

The Peace of Jerusalem

✘ Without question Israel, and its capital city, Jerusalem, are of paramount importance in the plans and purposes of God. And we know God uses believers to work with Him in prayer for the carrying out of His plans, His mysteries, on the earth (see 1 Cor. 14:2).

That's why He commands us to "pray for the peace of Jerusalem" (Ps. 122:6, NKJV). But this does not mean we are to pray simply for the absence of war. It also means we are to pray for Jerusalem to fulfill its prophetic destiny.

Understanding the word "peace" is a key to understanding this command. The Hebrew word for peace is shalom. The root word for shalom is shalem, which means "whole." Shalom therefore means the peace that comes from being whole. God's will for Jerusalem is that it be whole—undivided. But about 12 years ago the Israeli government was leaning toward dividing the land and eventually, Jerusalem. So we took a group to Israel to pray about the upcoming elections.

I contacted Jewish friends who own a hotel in Ariel. They had known us for years and believed we were being sent to pray. "You have to pray at Alon Moreh," they insisted.

They believe that God first appeared in the land and promised

it to Abraham
at a place called Alon Moreh (see Gen. 12:6-7). The King James
Version calls it
“the plain of Moreh.” Other translations call it the
terebinth, or oak tree of
Moreh. Alon is the Hebrew word for “oak tree.”

Our friends took us by bus, by jeep and then on a long hike up
a mountain to
a lone oak tree where they believe God appeared and spoke.
Called by the Jews
the “Mountain of Abraham,” its wide overlook includes Shechem
(Nablus), the
Mountain of Blessing (Gerizim) and the Mountain of Cursing
(Ebal). Pilgrims have
been coming here for centuries.

The first time I took a group to pray there, we were met with
a special
anointing. After praying, we came down the mountain and drove
up to Jerusalem,
where we watched election returns late into the night. It
looked as though the
party favoring division had won.

In fact, the morning edition of The Jerusalem Post headlined
that party as
the winner. But a lengthy count revealed it had not won after
all. Our prayers
had a powerful effect.

Whenever I take prayer groups to Israel, I instruct them to
pray as Hannah
prayed when they walk the Holy Land. She prayed almost
silently. Yet she was the
first to call on God as the Lord of hosts (see 1 Sam. 1:11).

Her prayers also had a powerful result. Hannah’s prophetic

thanksgiving and
praise declares that she bore seven children (see 1 Sam. 2:5).
Elsewhere in the
Bible we read that she had only six natural children (see v.
21).

So who was the seventh? He was the Messiah, the Anointed One
(see v. 10).

Hannah's prayers not only gave birth to the prophet Samuel but
also, in a
spiritual sense, birthed the Messiah.

In addition to praying at Alon Moreh, we usually go to the
Dome of the Rock,
which is on a hill in Jerusalem called Moriah, or the Temple
Mount. It is a
sacred place because it is here that Abraham prepared to offer
up Isaac. Yet
visitors are forbidden to pray on this spot.

We always pray nevertheless—but silently. Or we pray in
tongues quietly
while acting as if we are talking to each other. It is a
perfect place to pray
for the peace of Jerusalem—and help bring about the
fulfillment of the plans of
God for this city and His people, Israel.