



CHAPTER 23

HOW YOU CAN PRAY FOR ISRAEL AND JERUSALEM

Israel, and especially Jerusalem, is the center of the earth in the mind of God. Therefore, Israel and Jerusalem hold supreme importance for our subject—*Prayer in the End of Days*. They are forever the “apple of God’s eye” and pivotal to His plans for earth and its peoples.

Deut. 32:8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Deut. 32:9 For the LORD’S portion *is* his people; Jacob *is* the lot of his inheritance.

Deut. 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

An old German writer called the 32nd Chapter of Deuteronomy, *God’s Manifesto* in relation to the Jewish nation.

David Baron, in his book *Israel in the Plan of God*, called it “a condensed...comprehensive prophecy, setting forth...the dealings of God with that nation—past, present, and future.” Commenting on verses 8-10 he said, “Here we...learn the great truth, confirmed...in other Scriptures, that the land and

people of Israel were from the very beginning the appointed centre in the counsel of God for His governmental dealings with the nations of the earth.”¹

Zechariah also calls Israel “the apple of God’s eye.” And identifies Jerusalem as the touchstone in God’s judgment of the nations.

Zech. 2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the **apple** of his eye.

Zech. 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

Zech. 12:3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

The Bible often speaks of “a *cup* of judgment” from which nations must drink. The word translated *cup* in verse 2 is more literally a *basin*—therefore indicating an unusually large judgment. Judgment of the nations is based squarely on what they say and do about Israel and Jerusalem. (See my mini-book, *Judgment of the Nations for How They Treat Israel*.)²

It is important to note Deuteronomy 32:9, “*Jacob* is the lot of His inheritance.” When the Bible calls Israel “*Jacob*,” it refers to the physical descendants of the first Jew, Abraham. It doesn’t call them Abraham, for he had other sons. It doesn’t call them Isaac, for he had another son. It calls them Jacob, for all Jacob’s sons were the origins of the twelve tribes of Israel.

Israel is the LORD's portion—separated as a nation from the nations. The Body of Christ is the Lord's portion taken out from among every nation, people, and tongue.

WHY DO WE PRAY FOR JERUSALEM?

Because the Lord told us to!

Psa. 122:6 Pray for the peace of Jerusalem: they shall prosper that love thee.

He told us that *we are to pray*—and He told us specifically *what to pray*:

PRAY FOR THE *PEACE* OF JERUSALEM...

Many lovers of Israel pray for the peace of Jerusalem without realizing what the LORD means when He says, “Pray for the *peace* of Jerusalem.”

The original Hebrew text says to pray for the *shalom* of Jerusalem. *Shalom* does not mean the absence of war. The literal meaning of *shalom* is: *the peace that comes from being whole*. To pray for the *shalom* of Jerusalem is to pray for its *wholeness*.

You can better understand God's instruction with a little knowledge of Hebrew—the original language of The Old Testament. You can easily see it in these quotes from Edward Horowitz's text for the study of modern Hebrew, *How the Hebrew Language Grew*.³

The Hebrew Root has Three Consonants—usually
We now come to the central theme of all word build-

ing in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

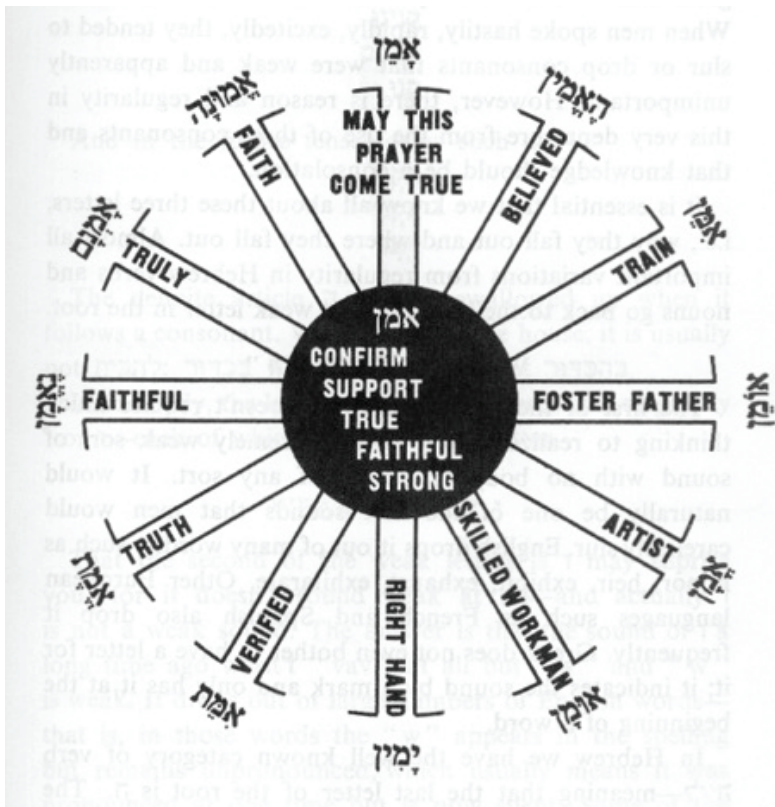
And equally important:

No matter what you do with the root, no matter into what word you turn it—*that word must carry in it something of the meaning of the root....*

Mr. Horowitz illustrates this word building as a wheel. The three-letter root word is the hub of the wheel. Vowel sounds weaving in and out among the consonants of the root create other words. These words are in the spokes of the wheel.

When I ask people what is the most well known Hebrew word, they usually answer, “*Hallelujah*.” Yet another word is much more widely used. It is the word *Amen*.

Herein I have reproduced Horowitz’s word wheel for the root *Amen* אֱמֵן. Its literal meaning is: *May this prayer come true*. Circling around the hub are words from this root. Notice how many of the words describe what it takes to make a prayer come true. *Truth*, (God’s Word). *Faith*. *Believed*. *Right Hand*, (The right hand of God signifies His power). A family of words growing from one root often illustrates a particular biblical truth.



Here's what Horowitz says about another family of words. And remember, he is writing primarily to Jewish students:

שלם — BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly "שלום לך" [מא] ["What is your peace?"] —he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc. is missing or broken. The root meaning of our familiar greeting word שלום (*shalom*) is שלם (*shalem*)

whole, complete. If you're whole, you're probably well and at peace.

It is interesting to note that the English greeting "Hail," has the same meaning as שלום (*shalom*), namely, "being whole." When someone says, "Hail" he is wishing that you are whole.

So, when we pray for the peace of Jerusalem, we are praying that earthly Jerusalem be whole—undivided. Man's plans to divide it are not according to God's plan. And God Himself will take to the Valley of Judgment those who divide His Land (Joel 3:1, 2).

But there is a higher meaning here—it concerns a higher Jerusalem.

HEAVENLY JERUSALEM AND EARTHLY JERUSALEM

When I began going to Israel in the early 1980s, I was amazed at how aware the Jews are of the heavenly Jerusalem. In shops everywhere I saw paintings of both cities, the heavenly Jerusalem painted just above the earthly.

The Hebrew name for the heavenly Jerusalem is *Yerushalayim shel ma'alah*, "Jerusalem on High." Many Jews hold it in their consciousness. And they believe that it parallels the earthly Jerusalem, which they call *Yerushalayim shel matah*, "Jerusalem that is below."

This surprised me. For I found more in the New Testament about "Jerusalem that is above," than in the Old Testament. And yet, I saw that its reality was more in the minds of Israel's Jews than in the thinking of Christians.

One day I went into one of the four oldest synagogues in Jerusalem. And there, just above the ark, which holds the Torah scrolls, heavenly Jerusalem was painted as a menorah—a seven-branched lampstand—in the clouds above earthly Jerusalem. This symbolized that Light comes from Jerusalem on High to Jerusalem below. The friendly white-bearded rabbi was from New York. So I asked him how they knew so much about Jerusalem on high.

“Moses told us,” he said. “He went there.”

Well, it dawned on me; I suppose if someone could go there now, surely Moses in all those days with God did ascend the Heavenly Mount.

I asked the rabbi if he could show me in the scriptures.

He gave me one of the Psalms of Ascent, the songs they sang as they went up to Jerusalem.

KJV

Psa. 122:3 Jerusalem is builded as a city that is compact together:

He expounded on the upper and lower cities being build-
ed together.

Young’s Literal Translation shows this so well:

YLT

Psa. 122:3 Jerusalem — the builded one — [Is] as a city
that is joined to itself together.

I have learned much from David Baron. After becoming a Christian he was a prolific teacher and author. I so enjoy studying after him because his knowledge of the original Hebrew sheds much light on the ancient scriptures. His quote

below, and the Jewish view that earthly Jerusalem mirrors heavenly Jerusalem, helped me see more clearly the joining of the two:

And the joy and blessedness of returned and redeemed Israel in literal Zion will be a type and reflection also of the even fuller joy and greater blessedness of the ransomed of the Lord out of every nation and people and tongue [the church] —which will then be safely gathered unto Him in the heavenly Zion, “the Jerusalem that is above,” of which the literal Jerusalem will, during the millennial period, be, as it were, the earthly vestibule.⁴

My minibook, *Jerusalem: Above and Below*,⁵ goes into the subject in more detail.

However, I will point out here another interesting fact. When Jewish Israelis pronounce the name of the city, they say *Yerushalayim*.

The number *two* in Hebrew is *shta-im*. But you don’t need to say *shta-im* before items that come in pairs. You simply put the double ending on the word itself. For instance, no-

tice the dual ending to words indicating things that come in twos: *mishkafayim* (eyeglasses), *na’alayim* (shoes), *yad’ayim* (hands).

Yerushalayim has a dual ending indicating there are two.

Therefore when we pray

*Yerushalayim
has a
dual ending
indicating there
are two.*

for the *peace* of Jerusalem, we are praying for its *wholeness*. We are praying for the earthly city to remain the undivided and eternal capital of Israel. And we are praying for the coming together of the upper and lower cities in God's wonderful plan that they be "builded together."

WHAT SHALL BE THE DURATION OF OUR PRAYING?

Isaiah 62:1-4 is the Messiah's intercession for Israel and Jerusalem. Then follows the fact that the Lord has set "watchmen" upon the walls of Jerusalem to join in that intercession (vv 6, 7.)

KJV

Is. 62:6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

Is. 62:7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

My King James Bible is a reference Bible. A marginal note to the phrase, "ye that make mention of the LORD" gives the literal Hebrew as, "*you who are the LORD's remembrancers.*" Another marginal reference notes that the word translated *rest* in verse 7 is literally *silence*. Again, Young's is more accurate:

Young's Literal Translation

Is. 62:6 'On thy walls, O Jerusalem, I have appointed watchmen, All the day, and all the night, Continually, they are not silent.' O ye remembrancers of Jehovah, Keep not silence for yourselves,

Is. 62:7 And give not silence to Him, Till He establish, and till He make Jerusalem A praise in the earth.

David Baron says that the remembrancers of Jehovah are those who remind Him of what is yet to be done, “of what I still am, and I may be expected to do.”⁶ In other words, these remembrancers are to bring up God’s Word regarding His promises for Jerusalem.

These watchmen are to “give Him no silence.” Their uttering of His Word is to be declared into the earth continually. And thereby, He can clothe the proclaimed prophecies with fulfillment.

*Such prayers
are to be
made
until His
promises
are fully
fulfilled.*

Such prayers are to be made until His promises are fully fulfilled.

Until He has established Jerusalem a praise in the earth.

PRAYING THE MYSTERY OF ISRAEL

One of the mysteries of God that the New Testament identifies is “the mystery of Israel,” (Romans 11:25-26). Please see the chapter in this book, “Praying the Mysteries of God.”

And even with all the above, when people ask me how to pray for Israel, I usually tell them that the best way is to pray in tongues. My advice is based on these Scriptures:

Rom. 8:26 Likewise the Spirit also helpeth our infirmities [singular: infirmity]: for we know not what we should pray for as we ought: but the Spirit itself (Himself) maketh intercession for us with groanings which cannot be uttered.

Rom. 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

1 Cor. 14:2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries...

1 Cor. 14:14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

1 Cor. 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

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1. David Baron, *Israel in the Plan of God*, (Grand Rapids, MI: Kregel Publications, 1983), p 50.
 2. Dr. Billye Brim, *Judgment of the Nations for How They Treat Israel*, Billye Brim Ministries, P.O. Box 40, Branson, MO 65615. 2013.
 3. Edward Horowitz, M.A., D.R.E., *HOW THE HEBREW LANGUAGE GREW*, KTAV Publishing House Inc., Jersey City, NJ. 1960, pp 22, 27, 46, 47.
 4. David Baron, *Israel in the Plan of God*, Kregel Publications, Grand Rapids, MI 49501, 1983, pp 301, 302.
 5. Dr. Billye Brim, *JERUSALEM, Above and Below*, Billye Brim Ministries, P. O. Box 40, Branson, MO 65615. 2014.
 6. David Baron, *Types, Psalms, and Prophecies*, Keren Ahvah Meshihit, P.O. Box 10382, 91103 Jerusalem, Israel. 2013, p52.