

# WORD AT WORK

VOLUME XXX NUMBER VIII  
Jesus & Justice IV

## SUNDAY, August 1

Scripture: Revelation 1:5, Psalm 2:1-3

Revelation 1:5 says, *“And from Jesus Christ the faithful witness, the first-born from the dead and the ruler over the kings of the earth.”* This verse implies a tension between godly rulers and ungodly ones stating that Jesus bought and paid for victory over ungodly ones. We have a covenant right to ask God to intervene. We have a spiritual obligation based on the Lord’s Prayer to demand God’s rule in our nation. Did Jesus found the kingdom? Did He give the authority to rule and how far does that authority extend? Did He intend us just to rule in our personal circumstances and situation or are we to extend kingdom rule everywhere we go? In Psalm 2:1-3 we face a season where the battle is over who is going to rule who. *“The kings of the earth and the rulers take council together against the Lord and against His anointed.”* Can they break the biblical bonds? Can they cast away the cords of scripture and make them of none of effect? The letters to the seven churches all highlight issues that need repentance in order to restore the rule of Christ. The book of Revelation is all about whose will rules. Will God rule, even in man’s rebellion? If our answer is, yes, then the book of Revelation is as viable for us today as the day it was written and may well describe the final confrontation of the ages. Will the Lord rule through us or will we allow the enemy to rule over us? That is a question every generation of believers has had to answer.

## MONDAY, August 2

Scripture: Revelation 1:5, Psalm 2:4-5

Jesus bought and paid for positional authority over the kings of the earth. He bought and paid for positional authority over rulers of the earth. Verses 4-9 demonstrate that when demonized politicians or counterfeit church leaders decide to cast away the biblical cords as we see today in the promotion of homosexuality, God can be accessed for a response. Salvation for the land demands a judicial response. The real question is, what are we asking? God will respond according to His word. If He responds from Psalms 2:4 then initially He sits in the heavens and laughs, but His second and third responses are entirely different. Moving from laughter to derision is a significant step. In the next step, He speaks to them in His wrath and in the fourth response He distresses them in His deep displeasure. It is our place to seek God until we elicit the appropriate response? The response that eradicates the behavior is the one we want. The Holy Spirit knows the level needed to eradicate perverse and defiling behavior. Asking for anything else is a waste of time. Can we envision God laughing? Can we agree with them in derision? Dare we believe He will speak to them in His wrath? If we do not believe that He will distress them in His deep displeasure, then how can we stand in their faces and call them into account for their rebellious perversion and the utter destruction they are bringing on the land? The early church didn’t debate judgment. They demonstrated it! They understood what they had to do in God’s economy and did it. When perverse leaders commanded them to be silent in Acts 4:19, they said, “Whether it is right in the sight of God to listen to you more than to God, you judge”. They were saying to their leaders, Jesus rules not you and when we understand that then faith arises to see God speak in wrath and to distress until there is repentance!

## TUESDAY, August 3

Scripture: Revelation 1:5,6, Psalm 2:6-9

Revelation 1:5-6 implies that there is going to be a battle between the Lord Jesus and the kings and rulers of the earth. As God's representative, we stand in the middle of that battle. Psalm 2 defines God's response! The issue of who is going to prevail has a present and future application. Will demons rule, or will God rule? Psalm 2:6-9 says, "*Yet I've set my king on My holy hill of Zion. I will declare the decree: the Lord has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance. And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'*" Does that sound like the Jesus we hear preached at church. I suppose the real issue as Leonard Ravenhill would have said is, "Do we have puppets or do we have prophets in the pulpit?" Are we preparing God's people to represent Him in the last days? If we are not preparing the church for spiritual war then we are not preparing people for what is coming. Jesus is not meek and mild when it comes to governments and evil. He is the Judge and His judgments are accessible! Defiling politicians deserve the full measure of God's wrath! If a thief entered your house, would you defend your property. The biggest thief in history has broken into America-How are we praying?

## WEDNESDAY, August 4

Scripture: Revelation 1:5,6, Psalm 2:10-12

Since Jesus made us Kings and Priests the real question is what kind of King are we. Look in the mirror and ask yourself, what kind of a Spiritual King am I? In Psalm 2:10-12 Jesus warns the kings and rulers. He says, "*Now therefore, be wise, O kings; Be instructed, you judges of the earth. Serve the LORD with fear, And rejoice with trembling. Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.*" Can we stand before political rulers and declare the justice of God against them for their actions when God's Word declares their actions as perverse? Can we declare it in our prayer closets? I guess the real question is, what kind of Spiritual King are we to the Lord Jesus? Are we taking our place? Are we enforcing His Word? Are we demanding distress? Are we demanding manifestations of His wrath on the wickedness of those who would destroy our appointed harvest field? Where are the Spiritual Kings to manifest God's justice?

## THURSDAY, August 5

Scripture: I Kings 3:19-28

The real question of what kind of Spiritual King we are going to be depends on whether or not we are willing to follow the biblical examples of the purpose for the Kingly anointing. Solomon faced a judicial question that forced a connection to a divine pipeline for an answer: To flow in the office of a King who dispenses righteous judgment, we must connect with God's supernatural wisdom. Two women both had given birth. One rolled over on her son in the night and he died. She exchanged the dead child for the living one while the other mother slept. When the woman awakened to find a dead child, she realized the baby was not hers and the war was on. Solomon was left with the job of deciding what to do with the living child. He said, Bring me a sword and I will cut him in half and give each mother half. The real mother said, no, give him to the other. All Israel heard about what Solomon had done. Verse 28 shows us the purpose of the Kingly office. It says, "*And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God was in him to administer (or do) judgment.*" What kind of King we are is determined by whether we wait to get the wisdom of God before we bring the sword. Solomon brought the sword but in a way that revealed hearts. Are we willing to seek God and get His wisdom before we bring the sword? Solomon did and the results were apparent! Bringing the sword is just a prayer away!

## FRIDAY, August 6

Scripture: Psalm 72:1-4

Solomon's use of wisdom to administer his office makes clear God's assigned purpose for the Kingly anointing. He says in verses one and two, "*Give the king Your judgments, O God, And your righteousness to the king's Son. He will judge Your people with righteousness, And Your poor with justice.*" The job of the King was to judge and war against evil

thereby restoring God's justice to every person. The American pioneers understood the necessity for capitalism because they lived under kings and queens who owned everything. In socialism the government becomes the "king and queen" and they own everything and guarantee a level of poverty for everyone. The early Fathers said, no. We trust in God's individual freedom for every man and we are going to guarantee it and thereby limit government. An expansive government through tax and regulation impoverishes everyone until the people demand covenant justice and the judgment of God on the heads of the perpetrators. That is the only way to take a nation back. God promises to speak to the perpetrators in His wrath. Asking God to "aph" the enemy (speak to them in His wrath) is biblical!

#### SATURDAY, August 7

Scripture: Psalm 72:1-4

Verses 1 and 2 are Solomon's declaration about what he learned about the Kingly anointing. It says, *"Give the king Your judgments, O God And Your righteousness to the kings' Son. He will judge Your people with righteousness, And Your poor with justice."* Solomon understood that in order to bring the sword you had to walk in righteousness. He also understood that the primary assignment of the king was to bring God's justice through the application of judgment. Without the application of judgment (**mish-pawt**) there was no justice. Solomon understood it, he walked in it and he tells us what he learned in this Psalm. It is time that we shoulder the assignment of being a King and through prayer begin declaring divine justice.

#### SUNDAY, August 8

Scripture: Psalm 89:14

Psalm 89 reveals God's nature. It uncovers one subject that is closest to His heart. The pillars of His Throne reveal His heart best. Psalm 89:14 tells us, *"Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face."* God is holy and righteous! Out of that righteousness and holiness, judgment flows on those who choose the unrighteous and the unholy path. Only judgment can bring a correction. Mercy and truth are the application of righteousness and justice. Jesus made us Kings, which means we have an assignment to walk in righteousness and to dispense justice from the Throne. A refusal to do that is to back away from the Kingly call, and one day we will give an account for passivity. Every one of us will stand before the judgment seat of Christ and give an account for what we did with our Kingly assignment. I do not want to stand there with empty hands and be speechless. I want to stand there and be able to say, I shouldered the Kingly call and did the best I could to dispense Your justice! Moving God's hand on a treasonous politician who is attempting to destroy your nation is a very great and godly assignment! David would have asked God to take such an enemy directly to the grave! We should be asking for the same thing!

#### MONDAY, August 9

Scripture: Isaiah 9:6

Isaiah said, *"For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."* Jesus carries the government of God. He bought and paid for it to be extended in the earth. In the great commission He said, All authority using the word "ex-oo-see-ah," which is the Greek word for government is given to us. Jesus commanded us to, make disciples of all the nations. Jesus gave governmental authority to the church to carry out His ultimate assignment of a harvest of nations. Jesus bought and paid for government. He stripped satan of his authority. He took it and then He imparted it to the church. One of these days we will give an account for what we are doing with that authority. Government by nature is judicial. Delegated governmental authority gives us the right to demand covenant justice everywhere we go. We have a choice when accessing it! We can extend mercy to people and set them free from the effects of their actions or for those who refuse to repent we can call them into account for actions that are destroying our harvest field. This is what Jesus meant when He told the early church, those who do not receive your words take your sandals off, shake them together and tell them it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them. By neglecting the confrontation part of Jesus' message, we made the church passive.

We have been taught not to use the Kingly anointing. That has to end and it ends now! The government is on Jesus' shoulders and He is ready for us to represent Him!

#### TUESDAY, August 10

Scripture: Isaiah 9:7

This verse says, *"Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this."* The first thing that becomes abundantly clear is that the government of Christ increases, it does not decrease. There is no peace for a people when there are no manifestations of God's government. The reason why there is so little peace right now is because the church is not manifesting His government against the usurpers, against the oppressors, against those who would turn unrighteousness into law, and oppress the people. This scripture says, *"Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice."* Jesus is ready! Are we? What will we have to say when we are called to account for how we used the Kingly anointing. Will we be speechless? Will we have no examples of ever using it? Will we be able to say we extended the government of God or will God say we hindered it by our actions? Have our prayers helped or hindered the advancing of God's kingdom? Have we been nicer than God? If we pray for evil men rather than against them we deserve to lose our nation! Ask God to cut off evil rulers!

#### WEDNESDAY, August 11

Scripture: Isaiah 22:20-22, Matthew 18:13-20

In Isaiah 22:22 we are told, *"The key of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open."* What is the key of David? The key of David is the covenant that God established with David and that covenant was extended to every believer in Isaiah 55:1-3. The key of David is guaranteed by Jesus in the longest recorded message that the Apostle Paul preached in the New Testament. Acts 13 summarizes the importance of this covenant and warns us not to neglect it. There is no escaping the fact that Jesus bought and paid for the keys of the kingdom based on the Covenant of Sure Mercy to be extended to the church. We have those keys to open and to shut, to bind and to loose. The question is, are we using them? In Matthew 18:13-20 Peter got a revelation of who Jesus was. He proclaimed Him to be The Son of the Living God. Jesus said in Matthew 18:18, *"...Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."* The keys that Jesus offered Peter and the entire church are based on the Covenant of Sure Mercy. They are the keys to lock somebody down or to open up a highway in front of them. The highway is open. Are we driving down it? We have the keys to stop and to start. We have the keys to stop judgment, and we have the keys to start justice, but are we? What are we doing with the Kingly anointing? Praying justice on evil rulers is very Christlike!

#### THURSDAY, August 12

Scripture: Revelation 3:7-8

Verse 7 says, *"And to the angel of the church in Philadelphia write, 'These things says He who is holy, He who is true, 'He who has the key of David, He who opens, and no one shuts, and shuts and no one opens...'"* Are we using the keys that are promised in the Old Covenant, and guaranteed in the New, with final highlights in the book of Revelation. Those keys have been put in our hands for a reason. They come with a Kingly assignment! Are we using them? Stepping into any office requires faith. We accept the heavenly assignment by faith and begin seeking the direction of the Spirit to walk accordingly. The Kingly office is no different than pastoring or teaching. It takes faith to move in any office. The time to move is here!

#### FRIDAY, August 13

Scripture: Revelation 1:18

Verse 18 says, *"I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death."* Jesus openly proclaims at the beginning of the book of Revelation that He holds the keys to

death and hell. Are there any other keys that Jesus holds that may add to the picture of what was given to the church in the Great Commission and are we accepting the use of those keys as they were imparted to us? The answer is yes. Keys only work when we physically take them and place them in the lock and turn until the door opens. We have a critical part to play in the process. Without taking the key and acting, the door will never open. Are we using the keys which have been placed in our hands?

#### SATURDAY, August 14

Scripture: Revelation 3:7-8

To the church at Philadelphia Jesus said, *“These things says He who is holy, He who is true, “He who has the key of David, He who opens, and no one shuts, and shuts and no one opens...”* Jesus not only has the keys to death and hell, but He has the key of David and the key of David is the issue of starting or stopping activity as it is judged before the Throne. That comprises the panorama of what we do spiritually and governmentally including a need to advance God’s purposes and stop the enemy from corrupting or destroying our harvest field. Those keys have been used in the Bible to stop enemy activity. Perhaps Elijah is the one to look at when it comes to the issue of stopping what is detrimental to the land. Jesus took those keys! He has given them to us!! We can use them just as Elijah did when so directed. Elijah was challenged by political government to bow. God led Him to pray and fire fell killing two groups of 50 each. Should we not be praying fire on the antichrist government?

#### SUNDAY, August 15

Scripture: Revelation 3:8-10

Perhaps another question we need to answer is, does the key of David open the door to judgment? According to the following verses Jesus opened a door for the church at Philadelphia. No one could shut what He opened. Verse 9 says that He will make those of the synagogue of satan come and worship at their feet. That sounds like making your enemy your footstool. That is part of the power in the key of David. That means the key of David has both the ability to open a door to blessing and to bring judgment on the enemy. Are we ready for that? That seems obvious. But where are we using it? Jesus said He was going to release judgment within the church. The synagogue of satan consisted of counterfeit believers. They pretended to be believers: they *“...say they are Jews and are not, but lie...”* Are we using the key of David within the church? We should be! Perhaps the reason the church looks the way it does, is that discerning people have been so layered over with tradition that they cannot judge and refuse to cleanse the body. God intended the body to be a self-cleansing agent. We desperately need justice!

#### MONDAY, August 16

Scripture: Revelation 2:8-10

Did Jesus expect the church to stand against the counterfeits? In Smyrna He said, *“And to the angel of the church in Smyrna write, ‘These things says the First and the Last, who was dead, and came to life: I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan.’* Again Jesus addresses the church and the counterfeit who was coming against them. The penalty for blasphemy was death. The actions of the counterfeit were bringing persecution to the real. Throughout scripture counterfeits always persecute the real. What are we to do in such a case? Jesus counsels Smyrna to hear and do what the Spirit says and you will be an overcomer. And He told them they would not be hurt by the second death. The attitude Jesus counseled the church to take is a little bit different than the one we have today. They were to represent Him and they were not to fear death. Where does the church stand on that issue? When is the last time we heard a message on martyrdom? Could we have stayed at this church with Jesus telling the leader to preach martyrdom?

TUESDAY, August 17

Scripture: Revelation 2:14-16

Pergamos answers the question as to whether Jesus will declare war on His own church. Jesus said if they would not repent for what they were allowing in their midst that He would come and, *"fight against them with the sword of My mouth."* Jesus was ready to release the sword against those who were sitting in the pews of the church at Pergamos. Apparently once the sword is released there are some very rapid removals. Isn't it obvious that Revelation teaches a Jesus who stands against evil and calls it out? Confronting evil is not popular. Are we really ready to walk with this Jesus in the last days or would we rather be entertained and have a happy service like a happy meal. Happy meals come when Ronald McDonald occupies the pulpit. When we represent Jesus, we are obligated to preach what we hear, even if it cannot be heard by half of the congregation. Diminishing the message so it is palatable brings judgment on the pulpit and endangers every believer present!

WEDNESDAY, August 18

Scripture: Revelation 6:9-11

Revelation 6:9-11 reveals that there is a very strong building crescendo of intercession that demands intervention and it comes from the blood of those who have been martyred. We currently have 50,000,000 strong in America alone of children who should have been born but were not. Can you imagine a white robe given to each one of those kids as they cry out before the Throne, How long O Lord before you judge and avenge our blood on the earth. And the church does not have enough courage to stand in the face of those political leaders who champion this position and bring the judgment of God on their heads. Do the angels that minister to the heirs of salvation (Hebrews 1:13-14) wonder if we are a generation of weasels? What if they are waiting on us to take a stand? We need to transition. We need to take our Kingly authority and begin to use it. Even the angels would cheer us on! Find a Davidic Psalm and pray against defiling leaders! Ask God to cut them off! David prayed that way and God heard his pleas.

THURSDAY, August 19

Scripture: Luke 9:51-56

Before we get too militaristic, perhaps we should look at James and John to make sure we are not aligning with their position in calling fire down prematurely. Just about the time we get to the point where the church considers moving into action we have a "what about" session. What about James and John who wanted to call fire down from heaven and Jesus told them they did not know what spirit they were of. There is probably no other passage in scripture that is used so bluntly against judicial action as Luke 9:51-56. The first thing we note about this passage is that Jesus is on His way to the cross. If James and John had been allowed to call fire down from heaven on those two cities, no one would have stood up and condemned Jesus for fear of annihilation. The entire plan of salvation would have been aborted. Those who turn to this passage and suggest that this is a pattern for the rest of our lives do more damage to scripture and are not honest interpreters of God's Word. In Revelations 11:3-6 Jesus commands the two witnesses to call fire down on all who want to harm them. Their adversaries must die this way. Using Luke 9 to legislate "turn-the-other-cheek" doctrine is dishonest. We have to interpret between those two passages. The first thing an honest interpreter recommends is that we read the passage and honor the asterisks that are in it and see if that helps resolve the conflict. Sometimes the variances in the Greek texts dissolve the conflict when the best manuscripts are used for translation. What if the best texts omit "for the Son of Man did not come to destroy men's lives but to save them" then what we need to do is read that passage with those verses excised and see how it sounds. The footnote n is the Nestle-Aland Greek text and the u stands for the United Bible Society Greek texts. Those are the two best that we have that most accurately reflect what we believe were the original text. If the conflict still exists we look for how to accept both passages as applicable to our lives. Bible interpreters who consistently use one passage to destroy another are walking a dangerous line and may ultimately be dishonest!

## FRIDAY, August 20

Scripture: Revelation 11:3-5

In Revelation 11:3-5 we find the opposite command given to the two witnesses as was given to James and John. The witnesses were told in verse 5, *"And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this same manner."* It is obvious that Jesus is not opposed to using fire to destroy the enemy. And it should be obvious from both Elijah's use of fire in the Old Testament and from the two witnesses commanded use of it in Revelation that God approves of fiery justice. Now the disjointed, dishonest application of scripture comes when we have somebody trying to tell us that Luke 9 reflects God's attitude for the church and cements passivity by strengthening "turn-the-other-cheek" Christianity! All we have to do is read Revelation 11:5 and we see the interpretation of Luke 9 is not only wrong, but can be dishonest. We have fashioned a passive Jesus for the church in a season when the Judge is coming. People who have a religious spirit concerning passivity are willing to take one part of scripture and try to destroy another part, rather than honestly allowing both to stand the way they should. Jesus is both a Priestly Savior and a Kingly Judge who is not opposed to releasing fire in either the Old Testament or the New! We must learn to walk with Him!

## SATURDAY, August 21

Scripture: Revelation 11:6

Verse 6 says of the witnesses, *"These have power to shut heaven so that no rain falls in the days of their prophecy and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire."* It sounds like the keys that Jesus possessed when He was resurrected are fully released in these two witnesses to both open and close as they will. The Kingly anointing reaches its apex in justice-on-demand through the witnesses. The interesting part of verse 6 is *"as often as they desire"*. Revelation reveals that judgment released from heaven will honor the desire of the witnesses based on what they experience and how they respond. Can you imagine God honoring what you demand based on the injustice that you experience. That is a picture every one of us needs to get as we approach the end of the age, the greedy, the vile, the filthy, and the perverse will be so abominable in their actions that what we desire has a good chance of being honored if we know we have a right to demand it covenantally. When the church gets that perspective then darkness may start to flee long enough to gain a harvest.

## SUNDAY, August 22

Scripture: Revelation 2:12-16

Revelation 2:12-16 describes the church at Pergamos. What if our church was like Pergamos and we did not discern it? What would a Sunday morning look like if Jesus began to fight us with a sword? Would people die among us? I suppose the question we want to ask ourselves is, if Jesus is so invested in the church that He is willing to come and fight against those who are perverting it with the sword of His mouth, what can we expect of the apostate among us? What can we expect that sword to do to those who call themselves Christians but ordain homosexual priests. What could happen to those who embrace apostate doctrine like universal salvation? What about those who move in the gifts but practice lawlessness according to Matthew 7? Would they survive? Some teach everybody will be saved – no they will not. Not even close! Broad is the way that leads to destruction and narrow is the way that leads to Life! Jesus said many will go the way of destruction and few would find the gate to Life. Universal salvation says just the opposite and it's apostate error, even when it appears in a popular novel.

## MONDAY, August 23

Scripture: Revelation 2:17

Verse 17 says, *"He who has an ear let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."* Do we have an ear to hear? How much time do we dedicate to hearing? There is a distinct change in the Spirit, a shift that must be caught before it's too late. Jesus promises if we overcome evil in

our midst that he has hidden manna to give us and that He will open a door of blessing that no man can close. He even promises to give us a new name. Now that is a real promise! The end-time church must overcome.

#### TUESDAY, August 24

Scripture: Revelation 2:18-20

The church at Thyatira was set in a culture much like ours. They were very nice to everyone evidenced by their tolerance for counterfeit prophets, sexual immorality and aberrant doctrine. They were nicer than God. Jesus warned of judgment. Their problem in verse 20 was that they allowed or they tolerated what God refused to accept. They extended passivity when God wanted covenant justice. Should we adopt the “everyone else is doing it” mentality? Many ministries choose a philosophy which tolerate evil by refusing to preach biblical morality. Seeker-sensitive churches are like Thyatira. Eh-ah-o is the Greek word for allow. It means a refusal to restrain. God restrains by bringing judgment. Are we warning people because if we are not, their blood could wind up on our hands!

#### WEDNESDAY, August 25

Scripture: Revelation 2:21-23, James 2:10-13

For most Christians, mercy-triumphs-over-judgment means we never have judgment. Nothing could be further from the truth. Covenant mercy to the church requires judgment when dealing with an enemy. Mercy-triumphs-over-judgment applies to the failures of covenant people. Mercy provides a remedy by allowing us to avoid destruction. We need to realize that when it comes to the issue of judgment God is not opposed to dispensing it. God is very opposed to sin in the camp. In Thyatira He promised to kill the children which meant the disciples of the false doctrine. Would a sane person choose to spit in God’s face by ordaining homosexuals? Mercy to the church would be to remove the violators. Will God bring the sword through a denomination that claims to represent Him but denies Him in practice like the Lutherans and Episcopalians. Jesus judged sexual immorality in the church. I believe He will again. It is inescapable. To spit in God’s face brings a sword! Jesus did not hesitate in Revelation and He will not hesitate now!

#### THURSDAY, August 26

Scripture: Revelation 3:1-3, James 2:10-13

Can we see God bringing judgment to the church? What will judgment look like? What will mercy look like? Revelation 3 makes it a little clearer. Jesus told the church at Sardis, *“Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief and you will not know what hour I will come upon you.”* If they did not repent, He would come and take everything they had away. If He took their anointing, just death would remain! Jesus in the book of Revelation is confrontational with sin in the church. Jesus gave the church a chance to repent. His approach to the world is very dramatic. First He judges the church and then the world. Jesus the Judge is here! He is at the door. He is starting with leadership and then He is going to the world. Perhaps some of what is occurring in nature is speaking to our national failures. When the gulf is bleeding, even creation is groaning against what we are doing! We need to be repent!

#### FRIDAY, August 27

Scripture: Revelation 3:7,8

The only church that Jesus did not speak to about justice or judgment was the church at Philadelphia. He brought them blessing. He gave them purpose and offered them an open door. He told them that their battle with the kingdom of darkness would end in the defeat of the counterfeit. He also promised them that if they persevered He would keep them from the hour of trial which would come on the whole world. Now if there was ever a motivation to be honest with the Word it comes from the church of Philadelphia, because the promise to be kept from the great trial that is coming on the whole earth is off the charts as possibly the greatest blessing that awaits at the end of the age! God help us be like Philadelphia.



SATURDAY, August 28

Scripture: II Samuel 23:1-3

God promises us the key of David?? What is the key of David? The key is David's Covenant of Sure Mercy which was purchased by Christ and guaranteed to believers. Our job is to believe and receive both the mercy, governmental and judicial components. II Samuel 23 verses 1-3. states: *"Now these are the last words of David. 'Thus says David the son of Jesse; thus says the man raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel: The Spirit of the LORD spoke by me, And His word was on my tongue. The God of Israel said, The Rock of Israel spoke to me; He who rules over men must be just, Ruling in the fear of God.'"* If we are going to embrace Christ's rule then that rule comes from the Davidic prayers in the Psalms. The key of David is the Covenant God made with David guaranteeing the governmental reign of Messiah. The Davidic Psalms offer a rich treasure where covenant mercy brings God on the scene to deal with the enemy. The Davidic Psalms bring covenant justice on the scene. Jesus bought and paid for them. We have a right to pray them. The question is, are we willing to use it? The only thing that stands in our way is our religious tradition and it is time to push that aside. Justice is a prayer away!

SUNDAY, August 29

Revelation 1:1-2

The book of Revelation in many ways, I believe, holds a key for the end-time church in coming in to our full destiny. But there is battle over this book that is emerging in the church and it seems to be based on the date that it was written. If it was written in the '50's or early '60's, then it can in some ways be applied to the destruction of Jerusalem and is largely written off as not applicable for our day. Some have entitled this 'victorious eschatology'. But their definition of 'victorious eschatology' is to remove the cross of Revelation 19:10 so the church does not have to suffer persecution. The testimony of Jesus is the cross. True prophecy has the cross in it. Without the cross it is not true prophecy. Prophecy, void of the testimony of Jesus, has no cross. Crossless prophecy tickles ears and is worthless. To look at Revelation and take some of its promises by faith for application in our day necessitates understanding when it was written. If John was exiled under Nero in 66 AD then chapters 4 through 20 possibly could be stretched to the approaching destruction of Jerusalem but only by figurative interpretation. Too many things do not fit to make this viable. It is interesting to note that the Jesuits were the first to originate a pretarist view of Revelation with an apparent motivation of rescuing Rome from the denunciations of chapters 17 and 18. Sometimes the origin of an interpretation speaks volumes about its validation. Pretarism is the view that Revelation has already been fulfilled. I do not subscribe to this view but some good men do!

MONDAY, August 30

Revelation 1:3-4

The issue of dating the book of Revelation is important if we believe it is applicable to our current season. Revelation is very important for the end-time church, therefore we need to examine its origin. The early church Fathers pretty much agreed on the origin of the book of Revelation. When looking at the origin of a book it is important to consider both the external and internal clues to its dating. First the external deals with historical evidence that is written about this very issue. Irenaeus the Bishop of Lyons in Gaul was a disciple of Polycarp who was a disciple of the Apostle John. He could not have been mistaken on the issue of the writing of the book of Revelation. He said, "The Apocalypse was seen not long ago, by almost everyone in our own generation, near the end of the reign of Domitian." Victorinus declares repeatedly that John was banished by Domitian and saw the Revelation. Hippolytus talks of John as having been exiled to Patmos under Domitian where he saw the Apocalypse. Jerome in his book of Illustrious Men says: "Domitian in the 14<sup>th</sup> year of his reign raised the next persecution after Nero, when John was banished to the isle of Patmos where he wrote The Revelation." Sulpicius Severus says, that "John, the Apostle and Evangelist, was banished by Domitian to the isle of Patmos, where he had visions, and where he wrote The Revelation." The consistent testimony of the church Fathers is that John was exiled under Domitian and wrote The Revelation. This means because Domitian reigned from 81 to 96 AD that the book of Revelation was written after the destruction of Jerusalem and cannot be applied to it as the fulfillment of chapters 4-20. The external witnesses are very hard to refute. They clearly state that

the book of Revelation has a whole lot to say about where we are today and out of it should come our faith to face what is coming.

TUESDAY, August 31

Revelation 1:4-6

Revelation contains a preparational blueprint necessary for these days and we need to be clear in our faith based on this book! The internal witness comes from within the work. Which era does it fit, Nero or Domitian? An abundance of internal evidence drawn from the book itself clearly assures us that it could not have been written until the end of the first century. It was not until this period that the first day of the week began to be called, 'The Lord's Day'. (Revelation 1:10) It was not until the end of the first century that there was a presiding elder or angel in each of the churches. In volume 2 of the Theological Word Book of the New Testament on page 617 we are told concerning the early church, "There is no reference to monarchical episcopate." It also states "...that originally several episkopoi took charge of the communities in brotherly comity." The emergence of single leaders are what we would know today as the pastor/elder. The pastor/presiding elder did not emerge until the end of the first century. The Gnostic errors arise during the time of Paul but did not become organized into groups like the Nicolaitans (which was a sect of the Gnostics) until the end of the first century. Finally the seven churches appear to be in a very vibrant condition toward the end of Paul's ministry but that does not fit the condition of the church described by John in Revelation. After the death of Paul, John was probably at this point summoned to Ephesus where he spent much of his remaining time and built a relationship with the churches that Paul founded. 30 years after Paul died it is possible to see how these churches deteriorated to the point where they lost their first love, they were infiltrated by Nicolaitans and Baalamites, which they allowed. They had grown passive toward evil and tolerant of the evil around them. The rebukes to the churches do not fit their season of founding and development during Paul's life and ministry. But after 30 years, it is much easier to see how they could have slipped into that condition. The internal keys to the dating of Revelation clearly place it at the end of the first century and therefore it is very important for our days. We can trust Revelation to be preparational for the days ahead! Jesus is victorious through His church!

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#### ITINERARY

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8/19-22	Waco, TX	Fire & Lightning Ministries 630 Texas Central Pkwy, Waco, TX Thurs, Fri 7pm, Sat 9:30am-12:30pm, 7 pm Sun 10am	Jack & Benda Abbott 254-845-4293 Mark & Patty Short 254-716-5300
8/29-30	Andrews, TX	City Of Refuge Church 1836 U.S. Hwy 385 Andrews, TX 79714	Pastor Larry Brewer (915) 523-6800