

W O R D A T W O R K

VOLUME XX NUMBER VIII Personal Priesthood VIII

TUESDAY, August 1

Scripture: Revelation 1:1-6

What does it mean to be a king and a priest? Scripture declares Jesus made us "...kings and priests to His God and Father, to Him be glory and dominion forever and ever." Why 'kings' first and 'priests' second? The authority of kingship becomes the platform for priesthood. Our kingly authority becomes the foundation for priestly function. If we're not established in kingly authority, we can never reach the pinnacle of priestly calling. David is our example. David, because he was king, was able to establish a tabernacle for the ark of God and there initiate a priestly function hundreds of years before its' time. What the law would not allow, David's kingly authority brought into operation as priestly function moved on a kingly foundation. The whole nation benefited. This is the picture. This is the example. Will we take it? Will we believe it? Will we use it? Will we operate in it? The call is there. The question is are we ready to answer the call?

WEDNESDAY, August 2

Scripture: Second Samuel 6:1-7

We need to understand David did not easily move into the prophetic place of establishing a tabernacle for the ark of God. This took pioneering. It required courage. It required dedication. It also required overcoming tradition and a search of the Word that was beyond where everyone was living at the time. David is our example and as we look at the progression he walked perhaps we can glean some helpful hints in moving into what God has for us. It all starts with the issue of the *heart*. David has a heart for the ark. He wants God's presence near his own home. He shares his heart with the nation. They all agree. They attempt to get the ark and bring it to Jerusalem. David takes the time to unite in purpose with all those who have a heart like his. They want God's presence more than they want anything else. This is the starting point. It became a place of agreement and a place of action from which they could move. The problem which emerged came from failure to consider the cost. There could be no re-establishing of the ark in the tabernacle without a price. They were willing to pay the price to get the ark back - and they did. Are we willing to pay the price to get the ark of God in the place where it should be? We'll probably have a chance to find out.

THURSDAY, August 3

Scripture: Second Samuel 6:8-11

The very next thing we see taking place in the progression of restoring the presence is David's angry response toward God. The problem is, God is restoring the fear of the Lord and it necessarily costs lives! David perceived he could not touch the ark of the Lord and the presence of God unless he learned more about the biblical pattern in the process. So the end result was they had to park the ark at the house of Obed-Edom

the Gittite for three months. God, in order to punctuate the power of the ark's presence blessed the house of Obed-Edom and everyone who was present. This, of course, became a flaming neon light to David saying, "I have to have the ark." Isn't it interesting in the midst of God restoring the fear of the Lord to the Body, with judgments all around, there is yet the encouragement of the Lord that comes also. How many of us can say we have seen what could be construed as the judgment of God. And yet, we see encouragement in moving toward His presence. There is a season where these two streams move simultaneously. Are we in the process? If not, we're certainly close.

FRIDAY, August 4

Scripture: First Chronicles 15

David learned something the hard way and in the process it brought him back to study more of God's pattern. We see his statement in First Chronicles 15:2, "...no one may carry the ark of God but the Levites, for the Lord has chosen them to carry the ark of God and to minister before Him forever." Then again in verse 13 David says, "For because you did not do it the first time, the LORD our God broke out against us, because we did not consult Him about the proper order." We need to understand that in this process of establishing the presence of the Lord for His end-time purposes there is a period of seeking Him, learning the pattern and removing the probability of causalities that have been so prevalent in past generations. We have come to that season. If the Church doesn't begin to seek the Lord about His pattern and His ways we may yet have more causalities than ever before. Are we going about it in God's pattern? The choice is ours.

SATURDAY, August 5

Scripture: First Chronicles 13, 14 and 15

First Chronicles gives us some details we don't find in Second Samuel. In between the Uzza incident, of First Chronicles 13, and the restoration of the ark to the tabernacle of David in chapter 15, we have in First Chronicles 14 David building himself a house. Isn't it interesting this process appears to take longer than many would think. We need to understand that the process of re-establishing God's divine order, not only in our churches but in our lives, is a process that sometimes can be extended throughout a lifetime. Even though the ark of God only remained with Obed-Edom three months, the blessing on his house was so dramatic during that period that everybody saw the difference. God knows how to bring us into a place where we are willing to make the changes necessary to get what He has for us – even if it means bringing us into a place of great spiritual jealousy. If you have friends that are doing really really well and you aren't, and you know the only difference is God, then it may be He is motivating you as He did David. Never underestimate God's ability to motivate us to move toward His perfect will. He knows how to win – in the end!

SUNDAY, August 6

Scripture: First Chronicles 17:1-10

As soon as David gets the ark, the blessing is unleashed. David has built a nice house for himself and suddenly he notices the disparity. His heart responds with a plan to rectify the injustice. David says, "this can't be" – "See now, I dwell in a house of cedar, but the ark of the covenant of the Lord is under tent curtains." David is displaying a heart for the house of God. He is concerned about the condition of God's dwelling place among His people and his demonstration of that heart becomes the foundation of the Davidic Covenant. The Davidic Covenant is a covenant of mercy. God knows no covenant can be established unless there is mercy because His people are simply incapable of keeping a covenant without personal failure. As David demonstrates a heart for God and for the ark and the determination to build a house, he gets from God the promise that the Lord will secure his own house and guarantees a man on the throne – forever! Once we see the heart of David we can understand why God extends to him a covenant. Are we covenant-keepers -or- are we covenant-breakers. Timothy tells us to beware in the last days – people will be covenant breakers? If we can't keep our relationships with each other, how can we keep a commitment to God? To get God's presence in a

place where it stays we have to commit to becoming people of covenant relationship that walk together before the Lord.

MONDAY, August 7

Scripture: First Chronicles 17:3-15

God says because "...you have chosen to care for My well being and My ark, now I am choosing to build you a house." In the process of David's concern for the house of God he arouses the covenant-keeping desire of God Himself evoking promises of what God will do for him. Do we care for the temples of the Lord? Do we care for the people of God? Do we demonstrate covenantal relationship? Or when the offense comes and the pain rises do we break covenant relationship and run. Do we incarcerate people in unforgiveness and therefore *stop* fellowship. David learned God's heart and because he chose to care about God's house, God chose to build him a house. Is God building in our behalf? Are we building in His behalf?

TUESDAY, August 8

Scripture: Acts 13:18-22

In Acts 13 we once again see David's heart and what God says about David. In verse 21 we are told, "And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.'" What do we know about David? David is first and foremost a man of relationship and out of that relationship comes the will of God. He pursues relationship with God. Out of that pursuit emerges a concern for God dwelling under tent curtains while he is in a beautifully cedar-paneled house. David can't stand the disparity. He wants God to have a nicer house than he has, and so he moves toward the Lord. Here we find God's assessment of David, a man after His own heart who is committed to do *all* His will. Isn't it possible that a solid commitment to follow the pattern and do the will of God releases redemption for other mistakes along the way. That was certainly true of David, and because of His covenant it can definitely be true concerning us. Are we developing relationship? Are we passing the *heart* test? David did – and God built his house. Will we let God build for us? Will we commit to walk in relationship? Are we covenant-keepers -or- covenant-breakers?

WEDNESDAY, August 9

Scripture: Acts 13:35, 36

Another component we see in the heart of David which created a platform for him to do prophetic intercession with God is the heart of service and humility. Verses 35 and 36 say, "Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption.' For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;..." David served his own generation by the will of God. This is the heart we see crying out because it cannot stand God residing in an inferior residence. David's whole motivation for building God a house grew from the fact he was living in a nicer house than God and that just wasn't right! David had a *heart* for God's house. Do we have a heart for God's house, for the condition of it? Of course we know, under the New Covenant that God's house is not a building, it's not a place with "church" written on it. God's houses are people we meet every day, in our own family, in our offices, where we work, and who we meet at the grocery store. Do we have a *heart for the house of God*? That's what gave David the platform that allowed him to go beyond the law and establish the tabernacle. If we embrace that heart, God will do some establishing for us!

THURSDAY, August 10

Scripture: Second Samuel 6:10-15

Perhaps there is no better biblical dictionary that gives the meaning of Revelation 1:1-6 than this passage in Second Samuel chapter 6. David demonstrates what it means to be a king and a priest. Verse 12 tells us king David is told about the blessing that is on the house of Obed-Edom because the ark is resting there. Immediately David initiates necessary steps to get the ark back. They have to study. They have to learn the pattern. They pay the price and do it. They begin again to move the ark, only this time according to the pattern. Now we see David in a dimension heretofore not shown. Verses 14 and 15 declare, “Then David danced before the LORD with all his might; and David was wearing a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.” One of the unique things about David is before he ever embarks on this project he sends to the house of Israel and tells them what is in his heart and asks for their agreement. They come together and all agree and as a result David now puts on the linen ephod of a priest declaring his intent to participate in priestly function. But the priestly function he does is one of worship and it’s worship by demonstration. Emboldened by the blessing on the house of Obed-Edom, they determine to bring the full measure of the blessing to the nation. There is reason to rejoice, dance, and shout! Is it possible that in the days ahead God is looking forward to giving us reason to praise, to dance and to shout! Will our church services contain what God wants to do? Will our leadership allow the demonstration that comes from God’s presence? Or will we, like history records so many times, reject it because it’s “not done decently and in order”. How in the world could we call David “decent and in order” in this passage? He is not – and God loves it! How well do we know the God of David? Do we know Him well enough to do what David did?

FRIDAY, August 11

Scripture: Second Samuel 8:1-3

Now as we watch the progression of David’s move toward God, his utter abandonment to the purposes of the Lord, we can not begin to imagine the fruit of what that produced in his life. In Second Samuel 8:1-3 we’re told, “After this it came to pass that David attacked the Philistines and **subdued** them. And David took Metheg Ammah from the hand of the Philistines. Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became David’s servants, and brought tribute. David also defeated Hadadezer the son of Rehob, king of Zobath, as he went to recover his territory at the River Euphrates.” What is the fruit of the progression David walked through? The fruit is an anointing that **subdues** kingdoms. Hebrews 11 tells us there is a faith that will **subdue** kingdoms. Where is the faith that **subdues** kingdoms that is so desperately needed today?

SATURDAY, August 12

Scripture: Second Samuel 8:9-12

This progression not only brought David to a place of victory but it also brought him into a dimension called the “anointing to spoil.” Verses 9-12 tell us, “When Toi king of Hamath heard that David had defeated all the army of Hadadezer, then Toi sent Joram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him; for Hadadezer had wars with Toi. And Joram brought with him articles of silver, articles of gold, and articles of bronze. King David dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had **subdued** – from Syria, from Moab, from the people of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.” There is a progression toward the anointing to spoil that perhaps we should investigate. It begins with having a *heart* toward the house of God. It then moves toward the determination to establish the worship of God, to bring the ark back and to get God’s presence in the house. It’s determined to pay the price. It’s willing to sacrifice. It’s willing to study to find out the proper order. It is willing to endure

until the job is done! David found the place where God's presence was so great on his life that no one could be his enemy and live. David **subdued** kingdoms. Are we not called to **subdue** kingdoms in the last days? Are we not called to be kings and priests? Is it not time we begin to actively walk out this progression, seeking God for some of the same anointing and fruit David got. David is our pattern. It's time to fulfill God's purpose! The "anointing to spoil" is a product of relationship, worship, commitment and timing.

SUNDAY, August 13

Scripture: Psalm 18:1-19

We need to ask ourselves if Revelation 1 is really true and we believe it when declaring Jesus made us kings and priests. What does the Scripture mean when it says He has "...made us kings...." What was the job of a king? What was the call of a king? Psalm 18:1-19 gives us a clue as to the purpose of kingly anointing. Psalm 18 reveals that one of the purposes of the king is to identify with the people and bring God's presence upon them for deliverance. David cried out to God in intercession. He was heard and God came down. Notice the terminology of verses 7-15. We are told, "Then the earth shook and trembled; The foundations of the hills also quaked and were shaken, Because He was angry. Smoke went up from His nostrils, And devouring fire from His mouth; Coals were kindled by it. He bowed the heavens also, and came down With darkness under His feet. And He rode upon a cherub, and flew; He flew upon the wings of the wind. He made darkness His secret place; His canopy around Him was dark waters And thick clouds of the skies, From the brightness before Him, His thick clouds passed with hailstones and coals of fire. The LORD also thundered in the heavens, And the Most High uttered His voice, Hailstones and coals of fire. He sent out His arrows and scattered the foe, Lightnings in abundance, and He vanquished them. Then the channels of waters were seen, And the foundations of the world were uncovered At Your rebuke, O LORD, At the blast of the breath of Your nostrils." David brought the God of war on the scene in behalf of the people entrusted to his leadership. Because he could do it for himself, he could also do it for the people. David developed a covenant relationship with God and God proved covenantally faithful! Are we proving that in our circumstances? Is the reason for the manifested magnitude of adversity many of us have been baptized in to demonstrate God is a covenant-keeper so we too can bring the God of covenant to the people we've been chosen to lead. Are we in the cave of preparation awaiting the season for a whole new in-gathering so we will have multitudes to lead? What are we doing in this season of preparation?

MONDAY, August 14

Scripture: Psalm 18:35-39

Once again we find the full purpose of the kingly anointing as its' defined in Scripture in the life of David. Listen to the prophetic Psalm in which David declares God's purpose. "You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great. You enlarged my path under me; So that my feet did not slip. I have pursued my enemies and overtaken them; Neither did I turn back again till they were destroyed. I have wounded them, So that they were not able to rise; They have fallen under my feet. For You have armed me with strength for the battle; You have **subdued** under me those who rose up against me." What can we say about the God of the Bible Who declares He has made us kings and priests. What is the job of the king? The job of a king is to manifest an anointing that **subdues** kingdoms. Are we walking in that dimension of relationship with the Lord? If we're not – we need to remember God wants us there. He is recruiting us. He is after us. He is calling us to move toward Him into that position. Are we moving or are we standing still?

TUESDAY, August 15

Scripture: First Samuel 15:1-3

We need to ask ourselves how important to God is this issue of being a kingdom **subduer**? What is his mentality about taking our divine authority and using it in the heavenlies. How important is that to God? In First Samuel 15:1-3 we find another king whose name is Saul. He is given an assignment. His assignment is to go **subdue** the Amalekites. God is very upset with the Amalekites because when Israel came out of Egypt, they waited until the end of the day and then attacked at the end of the column where the weak, the elderly, the young, and many of the women were walking. God said “I will have war forever with Amalek because he did this cowardly thing.” So Saul’s assignment is to go **subdue** Amalek. The question is does He fulfill God’s purpose? The commandment is to **subdue** ! Most of us know the story. We know the commandment and we also realize part of qualifying to **subdue** and carry the anointing is putting away things we consider valuable when God says turn them loose. This was Saul’s weakness and in the end it brought him down. Is it our weakness? Will it bring us down? Are we willing to obey – to the end?

WEDNESDAY, August 16

Scripture: First Samuel 15:24-26

Saul speaks to Samuel and finally admits his sin then asks Samuel to pardon his sin. Listen to Samuel’s reply from the Lord, “I will not return with you, for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.” Our question we’ve been asking is, how important is **subduing** to God? It was so important that when Saul attempted to offer partial obedience for full obedience God rejected it. Why? Because Saul did not totally **subdue** the Amalekites. The issue of subduing and the anointing to subdue is a very serious matter with God. It is so serious that it causes a king to lose his office. Are we ready to get serious with God about the anointing to **subdue**. Are we serious about preparing for it? Are we committed to finishing the school of the Spirit so we can fully walk in what Jesus made possible? *The time is here!*

THURSDAY, August 17

Scripture: Hebrews 10:11-13

We are told in verses 11-13, “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool.” In the context of the priesthood and the offering of sacrifices we have the contrast brought concerning what Jesus did which is eternal and the fruit of that which is Him sitting at the right hand of God waiting for His enemies to be made His footstool. It’s obvious the work Jesus did on the cross was a major empowering event for the Church to find an anointing which would **subdue** that which they were individually and corporately assigned. It’s a mistake to think we can take God’s anointing and use it explicitly for our own personal whims. God’s power and anointing has a purpose that cannot be separated from the directions of the Head. A body separated from the head is a fearful thing to behold. Yet how many in the Church are taught a theology that separates them from the Head enabling and empowering the use of God’s power for whatever whim they so desire. Are we connected? Are we in the stream of God’s **subduing** anointing?

FRIDAY, August 18

Scripture: Hebrews 11:24-26

There is a distinct difference in Scripture between those who walk the preparational path and pay the preparational price and those who attempt simply to ride on their coattails. Moses is a perfect example. When Moses became of age, he had a choice to make and his choice was not an easy one. He had to choose to disinherit himself from the taxing authority of Egypt which continually filled his bank account. Moses whole

life would never have experienced an over-drawn check. He had access to all the money he could ever have spent. But the choice he made removed all that privilege. He had social status. The choice he made lost it. He had great esteem. The choice he made laid it all down. He had a social calendar and friends that would never stop. Once the racial choice was made they were all gone. The price of the preparation was incredible to say the least. The cost was in every area of his life. But Moses learned something about God in his preparation to **subdue**. He learned he would pass through great reproach and he even changed his attitude and esteemed the reproach as great riches – greater than all the treasures in Egypt; for he looked to the reward. Oftentimes we don't choose how our reproach comes. But rest assured, if you're seeking after God's anointing to **subdue**, you will be baptized in it until you need a periscope just to see out. Understanding how God prepares people for an anointing to **subdue** gives a whole new meaning to the phrase "up periscope."

SATURDAY, August 19

Scripture: Hebrews 11:27-29

Moses made a choice to pay the price. He fully embraced the preparational price tag.. "By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible." Once we're baptized in reproach, to the point we need a periscope to see out, then we have to choose to endure because God leaves us in it sometimes not years but decades. In the process of those years, whether or not we count them by decades, we have a choice to endure. In verse 27 Moses endured and kept the faith while judgment was being birthed and released. In verse 29 Moses becomes a **subduer** of kingdoms. They "...passed through the Red Sea..." they took their authority and **subdued**. The Egyptians, who have not paid the price, attempt to do this and it doesn't work – they're drowned. Now they need a periscope but can't get one. Is this a pattern of God? You can bank on it. It always has been. It probably always will be. If we sign up for the reigning and ruling we need to realize we are going to walk through a season of preparing for **subduing**. It lasts awhile because the end result is what God is after. How's your periscope?

SUNDAY, August 20

Scripture: Hebrews 11:32-35

We're told in this passage, "And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith **subdued** kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens." As we continue to view God's heart toward the end-time Church it is obvious He intends there to be a generation who still **subdues** kingdoms. So we ask ourselves, is **subduing** kingdoms still a covenant call for our day? The conclusion, based on the New Testament, has to be – absolutely. It is a call of God for the end-time Church to **subdue** kingdoms and bring them unto the Lord. Why is this so difficult for the modern Church to receive? Why are there so many theological voices attempting to dissuade the Body of Christ from the pathway of divine authority and anointing which ultimately brings to pass the prophetic promises of God? What is the issue of warfare that so many cannot see or receive? Perhaps the answer lies in our concept of **Who Jesus is** and whether or not we've made the transition from the suffering servant to the reigning King! With which Jesus are we most comfortable?

MONDAY, August 21

Scripture: Isaiah 53

Isaiah 53 outlines the Jesus of the Gospels and the Jesus which is readily received by all the Church. Everyone agrees that Jesus came and paid the price for our salvation. Everyone agrees Jesus was the suffering servant Who bought and paid for our redemption. Everyone in the Church practically agrees on the foundational principles of salvation, bought and paid for by the Lord Jesus Christ. However, it seems many stop in verse 11. We all agree He bore our iniquities. However, verse 12 brings a transition. A transition that

is amplified in Acts 1. It's amazing to look at the theology of many in leadership today and to discover they stopped in Isaiah 53 and Acts 1. They believe in the Jesus of the Gospels, the suffering servant Who bought our salvation, but verse 12 of Isaiah 53 shows us a definite transition to reigning king. Verse 12 says, "Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors." Verse 12 tells us God was not willing to allow Jesus to come up to the place where all He did was pay for the salvation of the world. He then had to enter into a position of ruling and reigning and in the process of ruling and reigning we discover He passed out assignments to people in their generation with the intent of bringing His kingdom, His rule and His reign, into the areas of their assignments. Why is it so difficult for the Church to make the transition from suffering servant to reigning King? Which Jesus are you more comfortable with – the suffering servant of Isaiah 53 or the reigning King of Revelation 1:1-6? He is coming!

TUESDAY, August 22

Scripture: Matthew 10:5-8

In Matthew, and the other Gospels, we discover the fruit the suffering servant pays for. In Matthew 10:5-8 the initial fruit is He not only calls but anoints people to go forth and do His will. This is a picture of the transition we should see and bear fruit from in our day and in our time. Jesus started this. It still continues today. It was the purpose of the Holy Spirit coming in Acts 2 and we need the mindset of God to walk with Him in the end-times. Jesus made real clear what His disciples were to do. He said in verse 8, "Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give." What was Jesus really saying? **Subdue** sickness! **Subdue** death! **Subdue** manifestations of demonic bondage! It was free to you – now make it free to everyone you minister it to. How can we ever recover the full measure of anointing God has given when we package and sell everything that Jesus told us to make available free?

WEDNESDAY, August 23

Scripture: John 12:41-47

As we ask ourselves, what is the price for birthing the anointing that **subdues** kingdoms, one of the first things we see the suffering servant make obvious is if you want the full measure of God's anointing you have to pass the mammon test. Don't sell it. Don't put a price on it. Don't mass-market it. Don't Madison Avenue glitz and promote it. It's dangerous, perhaps more dangerous than we realize. The second thing we find as a major principle qualifying us for this anointing comes out of John 12. In John 12:41-43 our Bible puts it this way, "These things Isaiah said when he saw His glory and spoke to Him. Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." How can we birth the anointing that **subdues** kingdoms if we're locked up in the political process of religion? How does politics enter the church? It comes through the front door. It is often poured in the foundation through articles of incorporation and by-laws forcing elections for choosing fivefold leaders (you can't find that in the bible but why consult the book?). Sometimes it enters the heart. Sometimes it enters via elected Board members. Politics governs a lot of religious decisions. I'll never forget the early part of my ministry when God told me I was to be a traveling teacher. Many gave me the advice of going to conventions and "connecting" with the pastors of the largest churches, possibly securing invitations to minister. To me that was an obvious violation of integrity. God had been very specific. I could not ask for a place to preach. Over the years I have developed relationships with some pastors which allows me when requested to call if the schedule brings me into their area. Recruiting pastors for a place to preach was a boundary God would never let me cross. It's amazing how many political campaigns we find in the church-world, whether it be campaigning to get the "right" person elected to fill our church pulpit or a traveling ministry attempting to secure a 1-2 or 3 night stand. Politicking no matter how you cut it is **pimping** your gift. When Jesus ascended on high & led captivity captive, He gave gifts to men and not once were we ever allowed to vote our approval or disapproval on those five-fold gifts. Whether it's a pulpit

committee **Pimping** for the “perfect pastor”, or a pastor **Pimping** for the “perfect church”-both sides of the coin are prostitution. Crossing the boundary of voting invites **pimping**. Will we ever see the anointing to **subdue** birthed by spiritual prostitution? Jesus indicates in John 12 – without repentance, it will never happen. We must learn to walk another way. Do you recognize spiritual **pimping** when you see it?

THURSDAY, August 24

Scripture: John 5:22-30

We need to ask ourselves which Jesus do we preach? Do we preach the suffering servant of the Gospels or the reigning King of the Epistles and the book of Revelation. In John 5:22-30 we find Jesus the judge. Verse 22 says, “For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” How much judgment do we find preached in the church today? Judgment is a foundational doctrine yet we have a generation that knows little of the judgment of God and the fruit of that is no fear of the Lord in the church. Ask yourself how much fear of the Lord is in the church today? How much fear of the Lord is in our government? How much fear of the Lord is in our culture? If there is very little in our culture and in our government is it because there is hardly *any* in the church? The Jesus of the book of Revelation is Jesus the judge. Do we know this Jesus? Is He preached in our church or do we have just the blessing side of the covenant ministered continually? Do we know the ascended seated KING of kings and LORD of lords or are we much more comfortable with the suffering servant of the Gospels?

FRIDAY, August 25

Scripture: Revelation 1:1

If we ever come to the full understanding of Revelation 1:1 believing the rest of the book is all about Jesus’ transition to another ministry, we’ll start looking at Revelation differently. Revelation 1:1 says, “The Revelation of Jesus Christ, which God gave Him to show His servants – things which must shortly take place. And He sent and signified it by His angel to His servant John,....” We major on Revelation 1:1b when we should let 1:1a set the context. Revelation 1:1a says the “...Revelation of Jesus Christ, which God gave Him to show His servants....” Why did God need to reveal a whole other side of Jesus? Because at this point all the disciples knew was the suffering servant of Isaiah 53 Who had walked among them and fulfilled prophecy. The ascension brought Jesus a whole new ministry with which His followers were not familiar. They needed to know the ascended seated at the right hand of God, King of kings and LORD of lords. He had not yet revealed Himself as judge of the **world**. He started with revealing His judgment in the **Church**. Do we preach this Jesus? Do we preach Jesus who is first the judge of the Church? With Which Jesus are we more comfortable? The suffering servant of the Gospels who buys and pays for salvation -or- the judge of all the earth? The Jesus in Revelation is the judge of all the earth and He starts with the C-h-u-r-c-h!

SATURDAY, August 26

Scripture: Revelation 2:5

In the seven churches Jesus ministers to, notice each one has a very specific statement revealing a different ministry than the Gospels. Jesus in Revelation 2:5 says, “...repent and do the first works, or else I will come to you quickly and remove your lampstand from its place -- unless you repent.” Jesus in the Gospels anoints people and sends them out. He lights their candlestick. But Jesus in Revelation now says “...if you don’t repent I will take your anointing away from you. You will lose it. I will snuff out your light.” Is this a different Jesus? This is the Jesus Who **subdues** kingdoms and is now the judge of all the earth. What do we do with *this* Jesus – suggest He visit the Catholics first? To whom much is given much is required – expect Him to first visit the Charismatics and Pentecostals.

SUNDAY, August 27

Scripture: Revelation 2:10, 14, 15

We find Jesus in this mode in Smyrna, “Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.” Jesus in the book of Revelation says “you are going to have persecution unto death, it’s part of walking with Me.” How many times do you hear “persecution” ministered today? And how popular is this message? We can sell a ton of “self-help” books but how many books will sell on the topic of “persecution.” To the church at Pergamos, He goes on to say in verses 14 and 15, “But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. Thus you also have those who hold the doctrine of the Nicolaitans, which thing I **hate**.” So we have Jesus the judge in Revelation 2 talking to the church at Pergamos and declaring if they don’t repent He will come and take their candlestick away. They will lose their anointing and lose their church. This is not the suffering servant of Isaiah 53. This is the judge of all the earth Who has been seated at the right hand of God and made King of kings and LORD of lords. With which Jesus are we most comfortable?

MONDAY, August 28

Scripture: Revelation 3:2, 16

HAPPY LATE SUMMER HOLIDAY

TO OUR FRIENDS IN THE U.K.

Its obvious from Jesus dealing with the Church in Revelation 2 and 3 that He is the judge of all the earth. The question is, do we *know* Him and is the fear of the Lord present from such manifestations. In Revelation 3:2 He tells the church at Sardis they have not completed their assignments in the earth. They haven’t come to fullness in the works they were assigned to do. Then He goes on in Laodicea and makes an even greater statement that points to the ascended seated at the right hand of God King of kings Who is the judge. He says in verse 16, “So then, because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth.” That is a statement of *the judge*! We see in every single church, all seven, a statement made to people concerning the issue of overcoming – “To him who overcomes, or He who overcomes, or To him who overcomes, or He who overcomes.” Jesus has something to say to all seven churches concerning the issue of overcoming. When we look at the Greek words that are used there we find “overcomes” is the Greek word **nik-ah-o**. It is used literally or figuratively to **subdue**, to conquer, overcome, prevail, or get the victory. A picture comparison is emerging. Do we see it?

TUESDAY, August 29

Scripture: Hebrews 11:32-34

Now a different word is used in Hebrews 11 when we are told about the anointing that **subdues** kingdoms that had to be birthed by the prophets. That word is a compound Greek word called **kat-ag-o-nid-zom-ahee**. It means to struggle against or by implication to overcome or **subdue**. The middle of that word is one that is very familiar. It’s **ag-o-nia** and we get the concept ‘the agony of the struggle’ which points to the personal price. The concept which emerges is this, regardless of what church we’re in there are issues of personal overcoming with which we have to deal. To the degree we personally overcome, is the degree we qualify to participate in **subduing** the kingdoms God assigns. It’s a little different from what is often presented to us as something Jesus bought and paid for, all you have to do is take it and use it. In a measure that is true, but in another measure its not true at all, because it leaves out the price of the cross. It leaves out the *personal character development of overcoming* assigned to each individual in order that we might participate. The promises of the ascended seated at the right hand of God King of kings and LORD of lords from Revelation 2 and 3 are to all of us who *personally overcome*. Hebrews 11 demonstrates the fruit of overcoming showing participation in the anointing to **subdue** for the purposes of the King! Where are we in this process of paying the price to birth the anointing to **subdue**? Which Jesus are we most comfortable with -- Jesus in the Gospels -or- Jesus in the book of Revelation Who is King of kings and LORD of lords!

WEDNESDAY, August 30

Scripture: Revelation 19:11-15

In Revelation 19:11-15 we find Jesus returning. Perhaps the single biggest theological problem in the church-world today is that we have people who know Jesus is returning but they think they are representing the Jesus of the Gospels. But the Jesus of the Gospels is not the Jesus Who is returning! The Jesus Who is returning is the Jesus in the book of Revelation – the ascended seated right hand of God, judge of all the earth. Jesus did not halt His ministry at the end of the Gospels. This is the assumption many teachers have made and they have sown deceptive leaven into the Body of Christ. It is very clear Jesus transitioned in ministry and added a whole different dimension *after* the Gospels. When He was ascended and seated at the right hand of God He began a new depth of ministry through the Church as the Head. Notice the Jesus Who we must portray, is returning according to Revelation 19:11-13, “Then I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.” *This* is the Jesus we must portray Who is returning – not the suffering servant of the Gospels. Can we make the transition? Can we make the transition and represent the Jesus Who **subdues** kingdoms, Who is the judge of all the earth? When will the Church *RISE* to the calling of God that is upon them to wind up the age in the last days? We are there. Will we embrace it? Are we ready to represent the Judge?

THURSDAY, August 31

Scripture: Acts 1-5

Acts 1-5 we find Jesus leading His Church, first with an anointing that allows them to pray beyond their intellect – secondly through the persecution of chapter 3 into the double anointing of chapter 4 which releases something they are not expecting – the judgment of chapter 5. They wanted an anointing that no man could gainsay or resist. What they got was a judgment on integrity in their own midst. They got a mammon test. They sought God for power that no one could gainsay or resist and what they got was a mammon test. Because there were those who passed it, it brought judgment to those who could not and Ananias and Sapphira became an event. When we go to Acts 13 we find Paul and Barnabas are sent forth. They are sent forth to extend the kingdom. They must now enter a realm where they have to trust for an anointing to subdue! We discover in verses 6-13 that they could not subdue without the **didache**/doctrine or manifested judgment of the Lord. The question this brings us to is a very simple one. If Paul and Barnabas could *not subdue without judgment* what makes us think we can?

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Oh caring Master, part the sea
Move now the mountain facing me,
Come speak the Word,
Lord, set me free,
Upheld by grace
I'll run toward thee !

Jayne houghton

TRUST

Trust not in the future
But live for today.
Don't make the past sacred
For its' gone away.
Take hold of the present
Living fully aware.
God breathes on each moment
His presence to share.

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