

# WORD AT WORK

VOLUME XXVIII NUMBER IV

Imprecatory Mercy VI

TUESDAY, April 1

Scripture: II Samuel 7:8,9

II Samuel 7:8,9 states, *“Now therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts: ‘I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. And I have been with you wherever you have gone, and have **cut off** all your enemies from before you,....’”* The covenant of “Sure Mercy” includes the right to ask God to “...cut off...” (**kaw-rath**) all our enemies just as God did for David. The “cutting off” of the enemy is a major manifestation of mercy to the covenant-holder. This covenant has repercussions personally, for the family, the city and ultimately the nation. God has consistently demonstrated throughout His Word a willingness to deliver a nation based on a single righteous individual who stands in covenant and prays **against** the enemy. Why are we still stuck with the “either” “or” mentality when it comes to “turn the other cheek” Christianity? “Turning the other cheek” as currently taught, hinders spiritual and political government endowed by God to swing the sword (in prayer) and execute wrath on evil doers. Peter understood the difference and was ready for the events of Acts 5. Because Paul understood the difference, he did not shrink back from his governmental responsibility in Acts 13, when faced with a false prophet. When American churches are faced with Islam we should especially note the apostle Paul’s response in Acts 13. The purpose of both spiritual and physical government is to swing God’s judicial sword without partiality!

WEDNESDAY, April 2

Scripture: Haggai 2:4,5

God makes it clear in Haggai that He considers **kaw-rath** as usable interchangeably with the Hebrew word for covenant **ber-eeth**. Haggai 2:5 reminds us that in certain circumstances when God gives a prophetic word it has the weight of the blood covenant in His thinking and we should approach it in faith as if it were a specific blood covenant given directly to us to perform God’s purposes in the land. This demands an aggressive stance on our part **initially** in the Throne Room and **consistently** in our prayer life calling forth that prophetic purpose until we see the manifestation in the natural. In such a season we would do well to emulate the father of faith, Abraham, according to Romans 4:13-22. Abraham made a choice to believe God’s word in calling those things that be not as though there were – they became! God often leads the church in parallel paths to Abraham. For God to be the builder and maker of our country, evil workers must be “...cut off....”!

### THURSDAY, April 3

Scripture: II Chronicles 7:14-18

II Chronicles 7:14 is a very familiar passage which many can quote from memory, since it has been presented often concerning restoring the nation. This verse states, “...if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.” What is often missed in this passage is the promise of verse 18 where God states, “...then I will establish the throne of your kingdom as I...” and again we find the Hebrew word **kaw-rath** used for **ber-eeth**, “...**covenanted** with David your father, saying, ‘You shall never fail to have a man as ruler in Israel.’” **Kaw-rath** is a word that portrays a sword which cuts two ways. On one hand God uses **kaw-rath** for cutting a blood covenant with David guaranteeing promises. On the other hand He uses it for describing actual covenantal mercy where the enemy is cut off at the covenant-holder’s request. Since the Bible is the story of multiple blood covenants and since God keeps His covenant to a thousand generations, we would do well to gain David’s perspective and begin to renew our mind concerning the foundation of biblical “Blood Covenants”. Because God is no respecter of persons, we can certainly expect Him to honor His Word in our generation just as He honored His Word in David’s generation. We may even find ourselves participating in a prophetic restoration of the heart of David for the church to war spiritually.

### FRIDAY, April 4

Scripture: II Samuel 7:9-11

When God offered the covenant of “Sure Mercy” to David, after proclaiming the cutting off of all his enemies, he goes on to say in verses 10 and 11a, “Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies.” God reaffirms His covenant of the land for Israel in addition to the manifestation of mercy in cutting off their enemies. God covenants to give the Israeli people a land and when lost to sin promises to restore that land to the nation. From a purely covenantal perspective, it certainly seems dangerous to advise, or push Israel into giving up that land for the empty promise of peace. There are many who feel that adversity comes to nations who stand and speak against God’s covenant with Israel for the land. There are conflicting biblical issues residing on both sides of this equation. God also said, “I will bless those who bless you.” The real conundrum exists when the same nation that has most blessed Israel becomes the nation that pushes them to trading land for peace when the Bible says, “there will be no peace.” The real question that should arise for us, based on the fact that Jesus bought and paid for the covenant of “Sure Mercy” to reside in the church is, are we invoking the covenant to “cut off” the enemy? The covenant of “Sure Mercy” guarantees a season of “rest” while God deals with our enemy (Israel and the church currently have the same enemy). If we haven’t found a season of “rest” perhaps we have not invoked the covenant sufficiently enough to find the best part of the promise in manifestation.

### SATURDAY, April 5

Scripture: Psalm 149:1-9

Psalm 149 presents to us a fairly complete picture of our responsibility when it comes to invoking the covenant of “Sure Mercy.” After six verses of progressive praise and worship we see the two-edged sword offered in verses 7, 8 and 9 by how each verse begins, “To execute...To bind...To execute.” The Hebrew word for “execute” in verses 7 and 9 is **aw-saw** meaning “to initiate or to act with affect, put in order, to institute or bring about.” The Hebrew word for “to bind” in verse 8 is **aw-sar** meaning, “to utter the sound that begins the battle.” Psalm 149 portrays what God is looking for from us when it comes to the issue of invoking the covenant of “Sure Mercy.” The honor of executing the Davidic Blood Covenant belongs to covenant-recipients! God considers it a covenantal honor to utter the sound that begins the battle which *is* our job. If we are not uttering the sound that begins the battle then we are forfeiting our covenant promise whether personally, locally or nationally. Are we, as Christian people, executing the covenant of “Sure Mercy” and uttering the sound that starts the battle? If we are not, we have no one to blame but

ourselves. Complaining about the perverse decisions of the Supreme Court is a very common Christian occurrence. If every complaint was replaced with an imprecatory invocation of the “Sure Mercy” covenant declaration, perhaps abortion would have already ended!

#### SUNDAY, April 6

Scripture: Joel 2:1,15-17

Joel 2 presents a parallel responsibility to Psalm 149. Joel 2:1 starts by proclaiming, “*Blow the trumpet in Zion, And sound an alarm in My holy mountain!*” It then picks up the theme again in verse 15 where we are told, “*Blow the trumpet in Zion, Consecrate a fast, Call a sacred assembly; Gather the people, Sanctify the congregation, Assemble the elders....*” And this time in verse 17 it suggests that the chief job belongs to the *priests, who minister to the LORD,...*” and they should “*Weep between the porch and the altar;...*” and cry out initiating their covenant asking God to “*Spare the people...*” and deliver the nation from reproach. Verses 18 and 19 promise God’s mercy for the people and the nation and for deliverance to quickly come. Joel 2 has such a dramatic end-time flavor that it is hard to miss the Psalm 149 component demanding that the priests initiate the covenant in God’s hearing. Since Jesus made us “*...kings and priests...*” are we fully prepared to initiate the covenant in the magnitude of responsibility presented by Joel? ***This*** question demands an answer in ***this*** hour.

#### MONDAY, April 7

Scripture: Joel 2:23-27 Psalm 18:46-50

Joel promises invoking the covenant will bring about a period of restoration where God destroys the enemy. He agrees to destroy the armies allied against Israel. He promises the full measure of blessing and restoration in rich abundant harvests to the point that they can know the God of covenant and worship Him as their Redeemer and Deliverer in the face of battle. Joel 2 is a dramatic promise about the raising up of the army of God, their invoking the covenant and God answering them with dramatic and persistent deliverance. Psalm 149 and Joel 2 promise the same threads of deliverance as seen in Abram, Jehoshaphat and the prophets who consistently speak to the issue of standing on God’s covenant and seeing His hand of intervention bring deliverance. It certainly seems this is such an hour where we need to dramatically pursue God’s covenant.

#### TUESDAY, April 8

Scripture: Psalm 18:46-50

Psalm 18:46-50 dramatically displays the God of covenants and how He works. Verses 47 and 48 declare, “*It is God who avenges me, And subdues the peoples under me; He delivers me from my enemies. You also lift me up above those who rise against me; You have delivered me from the violent man.*” Verse 50 portrays the manifestation of covenant mercy and it says, “*Great deliverance He gives to His king, And shows mercy to His anointed, To David and his descendants forevermore.*” Covenant mercy manifested for David and for his seed – which, thanks to Jesus, now includes “us” according to Acts 13. Invoking covenant mercy brings covenant vengeance to subdue the enemy and deliver us from all his plots and plans. The Scripture consistently thunders one truth – God gives covenant deliverance, as a manifestation of covenant mercy. The job of invoking the covenant is an honor that has been given to the covenant-recipients. We can’t expect God to automatically invoke His covenant since He has given that honor to us. David understood it. He had no problem with it. We need to renew our mind so we can think like David and therefore see covenant results like he got.

#### WEDNESDAY, April 9

Scripture: Psalm 18:1-6

Psalm 18 was spoken by David when he was delivered from Saul who repeatedly attempted to kill him. The entirety of Psalm 18 is a praise of covenant mercy to outline the principles that bring salvation. Verses 1-3 state, “*I will love You, O LORD, my strength. The LORD is my rock and my fortress and my deliverer; My God, my strength,*

*in whom I will trust; My shield and the horn of my salvation, my stronghold. I will call upon the LORD, who is worthy to be praised; So shall I be saved from my enemies.”* It makes it clear in verse 3 that our responsibility is to “...call upon the LORD, who is worthy to be praised...” and the result will be “...salvation from his enemies.” God has consistently demonstrated in multiple ways that the covenant is activated when one member calls for its manifestation. It says in verse 6, “*In my distress I called upon the LORD, And cried out to my God; He heard my voice from His temple, And my cry came before Him, even to His ears.*” I guess the real question has to be: “What are we crying?” Are we praying priestly prayers for the salvation of our enemies and consequently leaving them in position to do more damage ...or... are we crying out to God, based on His covenant of mercy, for their utter removal, bringing victory and deliverance to the land? The chief issue seems to be the essence of **what** we are praying. We can’t expect the results David got if we’re not praying the way David prayed.

#### THURSDAY, April 10

Scripture: Psalm 18:16-19

In verses 16-19 of Psalm 18 we are told that once we invoke covenant this is what we can expect, “*He sent from above, He took me; He drew me out of many waters. He delivered me from my strong enemy, From those who hated me, For they were too strong for me. They confronted me in the day of my calamity, But the LORD was my support. He also brought me out into a broad place; He delivered me because He delighted in me.*” A consistent principle enumerated over and over again is that covenant people must invoke their covenant in order to move God in their behalf. Why don’t we just start praying the prayers David prayed? The time for invoking the covenant of “Sure Mercy” is definitely here.

#### FRIDAY, April 11

Scripture: Psalm 18:20-25

In Psalm 18:20-25 we find out the righteous requirements in order to invoke the covenant. David says, “*The LORD rewarded me according to my righteousness; according to the cleanness of my hands He has recompensed me. For I have kept the ways of the LORD, And have not wickedly departed from my God. For all His judgments were before me, And I did not put away His statutes from me. I was also blameless before Him, And I kept myself from my iniquity. Therefore the LORD has recompensed me according to my righteousness, According to the cleanness of my hands in His sight. With the merciful You will show Yourself merciful; With the blameless man You will show Yourself blameless:....*” David made a choice and his choice was to order his behavior according to God’s commandments. David goes on to say that he kept himself from his iniquity which means in the midst of temptation he consistently chose the right thing. Later on in David’s life he would yield to temptation but the covenant of “Sure Mercy”, once he truly repented, guaranteed his restoration and the establishing of the work of his hands in God’s eternal plan for salvation. Verse 25 makes it very clear when it says, “*With the merciful You will show Yourself merciful; With the blameless man You will show Yourself blameless;....*” God answers us according to how we live before Him. When we invoke the covenant of “Sure Mercy” we must do it from a platform of living under the blood and ordering our choices according to His Word. In such a place we have every right to call forth the full measure of God’s covenant in manifestation and ask Him to “cut off” the enemy (governmental, kingly prayer).

#### SATURDAY, April 12

Scripture: Matthew 5:38-48

The history of redemption declares the love of God manifested two ways in covenant. First was kingly governmental justice to the perpetrator. Jesus introduced a second in giving us a choice of how to treat some evil behavior when seeking to convert by “turning the other cheek”. This is perhaps one of the most well known passages in Christianity. It deals with retaliation and how we face offensive people that we have to live near, see occasionally or encounter in the office. The Old Testament was very clear – whoever slapped us on the right cheek we could slap them back. In Jesus’ teaching on cultural encounters He made it very clear that the love of God demands “turn the other cheek” Christianity. It is very important to note that this was discipleship training for

**winning** the Jews and did not set aside governmental obligation whether local, regional or national! In adopting the second, we excluded the first.

#### SUNDAY, April 13

Scripture: Matthew 5:38-48 and 10:5,6

As we compare Matthew 5:38-48 in the context in which it was given, we discover that verses 1 and 2 state, *“And seeing the multitudes, He went up on the mountain, and when He was seated His **disciples** came to Him. Then He opened His mouth and taught **them**,....”* The Sermon on the Mount is discipleship training with a **purpose**. Matthew 10:5,6 makes very clear the purpose when we are told, *“These twelve Jesus sent out and commanded them, saying: ‘Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel.’”* The teaching of the Sermon on the Mount had a **purpose** and the **purpose** was to win over the covenant nation. It was a message to the Jews. It does not extend beyond that into how we deal with evil in the world. This is the confusion that the church has operated in and they have consistently falsely felt that “turn the other cheek” Christianity was how we were to order our conduct at **every** level. Nothing could be more flagrantly biblically erroneous than this mind-set. “Turn the other cheek” forfeits governmental responsibility encouraging the enemy! One message must be heard: Stop turning the other cheek governmentally!

#### MONDAY, April 14

Scripture: Romans 12:19-21

Romans chapters 12 and 13 contrast these two principles in back to back exhortations so that we can understand the two distinct realms God has called us to walk in. Romans 12:19-21 deals with the issue of how we conduct ourselves with each other and with the Lord. Verses 19-21 state, *“Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord. Therefore if your enemy hungers, feed him; If he thirsts, give him a drink; For in so doing you will heap coals of fire on his head.’ Do not be overcome by evil, but overcome evil with good.”* Overcoming evil with good is important but it is also important to understand the wrath of God because in verse 19 we are told, *“...give place to wrath....”* We are not allowed to execute wrath ourselves, but we are to *“...give place to wrath....”* The question is: “How do you give place to wrath?” Psalm 2 tells us in verse 12, *“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.”* The job of the church is to kindle the wrath of God for the purpose of justice. If the church is not equipped by learning how to kindle the wrath of God or to move His hand for justice then the church is grossly ill prepared for the end-times. God’s government and political government have parallel assignments in judging evil! But “turn the other cheek” Christianity blurs that connection to the point of eradicating it totally. This is a grievous fruit of half baked cultural Seeker Sensitive Christianity. If Jesus walked into most churches today, He would think He was watching spiritual Sesame Street with Pastor Big Bird.

#### TUESDAY, April 15

Scripture: Romans 13:1-4

Immediately after telling people to give your enemy a drink of cold water, Paul says this, *“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil.”* Political government has an assignment from God and that assignment is to execute wrath, or to swing the sword, on those who do evil. Where government performs this function, it is called a minister of God. In the New Covenant spiritual leaders are to represent the Lord by swinging His sword and manifesting His wrath against evil! Peter did it with Ananias and Sapphira. Paul did it by turning a man over to

Satan for the destruction of his flesh and by moving God's hand to bring blindness on a false prophet. "Turn the other cheek" Christianity was never intended to dismiss us from our spiritual responsibility in government. This is the error we ministers have made in teaching God's Word. "Turn the other cheek" Christianity has its place when we are trying to win somebody to Jesus. Kindling the wrath of God and moving His hand in utter destruction has a place because it is God's government. It is right for government to execute murders and rapists. There is a major movement to completely do away with the death penalty because "enlightened people do not kill their fellow man." The Christians better get to know the God who is going to kill more than He saves in the book of Revelation! God judges evil by killing the perpetrators. And God is going to do it in massive scale in the end-times. It is time we learn to line up with the KING of kings and the LORD of lords.

#### WEDNESDAY, April 16

Scripture: Genesis 38:7 Exodus 13:15 Numbers 33:4 I Samuel 2:6 Exodus 14:30 I Samuel 14:23 II Chronicles 32:22 Psalm 3:7 Psalm 20:6 Jeremiah 31 Matthew 8:25 and Matthew 14:30

It is interesting to note in the New King James Version of the Bible that when we plug in two words, "Lord killed" we find four verses. When we change "killed" to "Lord saved" we find eight verses. Precisely two to one. However, in church thinking it is two to zip. But in Genesis 38:7 when Er, "...Judah's firstborn..." failed in his covenant responsibility, it wasn't man who killed him – it was **God**. In Exodus 13:15 it was **God** who killed all the firstborn throughout Egypt. In Numbers 33:4 again we have the **LORD** killing the firstborn of Egypt and in I Samuel 2:6 when Hannah rejoices at Samuel's birth she proclaims, "*The **LORD** kills and makes alive; He brings down to the grave and brings up.*" We know the God who saves. We're pretty familiar with Him. Do we know the **God who kills**? Do we know the God who "...brings down to the grave"? The judicial side of God's character is going to be paramount in the end-times. How can we expect to represent the KING of kings if we do not know how to kindle His wrath or if we do not intimately know the God who kills and brings down to the grave. Surely it is time for the church to get to know **JESUS THE JUDGE!**

#### THURSDAY, April 17

Scripture: Psalm 89:20-23

Psalm 89:20-23 says, "*I have found My servant David; With My holy oil I have anointed him, With whom My hand shall be established; Also My arm shall strengthen him. The enemy shall not outwit him, Nor the son of wickedness afflict him. I will beat down his foes before his face, And plague those who hate him.*" What did God mean when He said He found His servant David, cut a covenant with him and the enemy would not outwit him nor the son of wickedness afflict him? God promised to "...beat down his foes before his face, And plague those who hate him." David consistently cried out for that. He asked God to cut off his enemy. And God did. And Jesus died and paid to have that covenant extended to us. The mentality of the church seems to be – "But that is the Old Testament God who cuts people off. In the New Testament He saves people but He does not cut them off." That kind of thinking is enough to make you realize that the average pew warmer in church doesn't know his Bible. Isn't it time we got to know ours? Jesus challenged every believer to obtain judicial decrees from our Father in Luke 18:1-8 or be judged "faithless" at His coming. Are we "faithless"?

#### FRIDAY, April 18

Scripture: Romans 11:20-22

Does God cut people off in the New Testament? Is Jesus Christ *really* the same yesterday, today and forever? If He is then we would not expect a whole lot of change between the Old Covenant and the New – where He is Savior when He can save, but Judge when He has no choice. In Romans 11 we are told in verses 20 through 22, "*Well said, Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.*" I don't know how anybody could read verse 22 and proclaim God does not cut people off in the New

Testament. *“Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be **cut off**.”* There is no such thing as universal salvation. Everybody is NOT going to be saved. People are going to be “cut off” and spend an eternity in the Lake of Fire. Paul understood that. He proclaimed it. It was quite obvious to him that God was still in the covenant “cutting off” business! Every generation needs to know the God who “cuts off”. Perhaps it is time we did some remedial covenantal exploration. The God of covenant has not changed.

#### SATURDAY, April 19

Scripture: II Corinthians 11:7-13

In II Corinthians 11:7 Paul says, *“Did I commit sin in abasing myself that you might be exalted, because I preached the gospel of god to you free of charge?”* Then in verse 12 he goes on to say, *“But what I do, I will also continue to do, that I may **cut off** the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.”* Paul is making a point and the point is that he is setting a standard by which others can be judged. In verse 13 he declares, *“For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.”* He lived a specific way by not taking advantage of anybody financially, not manipulating for money for one reason: to maintain his ability to, according to verse 12, *“...cut off....”* When we read that the apostle Paul lived a certain way so he could maintain his authority to *“...cut off...”* we need to understand what that means from a biblical perspective historically where the New Testament had not yet been written. When Paul said “I maintain my ability to cut off...” what did he mean? The only place we can go for the answer is the Covenant which he used for his preaching! When we find the answer to that, we find the answer to whether God “cuts off” in the New Testament.

#### SUNDAY, April 20

Scripture: I Samuel 2:12-14

In I Samuel 2:12 and 13 we find the condition of the Eli priesthood, *“Now the sons of Eli were corrupt; they did not know the LORD. And the priests’ custom with the people was that when any man offered a sacrifice, the priest’s servant would come with a three-pronged flesh hook in his hand while the meat was boiling.”* The first contamination involved in the forty year Eli priesthood was the spirit of mammon or the greedy attitude, “I’m going to have what I want to have and I’m going to get it my way”! Verse 16 reveals the heart of the Eli priesthood when it says, *“And if the man said to him, ‘They should really burn the fat first; then you may take as much as your heart desires,’ he would then answer him, ‘No, but you must give it to me now; and if not, I will take it by force.’”* The fruit of the Eli priesthood in verse 17 is contrasted with the heart of Samuel in verse 18, *“Therefore the sin of the young men was very great before the LORD, for men abhorred the offering of the LORD. But Samuel ministered before the LORD, even as a child, wearing a linen ephod.”* Samuel in innocent purity was wearing an ephod and ministering before the LORD while the Eli priesthood was raping people through manipulation so that all who came, *“abhorred the offering.”* For all of those who have endured thirty and sixty minute manipulation masterpieces I’m sure you know the pain and the abhorrence of the offering of which the Scripture speaks. Why is this important? Because in Paul’s mind you could not move the hand of God to “cut off” your enemy if you didn’t live by biblical standards. Paul understood this principle. He knew what God had done to the Eli priesthood and he knew why, because Scripture is not silent concerning that issue.

#### MONDAY, April 21

Scripture: I Samuel 2:22-25

Another major sin of the Eli priesthood that deprived their ability to covenantally move the hand of God and kindle His wrath to “cut off” the enemy was sexual promiscuity. The open sexual sin joined with greedy manipulative offerings brought God to the point of cutting off as stated in verse 25, *“If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him? Nevertheless they did not heed the voice of their father, because the LORD desired to kill them.”* Paul said that he lived a specific way in order to

“...cut off....” We need to understand what he was talking is right here! God is no respecter of persons. The same covenant Paul walked in is available to us. He used it. The real question is: “Why aren’t we?” Because Samuel chose righteous standards, the Philistines were consistently “cut off”! Because of Paul’s choices, false prophets were blinded.

#### TUESDAY, April 22

Scripture: I Samuel 7:7-10, 13

All the days of Samuel the Hand Of God moved against the enemies of Israel. Exactly the opposite happened all the days of Eli. Now the question is: “Why could Samuel move the hand of God to cut off the enemy and Eli could not?” Verse 13 of I Samuel 7 says, “*So the Philistines were subdued, and they did not come anymore into the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel.*” Samuel, like the apostle Paul, chose to live a certain way in order to consistently kindle the covenantal wrath of God and “cut off” the enemy. Paul alludes to that in II Corinthians 11. Why can’t we see that God is willing to cut off the enemy whether they are destroying a nation or polluting a denomination. The hand of God could be moved to purify and restore the Episcopalian church. Where are the priests who have paid the price to move the hand of God and “cut off” the perverse among them who are attempting the utter destruction of their denomination? When the international leader of a Christian denomination recommends acceptance of Islamic law for a nation, then he should be “cut off”!!! Jesus Christ is the same yesterday, today and forever! Isn’t it time we got to **know Him in His fullness**?

#### WEDNESDAY, April 23

Scripture: I Samuel 2:6

Hannah prophesied some very important verses that we probably should get to know. Verses 6-8 proclaim the God of the end-times when it says, “*The LORD kills and makes alive; He brings down to the grave and brings up. The LORD makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory. For the pillars of the earth are the LORD’S, And He has set the world upon them.*” Do we know the LORD who kills? We certainly have spent a lifetime learning to minister the LORD who makes alive. Do we know the LORD who brings down to the grave? Do we know the LORD who makes poor? Consider what a blessing it would be if news media corporations who consistently pervert the news for their own agenda were made poor and had to close their operation. If CNN had to close – America would be much better off. The LORD makes poor. Who is willing to pay the price to move the hand of God to: “cut off” the finances of a CNN, to “cut off” the finances of CNBC, to “cut off” the finances of CBS? Where is the church who like the apostle Paul chose to live a certain way so he could “cut off”?

#### THURSDAY, April 24

Scripture: Acts 5:1-9

Peter was very clear in his epistle to exhort people when reviled not to revile in return, using Jesus as the example. However, when it came to the governmental issue of whether to allow mammon to destroy the infant church, he did not have the choice of “turning the other cheek.” If Peter had said “no” to God’s governmental responsibility, he would have signed the spiritual “death warrant” of the early church. The leaven of Eli carried by Ananias and Sapphira would have utterly destroyed the purity and power of the priesthood. Peter had no choice. Peter had to introduce the New Testament church to the God who kills – the God of Samuel, Abraham, Elijah and Moses. How can we settle for Sesame Street Christianity? Where is the apostolic standard of the early church? Proclaiming yourself an “apostle” in today’s world should be followed by a few death certificates. Because the early apostles choose to put mammon under their feet, God honored them with judgment on mammon at their feet! When the apostles refused the Eli leaven, a plumbline by which to measure and judge that leaven was established. When Ananias and Sapphira manifested Eli leaven then the authority to “cut off” was released to save the body from destruction. The Judgment Seat of Christ manifested in the church at the feet of the apostles. Verse 10 makes it very clear, speaking of Sapphira, when it says, “*Then immediately she fell down at his feet and breathed her last.*” The



restoration of the apostolic ministry has a purpose and that purpose is to once again restore to the church the purity of the Samuel/Christ-like priesthood and to bring the Judgment Seat of Christ into manifestation in the church. True apostles carry a heavenly plumbline that will “cut off” the counterfeit. Will the church get to know the God who “cuts off”?

#### FRIDAY, April 25

Scripture: Acts 12:1-5, 22-24

When Herod decided to “cut off” James and put Peter in jail intending to “cut him off” to please the Jews, the church **prayed**. The church prayed, an angel was dispatched and verse 23 says, *“Then immediately an angel of the Lord struck him/Herod, because he did not give glory to God. And he was eaten by worms and died.”* The early church prayed and Herod was “cut off”. It is obvious that the early church knew the God who “cuts off”. They made a choice to live in such a way as to move His hand whenever it was needed. I trust we are moving that same direction and realize how important it really is.

#### SATURDAY, April 26

Scripture: II Peter 1:5,6

Revelation 1:5 and 6 says, *“But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness...”* God has made us kings and priests. Priests minister salvation. When a priest is through ministering salvation we should be able to find these words describing what God has done, the “Lord saved.” Whenever a king executes his judicial office we should read a description of events with the words, the “Lord killed”. The kingly ministry has the responsibility of justice. The priestly ministry has the responsibility of salvation. We have done a wonderful job of developing the priestly ministry. We’ve done really nothing to develop the kingly ministry. Isn’t it time we played “catch up”? Forty years of Philistine robbery of Christian blood-bought freedom is the fruit. How much longer can one neglect truth for which Christ died?

#### SUNDAY, April 27

Scripture: Revelation 5:1-5

In Revelation 5:1-5 we meet Jesus as the Son of David. They are looking for somebody to open the book of Judgments and release the seals, bowls and vials. There is great consternation and weeping because no one is worthy. Translation: they haven’t lived a life that qualifies to “cut off.” But verse 5 brings us good news. It says, *“But one of the elders said to me, ‘Do not weep. Behold, the lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.’”* How did Jesus, the Lion of the tribe of Judah, the Root of David prevail? He lived God’s Word. He was obedient and He bought and paid for righteousness for us so when we’re in the Throne Room we are covered with His cloak. Here we have contrasted the Eli and Samuel priesthoods once again defining the key elements that run throughout Scripture. Jesus chose to live so that He could accomplish the governmental “cutting off” of the enemy. His success paves the way for our success. In Him, we have His righteousness, holiness and governmental access. Everyday presents a choice. We can choose to participate. We’re called into it. End-time Christianity demands that we represent Jesus the Judge just as much as we represent Jesus the Savior.

#### MONDAY, April 28

Scripture: Revelation 9:18,19

Verses 18 and 19 state, *“By these three plagues a third of mankind was killed – by the fire and the smoke and the brimstone which came out of their mouths. For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.”* A third of mankind is well over two billion people. When we ask ourselves what kind of Jesus do we serve, the answer from Revelation is a Judge who does not flinch at killing one third of mankind with three consecutive plagues. Do we really represent Him? Do our words carry enough

weight to reflect the God whom we serve? Perhaps it is time we got to **know** the God who hasn't changed a bit from the days when He executed the firstborn of Egypt to the end-times when men refuse to hear His Word. He is the same – yesterday – today – and forever! The question is: “Can we represent Him”?

## TUESDAY, April 29

Scripture: Revelation 9:20-21

Verses 20 and 21 state the purpose for God's judgment, *“But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk; and they did not repent of their murders or their sorceries or their sexual immorality or their thefts.”* The judgments of God have a purpose and that purpose is to cleanse a land and let people see the justice of God that they themselves will one day face. A church incapable of moving God's hand in justice is incapable of representing Him in the last days when people will see Jesus the Judge and have to make choices based on what happens to people they know. Paul lived his life so he could “cut off”. Jesus lived His life so He could birth salvation and eventually open the seals. It is time for the Judge of all the earth to reveal Himself to the population of the earth. But He has chosen to do that through the church. It must be especially hard for Jesus to reveal Himself to a church that doesn't recognize an aspect of who He is – the JUDGE OF ALL THE EARTH.

## WEDNESDAY, April 30

Scripture: Revelation 19:11-15 20,21

The Jesus we meet in Revelation 19 is doing two things. He is judging and He is making war. He is fulfilling the parameters of kingly ministry. It is interesting to note all the people returning that come with him are clean with robes utterly white, while Jesus has a robe dipped in blood. Why would that be? Because He is judging and making war. The real question for us is a simple one: “Can we represent the Jesus who judges and makes war? Can we judge with Him? Can we make war with Him? Can we move His hand, like Samuel did? Can we move His hand like the apostle Paul did? If we can't – we really don't know Him and we're certainly not prepared for the end-times. It is time to get to know **Jesus the Judge**.

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## ITINERARY

Al Houghton

April 4-6

Foothills Christian Church  
365 W Bradley Avenue El Cajon, CA  
“Draw Near & Hear” Men's Conference  
Phone: (619)442-7728  
Services: **5<sup>th</sup>** 9:30AM & Afternoon sessions 2:45PM & 3:45PM  
**6<sup>th</sup>** 8:30AM & 10:30AM

April 18-21

Daystar Ministries of Summerville  
75 Old Trolley Road Ste 6 & 7 Summerville, SC  
Phone: (843)875-4370  
Services: **18<sup>th</sup>** 7PM **19<sup>th</sup>** 7PM **20<sup>th</sup>** 10AM & 6PM **21<sup>st</sup>** 7PM