

# W O R D A T W O R K

VOLUME XX NUMBER VI  
Personal Priesthood VI

## THURSDAY, June 1

Scripture: Exodus 19:5-8

The priesthood stands on a platform of covenant. We may never fully realize the benefits of the priesthood until we recognize the reason it stands on a platform of covenant. The covenantal platform extended to make the priesthood possible was not man's idea. This concept originated with God. Giving man a covenant was God's idea. God deemed covenant necessary so we might function in the priesthood. What does that mean for us who may attempt to function in the office of a priest without fully understanding the power of covenant? Could our priestly function be diminished proportionally to the degree we do not fully appreciate the magnitude of what covenant affords? What can a priest do from a platform of covenant? Does covenant provide the confidence to stand before the Lord boldly?

## FRIDAY, June 2

Scripture: Genesis 15:1-8

In Genesis 15:1-8 Abram and God are having a discussion. The Lord initiates this dialogue with Abram via the form of a vision saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." Abram responds to God's initiative by commenting on his current childless state and the fact that the promise of a child has not yet come to pass, leaving him stuck according to custom, with the heir of his house being his chief steward; Eliezer of Damascus. Eliezer is not even Jewish. Abram continues his complaint being very graphic with the Lord over this issue. God's response is essentially; "It will be as I told you before. You will have an heir from your own body." But the Lord adds an aid to faith in verse 5, which is the visual conceptualization component of the promise by telling Abram to look to heaven and count the stars. No one can count all the stars – there are too many of them. Abram believed the Lord concerning the promise. There was an additional purpose God brought Abram out of Ur of the Chaldeans; to inherit the land. Abram still obviously in a place of mild indecision cries out one more time and says to God, "Lord God, how shall I know that I will inherit it?" The "...how shall I know..." is a heart-cry demand, "I need a firm foundation of cement to stand on in believing You are, in fact, going to bring this promise to pass." You can almost sense Abraham's feelings, "It's been a promise for a long time, and a promise that doesn't materialize isn't worth much. All I have is a promise, and I've been carrying it around for over a decade. I need more." Abram is demanding to know that he *knows* that he ~~knows~~ what God has promised He will perform. When we understand what Abram's heart-cry produced - we understand the foundational platform of covenant.

## SATURDAY, June 3

Scripture: Genesis 15:9-21

In this process, God responds to Abram's cry, "...how shall I know?" by bringing something familiar in the culture called blood covenant. God instructs Abram to bring a "...three-year-old heifer, a three-year-old goat, a three-year-old ram, a turtledove, and a young pigeon." Abram must split every thing down the middle and

protect it as he waits on the Lord. God's response to Abram goes right back to the initial question, "...how shall I **know**?" God says, "**Know** certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete." God made a covenant with Abram, and in that covenant was the guarantee that what He had promised He would surely bring to pass. Now Abram has something firm and foundational to stand on. He can stand on the cement of covenant. He can stand knowing full well what God promised He has now covenantally obligated Himself to produce!

#### SUNDAY, June 4

Scripture: Genesis 15:10; Jeremiah 34:15-20

One of the things we want to ask ourselves is why is it important to cut the animals in two and to pass between the pieces? The answer to that appears in Jeremiah 34:15-20 as once again they make a covenant with God as a nation and walk through the pieces. We understand culturally that in making blood covenants they would stand between the pieces, profess their unity and what they were going to do for each other. They would also repeat curses, if they were ever to break the covenant, God would do so to them and more in making them exactly like the sacrificed animals – split in two. So when God initiated a blood covenant in answer to Abram's question, Abram knew God was obligating Himself to bring to pass the promise in such a way as to establish a platform he could stand on functioning in full assurance of faith. When Abram said, "...how shall I know..." God answered and Abraham from that point on had no excuse – he knew! Do we **know**?

#### MONDAY, June 5

Scripture: First Samuel 18:1-4

We continually begin to see the depth of the covenant in the different places where Scripture comments on people entering such a strong and powerful agreement! In the relationship of Jonathan and David they entered into a blood covenant. We are told they made a covenant and their souls were knit together. We find in verse 4 of First Samuel 18, "And Jonathan took off the robe that was on him and gave it to David, with his armor, even to his sword and his bow and his belt." When two people made covenant, one of the provisions was that when either one of the participants went to war the other one was obligated with his strength and weaponry to come to the aid of the one attacked. Our covenant gives us access to God to settle, change, or otherwise turn the events of warfare that arise in our lives. We see it was a vital part of the outworking of covenant, not only between Jonathan and David, but also between Abraham and Lot. Abraham went to war when Lot was attacked. Covenant covered the broad spectrum of human need and when God offers man covenant we know it is very much to our benefit. Are we aware of all the provision belonging to us in covenant?

#### TUESDAY, June 6

Scripture: Genesis 17:1-16

In Genesis 17, God comes to Abram and adds to the covenant. This time God begins to broaden the covenantal promise. He says, "And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you." He goes on to tell Abram He will give him the land and it will go to his descendants, and that he must keep the covenant along with his descendants throughout their generations. He adds a sign of the covenant in the form of circumcision, which typifies the cutting away of flesh to fulfill God's preparational requirements. The covenant was God's guarantee that the promise would come to pass. Abram would soon stand on that covenant and demonstrate the power it would have for a priest who would be bold enough to use it. How can we ever do business with God unless we fully understand the power of the covenant, which has been given?

### WEDNESDAY, June 7

Scripture: Second Corinthians 8:1-15

Once again we see the power of the covenant moving forward to include every aspect of man's need. In Second Corinthians 8 we are told, "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." The power of the covenant was extended even to the individual finances for the purpose of bringing God's will to pass in the earth. Financial covenant has been taught and made very controversial because the teaching of it lacked circumcision. People were allowed to use it for their own personal gain when the truth of the matter is, it was given by God for His purpose to wind up the age and to pay for the harvest of nations. To teach financial covenant without including the cross and dealing with the spirit of mammon is to offer unrestrained people that which will ultimately destroy them without the bridle of the cross. God's financial covenant is very real in Scripture to all those who are willing to pay the price to walk it out. He goes on to promise, in verses 12-15, "For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have. For I do not mean that others should be eased and you burdened; but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack – that there may be equality. As it is written, 'He who gathered much had nothing left over, and he who gathered little had no lack.'" God's covenant even includes financial provision for others as well as us. If we attempt to use the financial provisions of the covenant for our own fleshly purposes, we not only forfeit the promises, but we enter into judgment reserved for the world. What Jesus said is still true today, "we cannot serve both God and mammon." God must be first!

### THURSDAY, June 8

Scripture: Genesis 21:22-32

Abraham and Abimelech make a covenant. They sit down, they speak to each other, they undoubtedly go through all the previous steps of covenant and Abram gives a gift as a sign that the well near where they enter covenant is one he has dug. Previous wells had been taken by Abimelech's people and Abraham wants to make sure this well that they worked so hard to create stays as a water source for his own flock. So at the end of their covenant they sit and enjoy a meal, and we see the foundational covenantal aspect of the Last Supper, or communion. Communion was the last act of establishing covenant. They would sit together, having fully agreed and then finish their time together in fellowship over a communion meal. Most churches are familiar with the communion table and what it means. Do we see it as the final act of covenant? When we have communion we are saying, "God, we receive Your covenant as a vital part of our life and being, and we are going to walk it out and the provisions of it declare that which is ours and what we can expect." It was true for Abraham and Abimelech – and it must be true for us today. If it's not, we're missing a major part of what God has provided.

### FRIDAY, June 9

Scripture: First Corinthians 11:23-34

First Corinthians 11 gives us both the blessing and the judgment of covenant, because it outlines both sides of what it means to walk in covenant. This, of course, is our communion passage and we recognize the Early Church when they ate the bread and drank the cup was proclaiming the Lord's death till He comes. They proclaimed the life-style Jesus lived, and all He bought and paid for in what He had done. By our act of communion, we're not only agreeing to the life-style, but we're also laying hold of all the covenantal promises. The warning of First Corinthians 11 is the warning of not defiling the covenant with our own selfishness, because when we do, three dimensions of judgment are initiated. They're called 'weak', 'sick' and 'dead.' The warning of First Corinthians 11 is the warning of not taking the covenantal promises and attempting to embrace them specifically for our own purposes and for our own gain. To do that brings us into judgment. One problem in church today is that many have been revulsed by the level of flesh they see in the covenantal prosperity

message and consequently have thrown the baby out with the bath water. The truth of the matter is the covenantal promises are very real and very much ours. The issue then becomes one of what is your motivation and what is your heart? What is your purpose? Are you seeking God's covenant for your own personal gain or are you seeking it to apply it to God's end-time purpose in harvesting nations? The Scripture is clear. If we are going to walk in covenant and stand on that platform, we have to do it for God's purposes and not our own personal gain. Where do we stand with the covenant?

#### SATURDAY, June 10

Scripture: Romans 8:1-2

It doesn't take long to figure out why we need a covenant when we read Romans 8:1-2. The verses say, "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." The necessity of a covenant is because of the issue of sin and condemnation. The covenant lifts us above what knowing law produces – condemnation. Covenant reaches down and pulls us out of the reality of our own personal failure and lets us stand on a platform of faith knowing God's redemption and blessing is greater than any of our mistakes. God's provision in the blood of Jesus lifts us way above our own personal shortcomings. Without understanding covenant we do not have the full assurance of faith it takes to enter God's throne and do business with Him. Are we doing business in the Throne Room? If we aren't, we're not standing on the platform the covenant guarantees. We need to learn our covenant and walk in it to be the priests that make a difference.

#### SUNDAY, June 11

Scripture: Isaiah 14:11-15

The issue of why we need our covenant is worth tracing because in the process we discover stages of necessary growth, each of which contributes tremendously toward full assurance of faith in the Throne Room. Isaiah 14:11-15 declares the origin of our enemy. We know he was a worship leader created to lead the creation in worship to God until iniquity was found in him. Verses 12-14 describe the inner working of sin and give us a glimpse of the magnitude of our warfare. We are told, "For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.'" We find the five "I will's" that constitute the formation of Satan's character and nature. Rebellion is the foundation of his throne. We discover the full measure of what makes him our enemy in the determination to be like the Most High. Why do we need a covenant? Because of the transfer of lordship that took place in the Garden. We know Jesus came with the specific purpose of regaining that lordship, but in the process of following the Lord, a pattern emerges which sheds much light on what we face in spiritual resistance.

#### MONDAY, June 12

Scripture: Genesis 1:26-28

In Genesis, as the creation unfolds, God makes man in His own image and likeness and gives them, according to verse 26, "...dominion..." over all the creation with nothing excluded. God imparts creative ability to those bearing His image and likeness. Man's first act of dominion is finishing the creative process by naming the animals. Man accepts the charge, "fill the earth and subdue it." In Genesis 1 things are going well! Man is created, has been given dominion and all he has to do is exercise it. It's too bad the account doesn't stop there. We could all have lived happily ever after. Dominion was *gained* in Genesis and dominion was *lost* in Genesis. We're in the process of working out the victory that has regained it! That's why we need to know the progressive foundation of our priesthood.

## TUESDAY, June 13

Scripture: Luke 4:1-8

Luke 4 tells us this, “Then the devil took Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, ‘All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore, if you will **worship** before me, all will be yours.’ And Jesus answered and said to him, ‘Get behind Me, Satan! For it is written, You shall **worship** the Lord your God, and Him only you shall serve.’” Where did Satan get the authority he claims in Luke chapter 4? He got it in Genesis 3 through Adam’s failure to use his dominion when he yielded to temptation. Jesus came to regain the authority Adam lost and impart it to the Church through the Holy Spirit. Even in the Lord’s Prayer we are praying God’s authority will manifest in the earth just like it is in heaven. There is no rebellion in heaven and no warfare against the will of God. Resistance only exists here in the earth and it’s surrounding atmosphere. So as the progression unfolds we find man is created, given dominion, and through rebellion loses that dominion so the devil, attacks and kills the agent of deliverance – Jesus. So far the issue is dominion! How are we doing with dominion? Do we walk in what Jesus bought and paid for? Do we exercise it? Or are we still discovering that God has specific assignments only we can fill?

## WEDNESDAY, June 14

Scripture: Colossians 1:19-23

Colossians 1 is very clear in its proclamation of restoration. We are told, “For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and irreproachable in His sight – if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.” The issue in the restoration is our ability to stand before the Throne “...holy, blameless and irreproachable in His sight...” When what is written in Colossians becomes reality then, and only then, do we have the boldness to enter the Throne Room and do business on the platform of our covenant! How are we doing in the Throne Room? Do we walk in there like we belong in His presence? Do we walk in there, as those who know our authority is restored, blameless, irreproachable, and holy in His sight? If not – we’re not standing on the full measure of the platform God has ordained. It’s no wonder we’re not having the impact the Lord intended for the Church. We’ll never have it until we utilize the full measure of the covenant.

## THURSDAY, June 15

Scripture: Matthew 28:18, 19

In Matthew 28 we run into a very familiar passage called the “Great Commission.” In it Jesus outlines the restoration of authority lost. He says, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Authority has now been restored. It is restored to those who can receive it. It is bought and paid for and freely given, but can never be exercised without the full assurance of faith and without communion in the Throne Room. Communion in the Throne Room imparts the application of authority. We cannot operate as an independent people. We have to stay within the boundary of relationship God ordained for us. Through personal communion, authority flows from the head into the body to accomplish eternal goals. To find out where you stand, ask the following question: Who is the application of authority I’m attempting to make going to benefit? Is the application more personal or eternal? Will it benefit only me?

## FRIDAY, June 16

Scripture: Hebrews 13:10-15

Hebrews 13 fully proclaims the victory Jesus bought and paid for as it translates to a platform for our priesthood. He says, “Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.” The boldness that comes with *knowing our covenantal position - brings full assurance of faith!* Do we have faith in the Throne Room? Are we standing on our covenant? Are we using our authority for someone other than ourselves?

## SATURDAY, June 17

Scripture: Jonah 3:5-10

When it comes to the issue of saving or impacting a nation, Jonah has a message that fits right where we are today. The message of Jonah very clearly is that if we will pay the price and accept God’s assignment, we can impact and turn a city or country. Once Jonah came to grips with the issue of his call and that God is a God of mercy he made that turn. Verses 5-10 of chapter 3 discuss the fruit of preaching to Nineveh. Nineveh turned and verse 10 says, “Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.” The Fruit of Jonah’s ministry was the salvation of a city-state. Is it not possible that we, who have a better covenant based on better promises, could see that fruit again in our generation? Let’s trust the Lord to see Him turn a nation as we stand on our covenant.

## SUNDAY, June 18

Scripture: Jonah 4:1-5

The sad part of the story, in verses 1-5, is that Jonah becomes very very disheartened and discouraged and begins to flee because he sees the word he has given heeded to the point God’s judgement is averted. Jonah is more concerned about his prophetic reputation than he is about the saving of the city; consequently his response when there is no destruction is to flee – in anger and hostility. Jonah is mad because the word he proclaimed does not come to pass. Should we not accept the fruit of the application of our faith in a different way? The issue is not whether it comes to pass or whether it doesn’t. It is much more – what did it accomplish in the hearts and lives of the people who heard it and what was their response. If there is a turning, then the proclamation was well worth the judgment. Jonah has to learn it the hard way and his story is written for our admonition upon whom the ends of the world have come. Are we willing to be foolish for the Lord and for what we proclaim *not* to come to pass in order that God might save the more? If not – it’s time we made that decision. If we commit to be change in God’s pocket, He can spend us or our reputation in any way, which contributes most to the kingdom.

## MONDAY, June 19

Scripture: Jonah 4:6-11

God knows just how to get Jonah’s attention so He prepares a plant and causes it to grow and it gives Jonah shade and the plant becomes a “praise report” – for a day. But when the day passes a worm comes and kills the plant and it falls over. Now the plant that was a blessing looks cursed. It’s dead. What do we see Jonah do? God knows exactly how to get the word across to Jonah. He has to be willing to pay the price to bring salvation - even if the price is the loss of his reputation. When we stand in the gap and stand on our covenant we need to understand that mercy triumphs over judgement and we need to be willing to extend that mercy whatever the *personal* price. Moses came to a place he was willing for God to blot him out rather than lose the nation! He

was personally invested and embraced the cross to the degree Jesus walked. You can't hang on to the covenant and not be willing to walk the crucifixion path. To stand on the platform of covenant where Moses and the prophets stood, impacting cities and nations – is to embrace the very same things they encountered. Are we really willing to walk that out? God is waiting ... for us.

#### TUESDAY, June 20

Scripture: Genesis 18:16-26

One of the things we have to ask ourselves is what can one man do in covenant? Can one man persuade God? The clear testimony of Scripture consistently is that one man in covenant can persuade God! We see it first with Abraham, in Genesis 18, and the exciting thing is to look at God's response in the process. Verses 17-19 reveal God's response to Abraham. The Lord says, "Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him." Abraham was the one who said, "...how can I **know**?" God responded to Abraham's question with covenant. Now in verse 19 of chapter 18 we find the Lord says additionally that He established covenant with Abraham in order for him to walk out justice or judgment and righteousness in the earth. We find part of God's intent in covenant for you and I is to stand before Him in our generation concerning the cities and nations of our residence as priests to bring salvation and restoration. Abraham is the initial example of what interceding can do. Can we persuade God? Yes – in covenant!

#### WEDNESDAY, June 21

Scripture: Exodus 32:9-14

We find examples of man persuading God throughout Scripture. In Genesis, with Abraham, the process is like discovery in intercession. Abraham obviously doesn't know his boundaries and approaches God much like he would bargaining for a piece of land. He starts out high and progressively moves lower. But in Exodus 32, with Moses, in a firmly established covenant we find much more boldness in verses 9-14. Moses stands before the Lord and pleads with God almost in an argumentative fashion and much more confrontational than Abraham ever was. Where has this boldness come from that possesses Moses in dealing with the One who has power over life and death. Abraham's priestly intercession seems almost kindergarten compared to what we find in Moses in Exodus 32. Is the covenant deepening? Is it growing? Does Moses have a greater revelation of covenant than Abraham walked in? We've already answered the question: can one man persuade God. Now the question becomes: has Moses a greater revelation of covenant and is that the foundation of his boldness in approaching God. Look at what Moses says in verse 11, "Lord, why does Your wrath burn hot against **Your** people whom **You** have brought out of the land of Egypt with great power and with a mighty hand?" God had already said to Moses, in verse 7, "Go get down! For *your* people whom *you* brought out of the land of Egypt have corrupted themselves." Moses has no problem getting right back in God's face and saying, "Let's correct this – they are not my people that I brought out. They are **Your** people that **You** brought out of the land of Egypt, with great power and with a mighty hand." Where does this confrontational boldness come from? I submit to you there is only one foundation for it. Abraham does not approach God in this way. Moses exercises a much firmer nose-to-nose relationship. It seems there can be only one answer and that answer is Moses has a firm grasp of the covenant – and acts accordingly! What do we have a grasp of? Do we have a grasp of going to church and warming a spot in our favorite pew? What do we have a grasp of? It's time we got a *firm grip* on the covenant!

#### THURSDAY, June 22

Scripture: Numbers 20:9-12

The same man, who in Exodus 32:9-14 persuaded God to turn from judgment to mercy, now through anger and frustration in rebellion departs from what God told him to do and strikes the rock twice and then rebukes the people! He was only commanded to speak to the rock but instead struck it twice. The penalty seems severe in verse 12, “Because you did not believe Me, to hallow me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.” This, of course, is the famous water of Meribah – the place of strife. How is it that in one place Moses can turn God from judgment to mercy and in another place his own judgment of the people and lack of mercy now costs him going into the Promised Land! I guess our choice becomes one that has to be obvious – judgment or mercy. Don’t ever choose judgment in the face of God’s mercy! Moses did and it cost him going in. Isn’t it time we got a *grip* on our covenant and began to extend the mercy of God?

#### FRIDAY, June 23

Scripture: Second Corinthians 3:1-6

The key of Second Corinthians 3:1-6 is the issue of sufficiency, “Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” What does it mean to be sufficient? The Greek word there is **hik-an-o-o**. It comes from **hik-an-os** which means to arrive competent after much elapsed time. The concept means to gain power necessary to perform duties. So the issue of sufficiency is the issue of walking out God’s process until we have arrived competent in the priestly call. That can only come through a full understanding of the covenant – embracing the concepts, believing them and standing up in them as if they were reality. Are we sufficient? The Bible says we have been made sufficient and the process to walk that out is the overcoming process of what stands before us encapsulated in the churches of Revelation 2 and 3 and the proclamation, “to him who overcomes....”

#### SATURDAY, June 24

Scripture: Revelation 2:1,2; Second Corinthians 4:1-12

In each of the churches of Revelation the very same phrase appears. Each church is extended a special promise to those “who overcome”. In the church of Ephesus, in Revelation 2:1-7, we’re told in the last verse, he who overcomes “I will give to eat from the tree of life....” Very clearly the issue God had with each of the churches represented here was the issue of overcoming that with which they were faced. When we choose to overcome the adversity that stands against us in whatever area it is, we arrive sufficient to function in God’s purpose and to birth His will in our generation for the city or nation in which we live. What did they have to overcome in Ephesus in order to arrive sufficient? Verse 4 says, “Nevertheless I have this against you, that you have left your first love.” Ephesus, apparently from the historical accounts we have, was the pinnacle post apostolic church for a season. Once established in apostolic authority and power it grew to such prominence even Mary, the mother of Jesus resided there. Can you imagine having the best in wisdom, knowledge and revelation? Anyone who wanted to know anything about Jesus, all they had to do was ask the one who brought Him into the earth and was there throughout His growth, development and ministry. They had it **all** in Ephesus. Because they had it **all** – they had to overcome the issue of apathy. Is it not true that in America today – the Church pretty much has it **all**? And one of the major issues to overcome for Americans, unlike other countries, is the issue of spiritual apathy! Truly America is much like Ephesus in all that God has given! Where do we stand in the overcoming category that we may stand before the Throne sufficient to turn judgment into blessing?

#### SUNDAY, June 25

Scripture: Revelation 2:8-11

For the church at Smyrna we are told at the end in verse 11, “He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.” The issue of Smyrna was a



rising persecution and tribulation even unto death. You can imagine in the face of imminent death many were probably thinking about recanting or moving away from Christianity. Is it possible that we will see persecution and tribulation of the magnitude that hit the church at Smyrna? I can guarantee it is coming! The reason I can guarantee it's coming is because the Lord spoke to me about it audibly in April 1986 and commanded me to prepare His people for persecution. It is coming. Will we walk through it and stand sufficient when the time comes? Those choices need to be made now so the preparation can carry us through when it arrives. Are we prepared? Are we ready? Persecution is coming!

#### MONDAY, June 26

Scripture: Revelation 2:12-17

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." The interesting thing about the church of Pergamos is they have to deal with the doctrine of Balaam. So Pergamos represents the mammon test as it comes to take us off track and remove us from the authority we need to walk sufficient in our covenant. Mammon has to be overcome! They were having difficulty with it in Pergamos. It became their test. Mammon was a chief test in the Early Church as they transitioned from the first in-filling to the second in-filling. Mammon is an issue that every generation who really wants to move with God must face. Most believers make choices every day about God and mammon never realizing the repercussions of their choices!

#### TUESDAY, June 27

Scripture: Revelation 2:18-29

Verse 26 says, "And he who overcomes, and keeps My works until the end, to him I will give power over the nations --." Verse 27 adds, "He shall rule them with a rod of iron; As the potter's vessels shall be broken to pieces – as I also have received from My Father;" The problem with the church at Thyatira is the issue of unsanctified mercy. They tolerated what God rejected and called abomination. They must have been easy-going and extended great mercy. The problem is they extended mercy to what God would never have touched. So the issue becomes one of discernment and only extending mercy and patience where God would. The judgment on Thyatira is perhaps the stiffest of all the churches. Perhaps in this process we see the heart of God and He will not tolerate many of the things that possibly are becoming common place in the Church. We must know if we are becoming more and more like Thyatira. God would not tolerate it and they lost their sufficiency. Will we walk out our sufficiency to the end? God is expecting us to.

#### WEDNESDAY, June 28

Scripture: Revelation 3:1-6

The church of Sardis did not finish their assignment. Their issue was perseverance. Verse 5 says, "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels." The issue of perseverance and walking out God's salvation to the end is absolutely essential. If we are expecting the rapture and instead have to walk through persecution how many people will we lose because they were never prepared to face what suddenly materializes? Will God lay that at the feet of those of us who teach? It is time we pursued the Lord and His perseverance realizing there is a war to keep us out of the sufficiency necessary for our priesthood.

#### THURSDAY, June 29

Scripture: Revelation 3:7-13

At the church of Philadelphia we're told, "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My

God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.” The church at Philadelphia was the only one that was not rebuked for something. They were commended in all they did, keeping the commandments - persevering. They were promised an open door, yet still they were exhorted to be overcomers. Even when everything is going right we need to understand God still calls us to be overcomers. The church world in America has for many years been in what, to most, seem like a Philadelphia atmosphere with nearly everything going well except for occasional moral leadership lapses. The hard truth is we have been much more like Laodicea than Philadelphia. Will the American church wake up in time to make the necessary changes or will God have to do it for us?

#### FRIDAY, June 30

Scripture: Revelation 3:14-22

Perhaps the final church, Laodicea is much like churches in our modern economies of today – so given to wealth and finances that they don’t really need God. Many have commented that we often see in spiritual fervency an inverse relationship between financial and spiritual success. The greater the financial success – the less the spiritual fervency and consequently fulfilling God’s plan. The church at Laodicea was full of people who had pride in all their accomplishments, because of all God had done for them financially. In verse 21 we’re told, “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” Laodicea had reached the pinnacle of achievement in several areas –science and medicine was a major. They were also famous for the cloaks and their wool. Laodicea had a lot going for it, but in the process they had to overcome pride and arrogance because of the money and seeming success they enjoyed. Where are we in that process? Can we overcome? Can we gain our sufficiency and finish the race and turn the impending judgement in to mercy and a harvest? God’s counting on us. We need to rise to the occasion.

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#### ITINERARY

Al Houghton

June 3-6	Strasbourg France Phillippe and Evelyne Fruehof Telefon 88-95 75 02
June 8-11	Apostolisch – Prophetische Konferenz Im Christlichen Zentrum Stuttgart-Weilimdorf Germany Brian Williamson Telefon 0711-22280
June 12-14	Nuremberg Germany Brian Williamson Telefon 0711-22280

**INTERCESORY PRAYER NOTE:** The Lord planted the seed that became, “The Sure Mercies of David” series in Stuttgart and at the time I knew the real target for delivery Was Nuremberg where judgment fell on the nation after both World War I & II. God wants to remove the condemnation. Agree with me as I speak mercy to the fruit of six decades of judgment. God wants to free the nation which

spawned the reformation to fulfill its' end-time assignment.  
“Ask of me and I will give you the nations for your inheritance.”