

W O R D A T W O R K

VOLUME XXXIV NUMBER X Key of David III

TUESDAY, OCTOBER 1

Scripture: Revelation 3:7

Revelation 3:7 says, *“And to the angel of the church in Philadelphia write, ‘These things says He who is holy, He who is true, ‘He who has the key of David, He who opens and no one shuts, and shuts and no one opens.’”* The promise to the Philadelphia church gives rise to a question – what is the Key of David? The Key of David takes us all the way back to the Davidic covenant and the foundational progression of covenantal expression that is revealed from the Old Testament to the New. David was the only one who got to live out of both the relationship and anointing that goes with the offices of Prophet, Priest and King. As such, he became a prophetic forerunner of Christ. He demonstrated, out of relationship with the Creator, that our prayers change things in both the Heavens and earth. Believers, in covenantal relationship with their Creator, have the privilege of praying God's will in the earth. We can bring the influence of Heaven to bear on the situations and circumstances in which we find ourselves. The Key of David is the key of covenantal authority that can bring both the salvation of the Savior and the Judicial Hand of the Judge of all the earth. In that sense, the Key of David both opens and shuts. It becomes a foundation for every Christian's relational development with the Father, fulfillment of their call and their contribution to the Kingdom in the last days.

WEDNESDAY, OCTOBER 2

Scripture: Isaiah 9:6,7

Isaiah 9:6,7 says, *“For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.”* The Key of David describes our covenantal, relational authority to move God's Hand. Verse 7 is very interesting in that it emphasizes the issue that the Kingdom can only be established when there is judgment and justice. The ability to pray and move God's Hand toward both judgment and justice are the things that establish God's Kingdom on the earth. If we are uninformed, if we are novices or if we are immature in the ability to move God's Hand judicially, we hinder His Kingdom being established in the earth. Places where the greatest departure from Godliness exists reflect the church's immaturity in moving God's Hand judicially. In America, we see that nearly all fear of God has been lost in our governing bodies. The fruit of this is the erosion of Christ's Kingdom as previous generations established it. The only way to reestablish Christ's Kingdom on American soil is for the zeal of the Lord of Hosts to perform and move His Judicial Hand. Growing into that place is a call on the life of every believer. But the kind of church we attend and our corresponding willingness to deal with hard or offensive issues, determines whether or not we ever hear a message about this dimension of Christ. Will we grow into the fullness of what God has for us? That choice is ours!

THURSDAY, OCTOBER 3

Scripture: Isaiah 9:7

Isaiah 9:7 says, *“Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.”* The government of Christ is supposed to continually increase upon the Throne of David and over His kingdom, to order it and establish it with judgment and justice. Judgment is the Hebrew word **mish-pawt**, and means ‘The declaratory pronouncement of a judge.’ This also includes the prophetic proclamation of seers. The Hebrew word **tsed-aw-kaw** is translated *“justice,”* and literally means, ‘Conformity to ethical or moral standards.’ It is interesting to note the government of God is only established with the strict boundaries that accompany judgment and conformity to an ethical or moral standard. When there are repeated, purposeful departures from God's ethical and moral standards, justice is inevitably ordained by Heaven. We occupy the same geography as repeated, purposeful violators and we have biblical freedom and responsibility to judicially respond. Intercession can impact where the Hand of God falls. In the last days we will increasingly move into a great confrontation between the Kingdom of Light and kingdom of darkness. As we approach this season, a church that is unequipped to dictate where the Hand of God falls is one that is thoroughly unprepared for an end-time harvest and may be dangerously close to forfeiting that harvest. The Key of David opens and closes the door. The Key of David determines where the Hand of God falls. Are we prepared to hold and use this key? This should become straightforward Christianity for the end-time church. But is it now? I wish it were!

FRIDAY, OCTOBER 4

Scripture: Genesis 18:16-19

This picture of the Key of David that was promised to the Philadelphia church follows the interaction of **mish-pawt**, **tsed-aw-kaw** and the government of God flowing from Heaven to earth. Genesis 18:19 makes it clear that God had a purpose in His covenantal relationship with man, *“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.”* The actual initiation of **mish-pawt** and **tsed-aw-kaw** in God's Heart, is part of His equipping of His covenantal believers. The language could not be any clearer than verse 19, *“For I have known him, in order that he may...keep the way of the Lord, to do...”* God's intention was that man would initiate the **mish-pawt** and **tsed-aw-kaw** so that the Kingdom could be established. Most believers today do not think much about the judgment of God because they never hear any teaching on it. But when we look at New Testament revelation revealed in the Word, those who access the Key of David are the ones who establish the Kingdom. The Kingdom cannot be established without **mish-pawt** and **tsed-aw-kaw** – without the application of a moral standard and the revealed biblical penalty for violation of that moral standard. When we specifically major only in the mercy message, then we take the key that would establish God's Kingdom away from the church. That is the fruit we see in most churches. We have a keyless body of believers who do not understand the principles involved in establishing the Kingdom. In Genesis, we find out the whole reason God covenants with Abraham is so that Abraham can walk in that place. When we are ready to accept that, we can begin to function in this realm with understanding.

SATURDAY, OCTOBER 5

Scripture: Genesis 18:16-26

The Key of David in Revelation 3 has a picture in application that comes out of this passage. In Isaiah 9 we find that God's intent for us is to be the initiators and establishers of His Kingdom. But it can only be established with **mish-pawt** and **tsed-aw-kaw**. And **tsed-aw-kaw** is conformity to a biblical and moral standard. Because we need mercy, we can become a people of mercy and we only move over into the judicial when directed by the Holy Spirit as a last resort. The Key of David means that we have a say in where God's Hand falls. That is what we see in Genesis 18. It is interesting to find the words **mish-pawt** and **tsed-aw-kaw** in verse 19. But it is also interesting to find **mish-pawt** in Abram's prayer and intercession for where the Hand of God was going to fall in Sodom. Abram's intercession in verse 25

says, “Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?” When Abram prayed, “Shall not the Judge of all the earth do right?”, the Hebrew word translated “right” is **mish-pawt**. Shall not the Judge of all the Earth do right? Abram, in intercession, determined where God’s Hand fell. It is very clear that this is an assignment the church has neglected to teach. In the establishing of the Kingdom, it is our job not only to represent mercy, but also to woo people away from a lifestyle that violates God's moral code. Abram is demanding that the Hand of God not fall on Lot. He is asking for God's protection. What does that mean concerning the cities and regions in which we live? If we are to follow this pattern, according to Revelation 3, the concept is as New Testament as it gets. What does a harvest from our region look like when we have a say in where the Hand of the Lord falls?

SUNDAY, OCTOBER 6

Scripture: 1 Samuel 7:15-17

1 Samuel 7:15-17 says, “*And Samuel judged Israel all the days of his life. He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places. But he always returned to Ramah, for his home was there. There he judged Israel, and there he built an altar to the Lord.*” Samuel spent his ministry establishing God's Kingdom through **mish-pawt** and **tsed-aw-kaw**. He had a circuit that he travelled from Bethel to Gilgal to Mizpah, and every place Samuel went, God's Judicial Hand would fall. Are we missing something in the New Testament Christianity of our current culture? Have we abandoned the foundational principles for establishing the Kingdom? Those principles have not changed. They are not diminished and they are not gone. They are still available. Samuel was so proficient in walking in this dimension that he became known as a representative of the justice of God. Are we who are in the church today known as representatives of the justice of God?

MONDAY, OCTOBER 7

Scripture: 1 Samuel 7:7-13

As Israel began to face national peril, people would cry out to Samuel and ask him to intervene. Verses 12,13 state, “*Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, ‘Thus far the Lord has helped us.’ 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.*” The Hand of the Lord was against the Philistines all the days of Samuel. Will we hear anything like that when we stand before the Judgment Seat of Christ? Will we be commended for establishing the Kingdom of the Lord? God's intent is for us to establish it. Do we know that reality and understand that it *is* New Testament? When we know that Jesus died to make sure the Key of David was in our hands, will we say yes and venture into this prayer realm? Like Abraham before us, shall not the Judge of all the Earth do right? Like Samuel before us, we want a harvest of cities and a harvest of nations! Jesus died for a great harvest. Anything less diminishes His sacrifice. May the Lord grow us into this dimension of establishing the Kingdom. May we, like those who walked before us, complete Hebrews chapter 11 and demonstrate the power of the King in our lives!

TUESDAY, OCTOBER 8

Scripture: 1 Samuel 2:12-17

The distinction that is drawn between Samuel and the sons of Eli is that the sons of Eli did not know the Lord. That fact is reflected by their choices and their behaviors, which opened their lives to evil and corruption. Verse 12 states, “*Now the sons of Eli were corrupt; they did not know the Lord.*” This passage indicates that our life choices and the way we conduct ourselves indicates the level to which we know the Lord. If we know the Lord, then we specifically screen and reject layers of sin and corruption that make it impossible for God's Word to function and operate in our lives.

WEDNESDAY, OCTOBER 9

Scripture: 1 Samuel 2:13

1 Samuel 2:13 says, *“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 fleshhook in his hand while the meat was boiling.”* It is interesting that the word translated *“custom”* is the Hebrew word **mish-pawt**, the same word for *“judgment”* or *“justice.”* The unrighteous standard of justice that the priests chose to apply became evident when they illegally took the resources of others. The unrighteous standard they used determined the weight of the judicial standard God applied to them.

THURSDAY, OCTOBER 10

Scripture: 1 Samuel 2:17,18

Knowing the Lord was the difference between Samuel and Eli’s sons. 1 Samuel 2:17,18 states, *“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.”* Verses 17,18 draw a clear distinction between Eli’s sons and Samuel in their choices to serve self, versus serving God. Eli’s sons chose to serve self. Samuel chose to deny self and serve God and obey Him for the sake of his nation. If there is one thing American history demonstrates, it is generations of believers who chose to deny self and serve God. For those in every generation who choose this path, the exploits of a Samuel await. Choosing to know the Lord by doing His Word developed a relationship that moves God's Hand through prayer. Because Samuel by his obedience chose a lifestyle free from corruption, he brought a very different level of justice to the priesthood and to the congregation of believers in his day. Do we want to make this kind of a difference?

FRIDAY, OCTOBER 11

Scripture: Numbers 18:19-21

The difference between Eli and Samuel was that Samuel honored God's covenant. God's covenant of salt guaranteed that the tithe went to the Levites. And Samuel was not about to touch it for fear of violating God's covenant in an unclean way. To know the Lord is to do His Word. And that gives us a relationship that moves God’s Hand. In Numbers 18:19 we are told, *“All the heave offerings of the holy things, which the children of Israel offer to the Lord, I have given to you and your sons and daughters with you as an ordinance forever; it is a covenant of salt forever before the Lord with you and your descendants with you.”* Forever before God's Throne is a declaration of the covenant of salt which, when honored, allows us to pray a prayer moving God’s Hand for justice. Samuel maintained that position and got answers to prayers his entire life. Whenever he prayed for justice, it came. Do we want to be a Samuel to our generation?

SATURDAY, OCTOBER 12

Scripture: 2 Chronicles 13:4,5

2 Chronicles 13:4,5 says, *“Then Abijah stood on Mount Zemaraim, which is in the mountains of Ephraim, and said, ‘Hear me, Jeroboam and all Israel: Should you not know that the Lord God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt?’”* God not only gave the tithe to the Levites, but He gave dominion to all those who participated. This is a governmental connection that is often missed by students of the Word. There is a reason why David's mighty men became the exemplary warriors that they did. In King David's expression of the covenant of Sure Mercy, he emphasized the dominion side of the covenant. In the process of dominion is the full weight of God's Throne to back up His purpose for that mission. This meant the destruction of any person who was trying to thwart that purpose. The authority to go to war comes from the covenant of salt. The authority to pray judicial prayers comes from being one who is obedient to God in our resources and where we put them. The degree to which we do our part of a covenant seems to indicate the degree to which God will release His power in our behalf.

SUNDAY, OCTOBER 13

Scripture: Mark 9:42,43

Mark 9:42,43 says, *“But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—...”* Jesus is making it clear that if we are going to walk in the dominion that moves God’s Hand, we are going to have to walk in a place where we deal with issues of corruption. Samuel’s willingness to take action, as opposed to Eli’s unwillingness to take action, ultimately reflected the outcome of their priesthood. One moved God’s Hand for justice and the other could not. Jesus is giving us the reason for relentlessly confronting sin and it goes back to the covenant of salt. It is the issue of dominion, it is the issue of relationship and it is the issue of obedience.

MONDAY, OCTOBER 14

Scripture: Mark 9:44-46

Mark 9:44-46 states, *“If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched — where ‘Their worm does not die And the fire is not quenched.’ And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched — where ‘Their worm does not die, And the fire is not quenched.’”* We are told if our foot causes us to sin, cut it off. It is better to enter into life without a foot than to completely destroy all future spiritual fruit by choosing not to align ourselves in obedience with God’s Word. Immaturity or a lack of purposeful growth in knowing God might not seem to be weighty issues, but both can lead to disobedience. Only obeying God’s Word and having intimacy with Him puts us in a position to move His Hand and bring His purposes to pass in the earth. The question is, are we doing it?

TUESDAY, OCTOBER 15

Scripture: Mark 9:47,48; Ephesians 4:14,15

Mark 9:47,48 states, *“And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire — where ‘Their worm does not die And the fire is not quenched.’”* If our eye causes us to sin, we are told to deal dramatically with our eye. Jesus had no intention for anyone to cut off their hand or foot, or put out their eye. He, however, is concerned with all that we touch, the places where we walk and what we allow our eyes to see. And He knows all three can open doors to corruption and forfeit our covenantal authority. Literal amputation was never His intent. Just as Samuel did, we are called to walk out the full measure of covenantal authority to bring God’s Judicial Hand in the earth. The degree to which that is *not* happening in the church today appears to be the degree to which the church is not willing to cut off hand, foot and eye violations of God’s righteousness. Ephesians 4:14,15 says, *“We should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—”* Do we desire to grow up in all things into our Father? I trust we do!

WEDNESDAY, OCTOBER 16

Scripture: Mark 9:49,50

Mark 9:49,50 states, *“For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”* God established this as a principle for our benefit. Every single one of us will have to stand in the fire of God’s righteous standard. The degree to which we have walked in righteousness determines the degree to which we can stand in God’s fire. And this determines the degree to which we can pray God’s judicial response on unrighteousness. Praying the salt of the covenant is asking for a God-given judicial response. If our actions align with God’s covenant, then we have the

right to call forth both blessing and justice based on His Word. It is time for the church to become serious about righteousness and God's covenant of salt so we can extend dominion and we can pray God's justice over our nation.

THURSDAY, OCTOBER 17

Scripture: 1 Samuel 8:1-3

1 Samuel 8:1-3 says, *"Now it came to pass when Samuel was old that he made his sons judges over Israel. The name of his firstborn was Joel, and the name of his second, Abijah; they were judges in Beersheba. But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice."* Even Samuel, after a lifetime of walking in obedience, welcomed his sons into the priestly, Levitical leadership of Israel only to find that they refused to pay the same price that he paid to walk in the way that he walked. Verse 3 is one of the most tragic Scriptures that exist concerning the scriptural inheritance of families. Samuel passed the mammon test but his kids chose another route. They went the way of the culture. They took bribes and perverted the judgment of God for money. The enemy used this situation to move Israel out of God's best and onto a very different path.

FRIDAY, OCTOBER 18

Scripture: 1 Samuel 8:4-6

1 Samuel 8:4-6 states, *"Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, 'Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.' But the thing displeased Samuel when they said, 'Give us a king to judge us.' So Samuel prayed to the Lord."* Not only did Samuel have the agony of his kids not walking in his ways, but he also had to deal with Israel's rejection of the Levitical Priesthood in order that they could be as other nations and be ruled by a king. One failure led to another. The people turned over what God wanted to be for them to a government of men. A failure to carry justice on the priesthood level led to greater captivity on the national level. It is time to once again ask God to be to us our justice in order that we might regain lost freedoms. Israel found themselves in just such a place and it should not be a surprise if it develops among nations today.

SATURDAY, OCTOBER 19

Scripture: 2 Thessalonians 2:1-7

2 Thessalonians 2:1-7 says, *"Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple of God, showing himself that he is God. Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way."* It is obvious that the job of the Holy Spirit in the last days is to restrain the advance of evil. Now the question we have to ask ourselves in the church is, how does the Holy Spirit biblically restrain the advance of evil? It seems the answer to that question is simple because it consistently appears throughout Scripture. God's judgment restrains the advancement of evil in Scripture. If part of our assignment is to restrain evil, then we have to expect that the Spirit is going to lead God's people to pray specific judicial interventions that have a primary purpose of restraining evil. The church needs to understand that its job is to gain a greater harvest, which at times involves standing against darkness. But ushering in God's harvest requires the believers follow the Spirit in prayers for divine interventions that restrain evil! This principle is in our New Testament and it is as clear as it can possibly be. The question is, are we willing to say yes to it and enter into this dimension with the Holy Spirit?

SUNDAY, OCTOBER 20

Scripture: 2 Thessalonians 2:7-12

2 Thessalonians 2:7-12 states, *“For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.”* Is it possible that all those Christians who cannot bring themselves to participate with the Lord in praying restraining, judicial action, set themselves up to be deceived? Is it possible their inaction opens them up to a spirit of strong delusion that God will release? No one wants any part of strong delusion and yet it seems 2 Thessalonians 2 says we must take seriously our end-time assignment of restraining evil or we open ourselves up to being deceived. Strong delusion is something to run away from as fast as possible. It is time to realize that to separate ourselves from deception is to run away from it and to embrace prayers of judicial interventions that restrain evil. God ordained it, the Holy Spirit has such prayers and as we walk with Him, He will reveal what we are to pray and ask for. Do we have a love of the truth? Will we prepare ourselves to recognize strong delusion? Are we equipping ourselves to pray judicially? We must move in that direction so we can guard against strong delusion and prepare to reap an end-time harvest!

MONDAY, OCTOBER 21

Scripture: Matthew 21:33-38

Matthew 21:33-38 gives us the parable of the landowner who planted a vineyard and set a hedge around it. He dug a winepress, built a tower and created a first-class vineyard. But he leased it to greedy vinedressers. And when they saw the landowner’s servants had come to collect their master’s due, the vinedressers abused some and killed others. Finally the landowner sent his son saying, *“They will respect my son.”* But when the vinedressers saw the son, they said, *“Come, let us kill him and seize his inheritance.”* What is interesting here is the Greek Word translated, *“seize.”* This word is **kat-ekh-o** and is the same Greek word translated, *“restrains,”* in 2 Thessalonians 2. So when we find that our job in the end-time church is to restrain evil and we look how the Greek word **kat-ekh-o** is used, we have to ask ourselves, what kind of intercessory prayer is warranted? What kind of prayer and judicial intervention will seize an emerging flood of evil and grind it to a halt? Anything less in the account of the evil vinedressers seizing the inheritance is not the true restraint of evil that God intends for His end-time church. Are we prepared for that? Does the church think in terms of facing a situation and seizing it by prayer and bringing God’s Judicial Hand of intervention in such a way that everyone knows it is God’s judgment? Jesus painted a picture of an end-time church that fully represents Him as both Savior and Judge. Right now we have a church that only represents Him as Savior. Because the church lacks the biblical mentality of seizing advancing evil, we are mostly ineffective in this God-given assignment. This is not God’s fault. And sadly, it is not the fault of most of the people in the church. Religious spirits have hidden this dimension of Who Jesus is and unless we are trained to participate in Holy Spirit led judicial prayers in the last days, we fail at restraining evil. I do not want to fail in any God-given assignment. I do not know a single Christian who wants to fail in any aspect of their personal Christian walk. But the truth is, much of the church is now failing in this realm. We cannot rewrite 2 Thessalonians 2. One Holy Spirit assignment in the last days is that of restraining evil. Will we choose to say yes to the Lord and begin to prepare for this assignment?

TUESDAY, OCTOBER 22

Scripture: Romans 1:18-32

Romans 1 tells us we will face an onslaught of political mandates in the last days that bring the church into persecution. In order to stand for God’s biblical standard, we have to call sin sin. Sexual sin is a major issue in the end-times. And when political government legislates sexual sin to be the norm of the land, it must motivate the church not only to plead with leaders not to go there, but also to ask why they would risk God’s judicial intervention on a national

level. God loves them, Jesus died for them. But if they, for example, legalize homosexual marriage, they force a judicial intervention over the nation. There is no other way to say it. But the church has an important role to play. As the Holy Spirit reveals what He wants to do to restrain that evil, the church must obediently pray it until it manifests. Are we willing to rise to maturity in the whole counsel of God's Word? Are we willing to grow up into Him in all things, including praying judicially as the Spirit prompts? Are we willing to say yes to the Spirit as He leads us into hard prayers?

WEDNESDAY, OCTOBER 23

Scripture: Psalm 2:1-3

Psalm 2:1-3 says, *“Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying, Let us break Their bonds in pieces And cast away Their cords from us.”* Psalm 2:1-3 explains an epic clash between the government of God and the political government of men. We are told nations will rage against God in the last days. When nations rage against God, they force a judicial intervention. This Psalm even tells us that various levels of political leaders will agree and band together in an attempt to change the laws of God. The use of bonds and cords in verse 3 is to completely do away with God's judicial standard. The problem is that man, in all of his rage against God, cannot change the laws of creation. God created the Heavens and the earth, and we know a specific given territory will only hold so much sin. When that sin reaches a certain level, when the cup of iniquity is full, even the land itself cries out for judicial intervention and for a cleansing. I believe we have come to a season where the very nations in which we live and the states in which we dwell will be crying out for God's judicial intervention to restrain the flood of evil that is coming our way. What will our participation be? Will we be a voice of the Spirit who restrains evil in the last days? Will we find our voice for the King in the end-times? That decision is ours!

THURSDAY, OCTOBER 24

Scripture: Psalm 2:7,8

Psalm 2:7,8 ties into the statement we just studied in verses 1-3. Verses 7,8 says, *“I will declare the decree: The Lord has said to Me, ‘You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.”* The clash between the representatives of God and the political leaders of verses 1-3 seems to be one of perceived ownership. The religious leaders believe God created the Heavens and the earth and is the Owner of it. And as the Owner of it, He is the One that determines the rules. The politicians, however, believe because they were elected, they are the highest authority in the land. They believe the church must bow its knee. As we approach the last days it is likely we will encounter this conflict in even greater manifestation. Do we love our Father, our Savior and His Word enough to embrace the *whole* counsel of God? Are we truly willing to represent Him?

FRIDAY, OCTOBER 25

Scripture: Psalm 2:1-5

Psalm 2:1-5 states, *“Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying, ‘Let us break Their bonds in pieces And cast away Their cords from us.’ He who sits in the heavens shall laugh; The Lord shall hold them in derision. Then He shall speak to them in His wrath, And distress them in His deep displeasure:...”* Psalm 2 describes the two opposing forces as (1) political rulers and kings, and (2) God and His church. In verses 1-3, nations rage and politicians plot. The kings, politicians and judges of the earth set themselves and take council together against the Lord and His anointed. This is happening in cities across America over enacting laws protecting homosexuality. But in verses 4 and 5, God laughs. If the church in the last days represents the Lord, then we must join the Father and hold godless political leaders in derision. When man's earthly government comes in conflict with God's, we must obey God's Law and His government *every single time!*

SATURDAY, OCTOBER 26

Scripture: Psalm 2:5,6, 9

Psalm 2:5,6 state, *“Then He shall speak to them in His wrath, And distress them in His deep displeasure: ‘Yet I have set My King On My holy hill of Zion...’”* As believers, we are responsible to represent our Lord. And in the Psalms, the Lord speaks to leaders in His wrath and distresses them in His deep displeasure. This makes it very clear we are responsible for two things as the church. Verse 5 shows the first is to represent the God who speaks to them in His wrath. The church today speaks almost exclusively the language of “turn-the-other-cheek” love. God loves you. He forgives you. And yet, it is prophesied in the end-times that the Lord will speak in His wrath. Are we willing to represent the Creator? Do we believe we should? Do we even believe we can? Do we really understand the magnitude of Psalm 2 for the church in the days ahead? Are we willing to represent the Lord who is going to speak judicially because of those political leaders who are raging against Him? It seems to me the first thing we must make peace with, is how we should verbalize judicial admonitions. What we find in Psalm 2 means that those of us in the church are going to have to verbalize the restraining of evil. We are going to have to tell politicians things they do not want to hear. It is absolutely imperative we choose a Holy Spirit-given demeanor and speak *only* words we hear Jesus say. Even in judgment, God hopes to save! We certainly want to avoid speaking out of any personal offense. We want to speak in a pleading way in the hope that it can be heard. This may well be one of our greatest challenges in the last days for the end-time church. How can we accurately represent Him when He starts speaking to leaders in His wrath? If there was ever something to plead about in intercession, it is for God's grace and His ability to communicate in **His** way. There are few issues tougher, but there is still little preparation being done to this end. The church must rise to this place and learn to represent our King!

SUNDAY, OCTOBER 27

Scripture: Psalm 2:1-9

Psalm 2 makes it clear that our King will restrain evil by speaking to those championing it in His wrath. We are going to have to represent that King with Spirit-led words. Once we come to grips with that fact, then we can move to the second thing this Psalm makes us responsible for. The second area goes from speaking to the actual implementation of the intervention. Verse 5 puts it this way, *“He shall **speak to them** in His wrath, And **distress them** in His deep displeasure...”* Speaking is the warning, Distressing is the doing. We not only have to verbalize what God is saying to these people in the last days, but also execute intervention through prayer. If there is one event that bears the marks of a restraining intervention, it is the terrorist attack on America, 9/11. Two ministers of national prominence both tried to bring some definition to the deep distress that came on the nation. These servants equated the terrorist attack with God's deep distress that is described in Psalm 2. But both of these men were severely criticized and chastened in the national media. It is obvious that representing God in the last days is one of the toughest assignments ever. These two men not only verbalized what God said concerning His wrath, but defined the event as one meant to distress because of His deep displeasure. If there was ever a season to pray and trust for divine wisdom to grow as a representative of the King, that season is here!

MONDAY, OCTOBER 28

Scripture: Acts 5:1-11

The term *“signs and wonders”* appears in both the Old and New Testaments. A number of those speak to the judgments Moses executed in Egypt. Many people in today's church equate *“signs and wonders”* with blessings and healings. But it is highly likely that when the term appears in the New Testament, the apostles were asking for the appropriate biblical judicial response promised by Psalm 2. They understood the term by the context in which it appeared in the Old Testament and were not praying for healings and miracles, but praying for God's Judicial Hand! In Acts 5, they finished praying and immediately the place where they were was shaken and they were filled with boldness. Then Barnabas set the standard of righteousness by selling his property and sowing it into the Kingdom. But when Ananias and Sapphira sold their property they lied about the amount of the proceeds. And God's Judicial Hand restrained evil with a dramatic intervention. One reason the act restrained evil is everyone recognized it was God, they

feared Him and likely would not dare to test the Spirit as Ananias and Sapphira did. What does restraining evil look like? It can look like the blindness that fell on the false prophet Elymas or even like the termination of Ananias and Sapphira. It is God and God alone who decides.

TUESDAY, OCTOBER 29

Scripture: Acts 5:12-16

In order that no one misunderstands exactly how this unfolds, we are told in the very next verse, verse 12, *“And through the hands of the apostles many **signs and wonders** were done among the people. And they were all with one accord in Solomon’s Porch.”* If we look at the signs and wonders performed against Egypt, it is obvious the Ananias and Sapphira event was one of these signs and wonders described in Acts 5:12. This was an example of the Holy Spirit restraining evil in the early church. Are we preparing today’s church to walk with the Holy Spirit to restrain evil in the days ahead? God is ready and is going in that direction. The real question is, are we going with Him?

WEDNESDAY, OCTOBER 30

Scripture: Acts 4:33-37

In Acts 4:33-37 everyone was in one accord. They were in harmony. They had the same goals and they were moving together toward the same purpose. As a result, with great power the apostles were giving witness to the resurrection of the Lord and we are told that great grace was upon them all. The great grace was manifested in their willingness to obey the prophetic declaration of the Holy Spirit. The Holy Spirit knew that persecution was about to break out against the church and was setting the groundwork for an exodus. So in order to cement obedience to the Spirit and to prepare the people to change geographic locations quickly, the Holy Spirit began to move believers toward selling their properties and bringing the money to the church community. As a result, a standard of righteousness was set by the Spirit based on what was coming prophetically and judicially to Jerusalem. The Lord, in His grace, was helping His people prepare. Jerusalem would be destroyed and yet all the believers in it were being prepared to be scattered abroad so the message of salvation would multiply and be extended. Their lives, through obedient sacrifice, were sown into the early harvest. The important part to note about this is that the Holy Spirit set the standard. What does that mean? It means that the Holy Spirit sets a standard of financial purity, sexual purity and heart obedience. Whatever standard the Holy Spirit sets in the midst of a group of people becomes the standard by which justice falls.

THURSDAY, OCTOBER 31

Scripture: Acts 5:12-16

It is interesting to note how both the Priestly Christ and the Judicial Christ flowed together in the early church. Not only did they ask that God extend His Hand to heal, but they asked that judicial signs and wonders be done. And these saints got exactly what they asked for. It was not just a basic, occasional healing that took place. They experienced such a healing anointing that anyone that came under the shadow of Peter was healed. It was so commonplace that whenever someone saw Peter coming, they would run, get the sick and bring them out to see if his shadow passing over them would cause them to be healed. He and his church community carried an appealing weightiness and power that impacted all those they met. God intends that every believer be fully trained to represent both the Priestly and the Kingly Christ at any given moment of time. Peter made a significant impact and I trust we will move in that direction too.