

It's so exciting. You won't float forever. At the time of the second coming, Jesus is bringing both realms together.

JESUS' THRONE IS IN THE NEW JERUSALEM FOREVER

Paragraph B. The New Jerusalem is named that because it intentionally identifies with the earthly Jerusalem. There will be a dynamic connection between the two.

Paragraph C. It's a little perplexing at first. Paragraph C. Revelation 22: Jesus' throne, the throne of the Lamb is in the New Jerusalem. Jesus' throne is in the New Jerusalem forever.

"OK, I've got that. That makes sense..."

In Ezekiel 43 and a bunch of other passages, His throne is down on the earth. Is it in the New Jerusalem or is it down on the earth? Which is it? Does He have one throne or two? My answer is yes. I believe it's one throne; it's one vast governmental complex that's bigger than you can imagine. It's a mountain city. The mountain isn't figurative. It's 1,500 miles high. It has a dynamic connectivity to the earthly Jerusalem. It comes down, it descends, it connects, and in the person of Jesus, somehow in the glory of God, the two cities are connected.

I just have a few thoughts written that I won't go into. It's one city 1,500 miles high. The earthly Jerusalem is right there on the earth. They're connected with one Jesus and one vast throne complex. Don't think of it as some little room, and Jesus is there saying, "Hi, how are you guys doing?" I mean, it's stunning, this city. There will be an earthly and a heavenly dimension to this city of Jerusalem.

I call it—paragraph D—"the Mountain City House of the Lord." It's a mountain. It's a city and it's a house of the Lord. It's a mountain city house and it's 1,500 miles high. We're talking about a serious throne of glory on the earth!

Top of page four. I'll skip a bunch on that if you're interested in it. Paragraph G. Now, I have a number of handouts on the website. I want to look at this. I love this one. Psalm 48 is the famous psalm that we're familiar with. It's not talking figuratively about the earthly Jerusalem. It's talking about the earthly Jerusalem at the time of the coming of the Lord, when it's in this deep connectedness to the New Jerusalem and then it's descended to the earth.

THE CITY OF JERUSALEM WILL BE THE MOUNTAIN HOUSE OF GOD

Verse 1. "Great is the Lord, and greatly to be praised" (Ps. 48:1). I love that phrase. He's greatly to be praised! With extravagance He deserves to be praised, is what that means. He's in the city of our God, the holy mountain (ibid). He isn't just on the top of the mountain in the sense of Jerusalem. The whole city is the mountain house city of God.

It's a big mountain, a 1,500-mile high city. It's a mountain beautiful in elevation. It's not just a few hundred feet above sea level or this or that; beautiful in elevation, it's the New Jerusalem connected to the millennial Jerusalem. Beloved, the elevation is beyond anything we can imagine. It's the joy of the whole earth. It's the city of the great King.

Verse 3. "God is in her palaces" (Ps. 48:3). Here's the part I really like. The kings will see the glory of Jerusalem and come visit it all the time. The kings will assemble to visit the throne of glory, to visit this mountain city. They'll hear about it when they first become king: "I heard about the visit to Jerusalem; do I get to go now?"

"You get to go now, but put on your seatbelt. It's terrifying it's so glorious."

"I'll be OK."

"No, you won't be OK."

"I've seen pictures of it."

“You didn’t feel the weight of the fire of the glory of God. You didn’t look into that Man’s eyes. Put on your seatbelt when you go there.”

The kings assemble; they pass by the city. Verse 5. They see it and they marvel. “Oh my goodness, I’ve never seen anything like this. I heard about this from the other king before I took over his job.”

Look at what it says: “They were troubled. Their hearts were terrified. They ran away” (Ps. 48:5). “Ahhh!”

“Well he’s a new king. First time in Jerusalem.” He runs away in terror because of the majesty of the city.

This isn’t figurative. This is real. This is the most awesome, beautiful-in-glory-and-majesty Man on His throne. The earth can’t imagine it. The kings will be awestruck. Isaiah says it. I would like you to read Isaiah 2 a little more literally and not just make it all spiritual and symbolic.

“It shall come to pass in the latter days that the mountain of the Lord’s house shall be established on the top of the mountains” (Isa. 2:2). Beloved, His house is a mountain. It’s 1,500 miles high. The millennial Jerusalem is connected to the New Jerusalem that has descended where Jesus’ throne is in both of them because it’s one throne.

It’s the mountain of His house. We can’t imagine what this verse means. When the kings in the millennial kingdom first see this city, they’ll be terrified. They’ll run for their lives because of the glory and the majesty of the city.

“It will be established on the top of all the mountains.” Verse 3, “Many people will say, “Let’s go to the mountain of the Lord”” (Isa. 2:3, paraphrased).

It’s not just the mountain that’s there right now. It’s far beyond that. We’re talking about the throne of glory being there in that city, forever. It’s called the house of God. It’s a mountain that’s called a house. It’s a house called a city. It’s a mountain city. It’s a house. It’s all different facets of the throne of glory. The throne speaks of the governmental center. The mountain speaks of height and stability; the house speaks of the relational dimension. There are many names for this one great, glorious arena or sphere that Jesus lives in called the throne of glory.

THE WHOLE WORLD IS PREPARING FOR THE BATTLE OF JERUSALEM

Roman numeral IV. We will talk more about this. I’ll just mention this. Standing for Jerusalem won’t be easy, but it’s essential and it will be totally worth it. There’s a great battle waging in the spirit right now—a battle for Jerusalem. It’s mounting up. It’s Satan on one side, Jesus on the other side. Satan has many of his pawns. They don’t get anything that’s happening in the realm of the spirit. The battle for Jerusalem is increasing. God has called the whole Body of Christ to engage in this battle for the control of the city of Jerusalem under the leadership of Jesus on His terms.

Not on Israel’s terms—on the King of Israel’s terms. Those are different. I’m not interested in the terms of Israel; I’m interested in the terms of the King of Israel. In as much as the government of Israel agrees with the King, I want those terms. In as much as they don’t agree with the King, I don’t have that much insight on all the

details, but all I know is this: I'm loyal to Jesus. I want to be engaged in the battle. I want to be relevant. I want to be up to date. I want to be informed. I want to be praying. I want to mourn for the city. I want to rejoice for the city. I want to love the city. I want all these dynamics, because He does. He mourned for the city, and He has throughout history. He rejoices because He knows where it's going. He's watching breakthroughs happening all the time. He loves this city. He has all three of those different emotions.

Most of you have heard of Bob Jones, a prophetic man. When I met him nearly thirty years ago, he told me, "You'll be involved in a movement of singers and musicians." I couldn't imagine that. He said, "You'll pray for Israel and Jerusalem. God is going to raise up singers and musicians from all over the nations. They'll be unified together in this."

I thought, "What is this man talking about?" Our only issue isn't Jerusalem as a movement, but I tell you, God cares that IHOPKC is engaged in the battle for Jerusalem on God's terms in the spirit.

MINISTRY TIME

Amen. I want to pray for folks. You're saying, "You know, I never really engaged in this, but hearing this..." Or maybe the last few weeks you've been thinking about it or pondering it, saying, "Lord, what about Jerusalem?"

You're saying, "I want my heart gripped with this. I see it with my eyes in the Bible, but I don't feel it. I want to feel it more. I'm committed to go forward in this standing for the city He loves." You're saying, "I would like prayer."

You can have that heart cry, but you might say, "I don't necessarily need prayer. I just want to talk to Jesus alone. I will stay where I'm seated."

You're saying, "No, I need a breakthrough. I know it's true, but I can't at all connect at my heart. I want this thing to break loose. I want to feel a little of what You feel, Lord, because I want to be loyal to this."

If that's you, I want to invite you to come forward.