

Coronavirus: What This Means for Us (Part 1)
3/22/20

I. **Read Hebrews 12:18-29**

- a. God is judging the systems of darkness.
 - i. I love what Johnny Enlow says, "This is not the beginning of the tribulation but it is the beginning of a severe tribulation for the corrupt elite. This is not when Christ comes to take us home - but it is when Christ comes to judge advanced evil, establish those who are His, and the plan that is His."
 - ii. I personally believe that God is judging the old order, and the order is giving way to the new.
 1. Order (def.) - The arrangement or disposition of people or things in relation to each other according to a particular sequence, pattern, or method.
 2. I believe that God is judging the way things are being in the earth today, and that a new sequence or pattern from heaven is evolving.
 3. Johnny Enlow goes on to say that "This is not the end but only the end of the world as we know it. Not only is this not the end, this is barely the beginning of the kingdom age. In this age the church will learn that the King and His Kingdom come together."
 - a. And this is truly what is happening. The church age is ending, and the kingdom age is evolving, and we are receiving a kingdom that cannot be shaken.
 - b. You see, the structures and systems of man can be shaken, but the structures and system of God cannot. The kingdom system cannot be shaken.
 - c. So we are in a time of worldwide shaking, but it is a shaking that will bring forth a global revival and awakening.
 - d. And I want to talk about how that revival and awakening is going to happen.

- II. The Bible says in Hebrews 12:18 that we are not coming to a physical mountain like Moses did with its burning fire, thick clouds of darkness and gloom, and raging whirlwind.
 - a. In other words, the way God is doing this revival and awakening in this hour is a new expression, not an old one.
 - b. The Bible says in the Old Testament that the people were afraid of God, and they were so afraid in fact, that they **begged** God to stop speaking to them because they couldn't handle it. The power of His voice and the weight of His command was more than they could physically bear.
 - c. But in this new move of God, the Bible says that the people are God are coming near to the mountain. Look at what verse 22 says:
 - i. By contrast, we have already come near to God in a totally different realm, the Zion-realm, for we have entered the city of the Living God, which is the

New Jerusalem in heaven! We have joined the festal gathering of myriads of angels in their joyous celebration!

1. So verse 22 makes it clear that not only are we approaching the mountain of God, we are joining in with its festivities.
2. So, what is the difference?
 - a. Verse 22 says that, by contrast, we have come near to God in a totally different realm, the Zion realm.
 - b. So we need to take a look at what this Zion realm is.
3. What is Zion?
 - a. Mt. Zion was once a Jebusite stronghold conquered by David, who made it the capital for his kingdom.
 - b. We know from Deuteronomy 7:1 that there were 7 enemies that the children of Israel were commanded to defeat.
 - i. The Hittites
 - ii. The Girgashites
 - iii. The Amorites
 - iv. The Canaanites
 - v. The Perizzites
 - vi. The Hivites
 - vii. And the Jebusites
 - c. Descriptions of the “ites.”
 - i. The Hittites were warlike in nature and were part of a confederation of tribes. Their name literally meant terror, so the Hittites were the giants who used fear and intimidation to break down the children of Israel so they couldn't breakthrough.
 - ii. The Girgashites were those who dwelt on clayey soil, and their name literally meant “clay dweller.” Clay refers to the earth, which refers to earthliness or worldliness. So the Girgashites were the giants who used carnality and backsliding to try and get Israel to turn away from God.
 - iii. The Amorites were dwellers on the summits or mountains. They were those who dwelled on the elevated portions of the country, and they were people who were arrogant or boastful in their speech, who always challenged. This giant tried to overcome Israel to getting them to speak negativity out of their mouth and constantly challenge God's word and God's promises.
 - iv. The Canaanites were those who dwelled in the lowlands along the sea, and they were synonymous with the name “merchant.” Their name actually has a double meaning. The first meaning is to humiliate, to

bring low, and to subdue. The second meaning is merchant or trafficker. They were the financial giants, or the merchants who humiliated through finances. The meaning of their name is closely related to Ezekiel 28, where Ezekiel prophesied of Lucifer "By the abundance of your trading you became filled with violence within, and you sinned." So the Canaanite spirit defeats us by convincing to trade one thing for another. It wants us to trade our position in God for a counterfeit position in Satan.

- v. The Perrizites were the people who had been separated and lived in unprotected/unwalled cities. The word comes from a root word meaning "to separate." The Perrizite spirit is the one that tries to divide and conquer us by removing the protection of community and covering, and tries to pick us off one by one.
- vi. The Hivites were the peace loving-enemy. Their name means "life-giver." The Hivites were a family-oriented people that avoided war. They claimed to offer a good life by living their lifestyle. There are many lifestyles out there today that offer the "good life" if you'll just adhere to their tenets. Lifestyles such as "if it feels good, do it." "Don't worry what other people think." "Look out for number one." "He with the most toys wins." "It's all about me." This spirit tries to lure people away from the lifestyle that God created for us.
- vii. We know that Israel drove out many of these "ites" in the land, but there was one "ite" in particular that was the hardest to defeat, and it was the Jebusites.
 - 1. Jebusite comes from a root word that means "to trample or tread down under foot."
 - 2. The Jebusites were people who trodded on others and polluted them through power and defilement.
 - a. The Jebusite spirit is one of heaviness, negativity, and being trampled down.
 - b. It is a spirit that wants to trample your hopes and your dreams. It wants to bring you down and discourage you.
 - c. To be discouraged means to be "deprived of courage, hope, or confidence."
 - d. When this happens, we lose heart.

- i. The phrase “lose heart” means to unstring a bow for lack of seeing any game.
 - ii. Many times on the path of life we get discouraged and lose heart because we aren’t seeing any fruit, we aren’t seeing answers to prayer, and we aren’t seeing our dreams come true.
 - iii. So we unstring our bow.
 - iv. We lose heart.
 - v. We shrink back.
 - vi. Our hope is gone.
 - e. To lose heart means to “stop believing you can succeed.”
 - i. And that is exactly what the Jebusite spirit wants. It wants us to unstring our bow...to lose sight of our breakthrough, our promised land of blessing, and our destiny. It wants to wear us out so we unstring our bow and stop fighting.
 - ii. Because as long as this enemy occupies our land we won’t receive our inheritance.
 - f. The Bible tells us that the Jebusites could not be driven out because of their endurance and tenacity. You see, the Jebusite spirit is the most tenacious enemy we will ever face. It drains our strength by making it appear that its impossible for us to breakthrough.
- 3. What are we dealing with right now?
 - a. We are dealing with the coronavirus, which is what?
 - b. An enduring and tenacious virus that doesn’t seem to want to leave.
 - c. It is trying to drain our strength by making it appear that it’s impossible for us to breakthrough. And this virus is literally trying to trample us underfoot by basically shutting down our nation,

our daily activities, and our everyday life.

- d. It's an intimidating virus and its rearing its ugly head, challenging us and screaming in our face, "You can't defeat me!"

d. But what is God doing with this virus?

- i. The Bible says in Hebrews 12 that we have come to Mt. Zion and the city of the living God, the heavenly Jerusalem.

ii. What was Zion in the Old Testament?

- 1. Zion was the place of the manifested presence of God.

- a. It was literally referred to in Scripture as the place of God's dwelling.

- 2. Zion was the easternmost of two hills of ancient Jerusalem.

- a. What is the prophetic significance of the direction "east" in the Bible?

- i. The Garden was planted in the east of Eden. Hmm.....so God's kingdom colonization of earth began in the east.

- ii. Cherubim were stationed on the east side of the Garden of Eden. Hmm.....so angels guarded the portal from heaven to earth in the east.

- iii. Parts of the burnt offering were to be thrown on the east side of the altar. Hmm.....so the OT Levitical prototype focused on re-connecting man to God on the east side of the altar.

- iv. The tabernacle's entrance in the OT faced east. Hmm....so the call for the nation to worship came from the east.

- v. In Ezekiel 43, God's glory comes from the east and enters the temple from the east. Hmm....so revival comes from heaven to earth from the east.

- vi. In Ezekiel's vision in Ezekiel 47, not only does the same temple face east, but a river is also flowing from under the threshold of the temple toward the east. Hmm...so, awakening flows out to the temple toward the east.
- 3. Secondly, we know that Zion was the stronghold of the Jebusites. Why were these Jebusites defending their ground so stubbornly, and why was it so difficult for Israel to defeat them?
 - a. Well, we know that the first mention of Jerusalem in the Bible occurs in Genesis 14, when Lot was carried away by invading forces. In a stunning military victory, Abraham delivers Lot from his captors and brings him safely home. Upon his return, Melchizedek goes out to meet Abraham and blesses him.
 - b. Melchizedek was the king of Jerusalem (Salem) and also the priest of God Most High. Since Zion was Jerusalem's most ancient neighborhood—the "old city" if you will—it is reasonable to conclude that Melchizedek's throne was in Zion proper (even though it wasn't called Zion at the time).
 - c. Melchizedek is the first priest of God to appear in Scripture, and why is this significant? Because of the law of first mention. Anytime God mentions something first in Scripture, it sets the precedent for what's going to follow.
 - d. The story of Melchizedek is significant for three reasons:
 - i. First of all, God's enemies are defeated in this story. So it sets the precedent for victorious eschatology right off the bat.
 - ii. Secondly, Melchizedek walks in both the kingly and the priestly anointing. He is both king of

- Salem and priest of the most High God. So he sets the pattern for how we are going to defeat our enemies. It is going to involve both worship and warfare. It also sets the pattern for David ruling Israel and Jesus ruling the nations, and us ruling together with Jesus as co-heirs.
- iii. Thirdly, Jerusalem is mentioned for the first time in this story. So we see a pattern that God's plan is to going to revolve around a capital city. And then we see that Melchizedek sets the seat for that city in Zion.
 - iv. What's the significance of the seat? Well, a seat is defined as the place from which authority is exercised. Without the seat, we cannot exercise our authority. The Bible says that we've been seated with Jesus in heavenly places. Notice that we can't exercise our authority over the nation and nations until we take our seat.
 - e. Ok. So lets continue with the story of David.
 - i. David has been anointed king over Judah, and he rules from Hebron for seven years, while Ishbosheth, Saul's son, continues to reign over the other eleven tribes.
 - ii. In other words, the kingdom is advancing, but its advancement is being contained. David's authority has only going so far. He has defeated most of Israel's enemies, but he hasn't defeated all of Israel's enemies. And the key to advancing God's kingdom to the next level is defeating the

Jebusites, because the defeat of the Jebusites is the key to Israel becoming a unified kingdom. It is the key to unlocking the glory because the glory must come to the temple and the temple sits on top of Zion.

- iii. And then David finally gets the revelation that if he is going to advance God's purpose in his generation and unite his kingdom, he must go after the stronghold of the Jebusites.
- iv. And God gives him a revelation of the Melchizedek pattern to function in both the kingly and the priestly. And we see David take his priestly AND his kingly anointing, and he rises up and defeats the Jebusites.
- v. And once he defeats the Jebusites, what does he do, but establish the capital of his new domain right on the spot where the Jebusites inhabited. And Zion becomes the seat of governmental authority and the seat of incessant worship before God.

- III. Church, this is where we are entering right now with this coronavirus. We are entering the Zion realm.
 - a. The realm where God defeats the Jebusite spirit in our life.
 - i. The realm where God defeats the spirit that has tried to trample us down under a spirit of heaviness and negativity.
 - ii. The realm where God defeats the spirit that has crushed our hopes and dreams and tried to discourage us, and deprive us of our courage, hope, and confidence.
 - b. We are entering the heavenly realm of God's manifest presence, signs, wonders, and miracles.
 - i. We are entering the realm of the New Jerusalem, the city of the Living God.