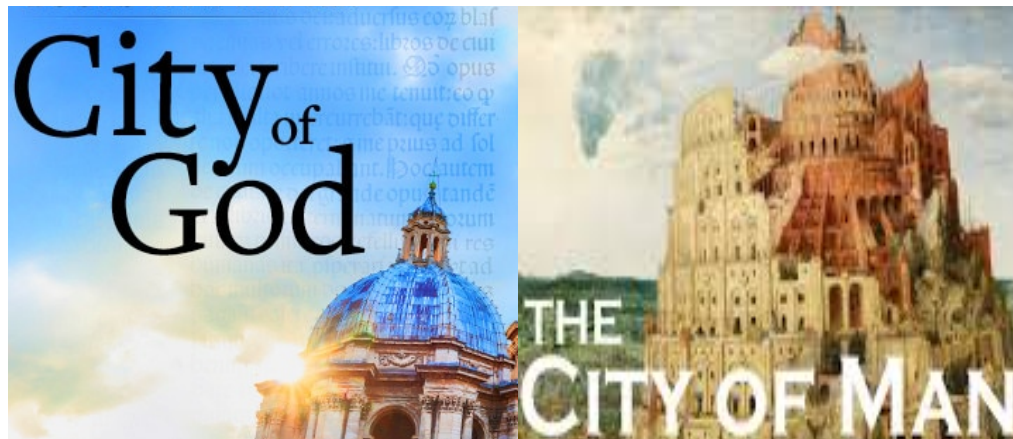


# THE STORY OF DAVID CONTINUES



## SEIZING JERUSALEM; SURVIVING BABYLON [PART 2]

The greatest danger in this or any other election season is buying in to the snare of Babylon—*The City of Man*. It is a danger posed by the Right and the Left. It has seduced the Church throughout the ages. It is preparing Evangelicals for the Great Babylon Apostasy. Lessons learned by David seizing Jerusalem are critical for surviving what is to come.

[Continued from Part 1]

4. Before we can seize **Jerusalem**, we must understand what it is [2 Samuel 5:9-15].

- **EARTHLY Jerusalem.** The city of the Jebusites [2 Sam. 5:6]. One of the oldest cities on planet earth. An encampment for shepherds four thousand years before Christ. Called Salem by Abraham when he visited 2,000 years before Jesus walked its streets. Listed in the Egyptian records 1,400 years before Christ as *Shalem*, the name of a local Canaanite tribe. It is first seen in the Bible in the story of Abraham's encounter with the king and priest of *Salem*, Melchizedek [Genesis 14:18-20]. In the Book of Judges, it is referred to as *Jebus*—the city of the local Canaanite Jebusite tribe. Over its 6,000-year history, it has been occupied by at least 34 different nations. It is claimed as holy city by the three great monotheistic religions of the world: Judaism, Christianity, and Islam. Today, the modern nation of Israel sees it as their capital.

- ***SPIRITUAL Jerusalem.*** In the New Testament it is seen as a metaphor for the church [Hebrews 12:22-24]. Jesus speaks of it as a city on a hill whose light can be seen by the whole watching world [Matthew 5:15-16]. St. Augustine, as well as the ancient church fathers, see it as *The City of God* that lives within *The City of Man*; or the spiritual Jerusalem living within the Godless Babylon as its salt and light—the only thing that keeps it from becoming irredeemably evil or collapsing.

This *spiritual* Jerusalem is not a city state, a political entity; not to be aligned with any government of this earth. The Protestant Reformers saw the union of Charlemagne and the Bishop of Rome [resulting in the so-called Holy Roman Empire] as a perversion of the New Testament—tantamount to bishops coming under the thumb of Emperor Constantine in the 4<sup>th</sup> Century. That’s why Calvin, Luther, Knox, and others saw the Painted Prostitute riding the Beast [Revelation 17] as the Renaissance Roman Catholic Church.

America’s founding fathers recognized the unholy union of church and state as a guarantee of tyranny. So they created a government where both occupied equally important, but entirely separate, spheres of their system of checks and balances. That’s why it is so unbiblical for churches or synagogues to align themselves with politicians or political parties—or to depend on them to accomplish their agendas.

Spiritual Jerusalem does not belong to Babylon. Its citizens are foreigners living in Babylon, but their first allegiance is always to heaven [Philippians 3:20]. Their Savior and salvation come from there [Philippians 3:20], and never from Babylon or its various pseudo-saviors or antichrists. To look to its political leaders or parties for salvation is idolatry. It is to wear the mark of Babylon’s ownership [666] and to be among those “...whose names have not been written in the Book of Life...” [Revelation 13:8]

As Jeremiah says, we should live in Babylon, build our houses there, plant our gardens, and raise our children [as citizens of spiritual Jerusalem, not as Babylonians]. As Jesus says, we must go there to share our gospel and lead Babylonians to rebirth as new citizens of spiritual Jerusalem. Like Daniel, we may even be part of the government of Babylon, as long as we never have to compromise the Lord of heaven and earth. Then, like Daniel, we must be willing to go into the lion’s den. Finally, as St. Paul says, we are to pray for the princes of Babylon so that they might rule in ways that benefit us and our families. [2 Timothy 2:2]

- **NEW [or HEAVENLY] Jerusalem.** This is the glorified body or bride of Christ [Revelation 21]. It is a metaphor for Christ, not an actual city. The words are clearly symbolic, as are the numbers. The operative descriptive is, “...as a beautiful bride adorned for her husband...” When seen in that light, it is far more enriching and glorifying of what Christ will have done for us than to reduce it to statistics for some mega city on the new earth.

5. *Spiritual* Jerusalem [which will be glorified as a *New* or *Heavenly* Jerusalem, like the *Earthy* Jerusalem of David’s day, must be seized by warriors—men and women of valor [2 Samuel 5:6-8; 2 Chronicles 11]. Jesus speaking of his kingdom after John the Baptist’s martyrdom, “...violent men seize the kingdom [of God] by force...” [Matthew 11:12]. It is a kingdom for warriors who are in a battle with Satan and his spiritual kingdom of darkness [Ephesians 6:10-17]. The *spiritual* Jerusalem is worth fighting for and protecting, once it has been seized by its mighty men and women.

- We are warriors when battling against Satan.
- We are not cultural warriors battling to change Babylon, or to turn her into some kind of pseudo-spiritual Jerusalem. St. Paul said, “Our weapons are not carnal for tearing down the strongholds...” [2 Corinthians 10:4].
- We do not enter into alliances with Babylonians to “clean up” Babylon in order to feel more comfortable as its inhabitants.
- We are never to see *earthly* Jerusalem, the city in Israel, as something to be taken in the name of God. Though it may well figure into God’s final plan for the ages, it is not to be confused with *spiritual* Jerusalem, as did the Crusaders who used unspeakably unchristian means to seize and hold it.
- We are not cultural warriors fighting corruption in Babylon as much as we are ambassadors from our home country of heaven, calling Babylonians to make peace with and submit to our Lord and King, Jesus Christ. Babylon will only be saved if it submits to Jesus [though, like pharaoh’s Egypt, it never will]. Ultimately, we will succeed only in reaching Babylonians [like our father Abraham] who will come out of Babylon and become part of spiritual Jerusalem].
- We are called to be God’s prophets in Babylon, although, like the prophets of old, our first and most vocal prophecies should speak against the corruption of Jerusalem.

6. Like earthly Jerusalem, the visible *City of God* [or *visible Church*] will be under various administrations, and even sometimes be as corrupt as the vilest manifestations of the reincarnations of Babylon [2 Samuel 5:6]. When Abraham first met the priest and king of Salem, he found a picture of the Christ who was to come [Hebrews 7]. Later, David found the Jebusites who sacrificed their children in the fires of the Canaanite god, Moloch, in what was later called the Valley of Gehenna. Jesus called Jerusalem the city who “O Jerusalem, Jerusalem, you who kill the prophets...” [Matthew 23:37]—the very city that would kill him too. St. John saw Jerusalem as “...Sodom and Egypt where our Lord was crucified...” [Revelation 11:8].

Like Jerusalem, too often the visible Bride of Christ has been corrupted, and under the administration of false teachers, evil bishops, and charlatans of every kind. Sometimes the visible *spiritual* Jerusalem seems no different than the Babylon in which it lives. As the Protestant Reformers often said, “*Semper Reformata*”—we must always be reforming the Church as it is always returning to its pre-Christ condition as a prostitute [Ephesians 5:25 ff.]. This is why the Reformers distinguished between the visible and invisible church. The *visible church* is composed of all those who profess Christ, together with their children. The *invisible church* is composed *those who truly belong to Christ*. As St. Paul said, “For not all those who are descended of Israel belong to Israel” [Romans 9:6, a reference to Isaiah 48:2].

7. Like David against the Philistines, we must always fight for our Jerusalem. [2 Samuel 5:17-25; Acts 20:29-32] St. Paul warns that savage wolves are always going to try to destroy the flock of Christ. That is far more important than wasting our time fighting to preserve Babylon. Frankly, if *spiritual* Jerusalem goes down, there is no hope for Babylon, as St. Augustine warned in his monumental *City of God*. The most patriotic thing you can do for America, is not to get the Republicans or Democrats in power, but to give yourself to making sure that the salt and light remain strong in the rot that is destroying Babylon on the Potomac.

8. The Ark of the Covenant must be in Jerusalem if it is to survive and thrive [2 Samuel 6]. Without the presence of God, we are lost in the *spiritual* Jerusalem.

- God has designed exactly how he is to be worshipped in his church. The Philistines don’t get to determine our worship [2 Samuel 6:1-8].
- The fear of the Lord is the beginning of wisdom, not the fear that people won’t come to our *spiritual* Jerusalem. [2 Samuel 6:9-11]. Church growth at any cost is one of the great idolatries of today’s church. It ranks right along with the idolatry of turning to the forces of Babylon to help us advance our kingdom agendas.

- We must worship in both **spirit** and **truth** before the Lord [**2 Samuel 6:12-19**].
- A barrenness of worship produces a fruitless life. Only when we have intimacy with our Savior will we have spiritual children [**2 Samuel 6:29-23**].

9. Jesus is the temple and we are the stones. Houses of worship built by the hands of people are a poor substitute—just as an earthly Jerusalem, or a Babylon dressed up like Jerusalem, is a poor substitute for the Bride of Christ that will come out of heaven as the New Jerusalem [**2 Samuel 7**].

- We should beware of David's temptation of thinking we can build something on this earth that will substitute for the work of the Holy Spirit.
- We should give our best resources to the Jerusalem that is eternal, not the one that is temporary or the Babylon that is destined to fall.
- Babylon can never be turned into Jerusalem, any more than a sow's ear can be turned into a silk purse.