



**Key of David IV
VOLUME XXXIII NUMBER XI**

FRIDAY, NOVEMBER 1

Scripture: Revelation 3:7,8

Revelation 3:7,8 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. I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.’”* I believe the church in Philadelphia represents the end-time remnant of faithful believers wherever they are found, scattered across the nations. These are the ones who have truly given themselves to Christ. These are the ones who have had great adversity. That is signaled by the phrase, *“You have a little strength...”* Having a little strength is not in any way, shape or form a diminished condition. It reflects the adversity that comes to those who wholly yield to Christ. Such adversity is followed by the blessing of, *“You have kept My Word.”* The truth is, the reason they have a little strength is probably because they have kept His Word. But the adversity that comes against those who keep His Word, many in the church fail to recognize. I remember one of the first manifestations of receiving the Holy Spirit was the reality of the unseen adversity that comes from a spiritual enemy. I became amazingly aware that there was an unseen adversary who used people to bring as much adversity and destruction as possible. The church of Philadelphia are those who have a heart for the fullness of God in the last days and are willing to pay the price to walk in it.

SATURDAY, NOVEMBER 2

Scripture: Romans 12:1

Romans 12:1 is the foundational qualifier for all those who are counted as spiritual members of the Philadelphia church. It says, *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”* How many truly present their body as a living sacrifice, wholly acceptable to God, which is a reasonable worship? This is the ultimate yielding to Christ. Nevertheless, not my will but Yours be done. This is the embracing of God's purpose and God's plan in our heart, even though it comes with tremendous adversity. Those who say yes to Romans 12:1 find themselves qualified as members of God's eternal, Heavenly Philadelphia church. I trust that all of us will continue to walk that path because the promises of Philadelphia exceed any of the other churches mentioned in Revelation. There is a payday for saying yes to the Lord.

SUNDAY, NOVEMBER 3

Scripture: John 4:23,24

John 4:23,24 says, *“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must*

worship in spirit and truth." There is a season where the Lord Himself seeks out those who have qualified to be part of the Philadelphia church and He comes to them. They have two things in common. They have given Him true worship and they have held fast to His Word. Embracing the truth of John 4:23,24 so that we make our decisions and order our lives according to the truth of Scripture qualifies us to participate as members of the Philadelphia church. It is obvious by what is happening today in our churches that many have departed from God's biblical standard. Those who embrace the truth are the ones Jesus will visit. He will manifest Himself through them. These are the true members of the Philadelphia church.

MONDAY, NOVEMBER 4

Scripture: 1 Corinthians 6:9-18

1 Corinthians 6:9-18 gives us a picture of possibly the arena of the greatest battle for the Philadelphia church in the last days. And that arena includes all the different shades of sexual sin. The biggest challenge for the Philadelphians is to hold God's standard of righteousness and His Word of salvation open to all while refusing to compromise this biblical standard in any area. 1 Corinthians 6 makes it clear that there is no form of sexual sin that people cannot be delivered from. To be part of the Philadelphia church we have to embrace this dimension of God's biblical standard. We cannot deny His name and we cannot condone what God Himself condemns. God discriminates through judgment against those who rebelliously embrace their own standard and refuse His. That is one hard part of our message, but it cannot be overlooked.

TUESDAY, NOVEMBER 5

Scripture: Matthew 7:1-6, Philippians 3:2,3

Matthew 7:1-6 says, *"Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces."* Jesus makes it very clear that in Matthew 7 the subject of judgment is very, very close to His heart. We are warned not to judge in the flesh, but to be redemptive. And to walk with the Lord we must understand that His judgments are redemptive. They cannot be brought forth in hypocrisy. This means when the Lord calls us to represent Him judicially, we must be clean in the area in which we are praying His judicial will. Secondly, we are warned that God's judicial actions are so holy that we cannot share them with everyone. This, of course, is a reference to those who are not true worshipers. The reference to dogs and swine is further elaborated on in Philippians 3:2,3. But again, there is a warning, *"Beware of dogs, beware of evil workers, beware of the mutilation!"* The legalistic, religious crowd are quick to judge without being redemptive. Those who truly can participate in the will of God are those who walk in the Spirit.

WEDNESDAY, NOVEMBER 6

Scripture: Psalm 19:1; Isaiah 9:7

Psalm 19:1 says, *"The heavens declare the glory of God; And the firmament shows His handiwork."* God is the Creator. And as the Creator, He is the One Who sets the rules of life. He sets the rules for His creation. When He set the rules for His creation, He ordained a Savior. 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."* Judgment and justice are the foundation of the Throne and the foundation upon which the creation rests. God has called us to participate with Him in judgment and justice. Justice is the Hebrew word **tsed-aw-kaw** and it means,

'Conformity to the ethical or moral standard of Scripture. When the ethical and moral standard of Scripture is repeatedly violated and the cup is full, then God's Judicial Hand comes to save the Creation from the destruction of sin that is rising in it. This is where the church has not shouldered our call to participate in the last days. As we awaken to this dimension, we will find that the realm of the Spirit has both mercy for salvation and mercy for justice. It is not right that the righteous endure the penalty of the wicked. That is where the church has to walk in great intimacy with the Lord in the last days. That is the call and that is the essence of the Key of David. The Key of David, when we qualify, begins to manifest in this realm. It is the realm of the Spirit that has been hidden from many of us for our whole life. And yet, in the last days, God is beginning to expand our understanding of it. He is adding to our understanding and calling us into this dimension – not for devastation and destruction, but so that as many as possible can be saved. Man's hardness grows to a place where he cannot be reached unless he sees the Judicial Hand of God. We are at that juncture now and this demands the church shoulder a new dimension of governmental faith! If Peter and Paul could do it, we can do it!

THURSDAY, NOVEMBER 7

Scripture: Psalm 15 1:2

Psalm 15 1:2 says, *"Lord, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly, And works righteousness, And speaks the truth in his heart;..."* It is interesting that to abide in God's tabernacle and to dwell in His Holy Hill we must do two things. First, we have to walk uprightly, which simply means we must walk according to His Word. We see it in the Philadelphia church as they did not abandon His Word but kept it. The second part is the interesting part. All of our lives we have not understood this was part of God's call for us. Psalm 15:2 says, *"He who walks uprightly, And works righteousness, And speaks the truth in his heart;..."* We must work righteousness which is the Hebrew word **tseh-dek**. Working righteousness means doing God's Word. **Tseh-dek** is part of the family of **tsed-aw-kaw** and we are to conform ourselves to biblical morality. As we walk in this dimension and order our life accordingly, there is a justice that begins to come out of us by the Spirit. It comes not out of our flesh, nor out of an offense, but is something that God releases and works in His time. Abraham stood before the Lord in behalf of Lot so that Lot would not suffer the penalty that was coming on Sodom. Multiple Abrahamic experiences of this nature are in store for the church. Walking in the Spirit is what opens the door to this dimension. What we pray brings salvation and protection to the righteous and sometimes mercy and salvation to the creation by removing the wicked. It is a different place to walk, but it is *very* biblical. Abram brought death and destruction to Chedorlaomer and three other Kings who plundered Sodom and Gomorrah before he prayed Lot out while fire and brimstone fell on the surrounding region.

FRIDAY, NOVEMBER 8

Scripture: Leviticus 19:15

Leviticus 19:15 uses the word **tseh-dek**. It says, *"And if you offer a sacrifice of a peace offering to the Lord, you shall offer it of your own free will."* Our whole life we have heard the other side of this command of Leviticus 19:15. We have heard, *"You do not dare judge because the measure you judge is coming right back on you."* Of course, it is. But the key that is given to the Philadelphia church is the Judicial Key of David. Philadelphia was not a community of new believers and immature saints, but of seasoned sold-out saints. It is because they had embraced righteousness that they were given an open door to make a difference in their city, their state, their nation and their region. What they prayed brought God's Hand to bear on the unrighteous and their plans for destruction and devastation. A church that walks in this dimension is a church that walks in the Spirit. Are we there? Are we willing to go there? I know this is new territory. But usually all the Holy Spirit asks is that we be willing. And if we are willing, then He will take us there.

SATURDAY, NOVEMBER 9

Scripture: Leviticus 19:35-37

Leviticus 19:35-37 says, *“You shall do no injustice in judgment, in measurement of length, weight, or volume. You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am the Lord your God, who brought you out of the land of Egypt. Therefore you shall observe all My statutes and all My judgments, and perform them: I am the Lord.”* One key qualifier to walking in the Spirit and doing justice in the days ahead is our financial dealings. When we walk in integrity financially, then the Lord says we qualify to participate with Him judicially. Mercy people are the ones most reluctant to go there, but often times I think when they tap into this dimension, they are the most effective. Those most hesitant are often God's first choice. I have a friend who is very much a mercy person. He is slow to speak and slow to judge. You will hardly ever hear a negative word out of His mouth about anyone. And yet, the Holy Spirit moved on him when Al-Zarqawi, (the lead terrorist in Iraq) was creating devastation and destruction for American troops to pray judicially. All of a sudden he knew in his Spirit, *“This is not right, this is not right. This is an evil man who has nothing but death and destruction for the Kingdom.”* So he began to pray that God would remove Al-Zarqawi. Within a week, a US missile strike ended the life of this terrorist. My friend was amazed. This was the first time he had prayed to move God's Hand judicially. He related the story to me, shaking his head in wonderment at how God moved in his spirit to pray *against*, to pray *judicially*. He was amazed that within a few days of his intercession, the individual was exterminated because God had mercy. Mercy is the foundation of all justice and as we understand that, we stop enabling evil.

SUNDAY, NOVEMBER 10

Scripture: Psalm 89:13-15

Psalm 89:13-15 says, *“You have a mighty arm; Strong is Your hand, and high is Your right hand. Righteousness and justice (mish-pawt) are the foundation of Your throne; Mercy and truth go before Your face. Blessed are the people who know the joyful sound! They walk, O Lord, in the light of Your countenance.”* Now can that be said of us? Is verse 15 true of us? Scripture says people who can walk with God in righteousness and judicial application are blessed because the fruit of it is a joyful sound. The fruit of it is salvation! And those who embrace it can walk in the light of God's countenance which means His eyes are on us. Are the eyes of the Lord on us because we have embraced this dimension? That is a real promise! This is the very foundation of God's Throne. When we say yes to this realm, God's countenance comes on us. I want that! It is scary to walk there, but none of these judicial actions originate with us. As long as we make sure they originate with the Lord, just as we are sure we are led there by the Holy Spirit, we can do this in confidence. It is a supernatural confidence. When it comes from Him, God's countenance is on us.

MONDAY, NOVEMBER 11

Scripture: Romans 1:30

Romans 1:30 identifies a group of people from the preceding verses. It says, *“...backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,...”* it is almost impossible to exist in today's culture and not face the attitude and actions of people who have joined the group Scripture identifies as *“haters of God”*. Have you encountered God-haters? Are we seeing laws that make Christianity illegal? Are we seeing persecution enacted by government? Are we seeing the rise of God-haters in the earth? We see it everywhere! We are seeing entire political parties give themselves to God-hating positions. We are seeing whole cities begin to champion a culture of God-hating. Retreating to the church house will not save us from the encounters that are coming in an increasingly God-hating culture. Are we willing to say yes to the Lord and hold forth His standard of His salvation and righteousness? The goal is to save many who are growing up in God-hating indoctrination. The days ahead will certainly be the most difficult that many of us have ever faced. And yet the Spirit has the power, the authority and the Key of David. The answer to what we face is the Key of David. The

answer is given to the remnant who are obviously qualifying members of the Philadelphia church. To go forward in the end-times without the Key of David seems almost criminal, spiritually. When God opens up this realm, it is incumbent on those of us who start to see it, to plead with our brothers and sisters to consider entering this realm. We must plead they open their spirit to participation in the only church where God promises to keep the people in the last days from the hour of great tribulation. Do we walk in this realm? The greatest promise in the end-times is to believers who choose Philadelphia!

TUESDAY, NOVEMBER 12

Scripture: Romans 1:23

Scripture is not silent about the places where covenantal justice is necessary in the last days. Romans 1:23 is just such a verse and points us to this dimension. It says, *"...and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things."* In God's creation, animals were created for man. Man was not created for animals. Increasingly, radical environmentalists are working to make man subservient to animals. This is a form of nature-worship and is labeled in this passage as a group that qualify as "God-haters". There are state laws that restrict driving trucks in oil fields because doing so impacts the mating season of the prairie chicken. But when such laws drastically restrict commerce, when such laws dissolve jobs, there is a far greater impact on many men and their families than just an animal's mating season. It is unthinkable, yet it is the law in one of our southwestern states. Men and women are deprived of work hours, deprived of jobs, deprived of their livelihood because the state believes the prairie chicken is more important than people. If we, as the church, allow individuals to continue in office that make such decisions, then we are not exercising what God has given us. As members of the Philadelphia church, we have an obligation to take the Key of David and pray God's Judicial Hand for the removal of such people. We can pray people out of office and that should be the least of what we do when such regulations start to threaten the livelihood of many, many people. Romans 1 makes clear the fate of such nature-worshipping people. Praying what Romans 1 declared is our responsibility!

WEDNESDAY, NOVEMBER 13

Scripture: Romans 1:20,21

Romans 1:20,21 also identifies a list of people who are moving toward or receptive to the advancing of God-hating causes. Verses 20,21 state, *"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened."* Examples of those are outlawing biblical morality in our schools, disallowing public displays of anything Christian and removing the Ten Commandments from our courthouse walls. Our forefathers established freedom of religion. But that has been reinterpreted by the "God-hating" section of our population to mean freedom from religion. Freedom from religion is the opposite of freedom of religion. Freedom of religion includes the freedom to speak, the freedom to pray, the freedom to sing, the freedom to declare and the freedom to do. When the early church was told they could not speak up, they only had one thing to say: "What do you think is right – that we obey you rather than God? You choose. As for us, we cannot but speak what we have seen and heard." When the Key of David is in the hands of the Philadelphia church, those who outlaw the freedom to preach the gospel or speak about Christ in a public square should meet the Hand of God. Again, it is the obligation of the church to enter this realm. And we have already found that if we refuse to go there then the eyes of the Lord are not really on us. It is part of what an end-time church has to do. It is not comfortable and few of us would choose to go there. But we are being forced there. The refusal to go there forfeits city after city until the nation is gone. If the church will arise in this realm, I believe it is the key to the greatest harvest we have ever seen. When people see the Judicial Hand of God, many will turn to Him. But the church has a part to play in that. We are participants and our prayers move His Hand.

THURSDAY, NOVEMBER 14

Scripture: Romans 1:27

Romans 1:27 adds another dimension to a group that the New Testament describes as 'God-haters'. Certainly not everyone who is caught in sexual sin is a 'God-hater'. But those who radically promote this realm to the closing down of the church certainly qualify. I believe that one of the greatest harvests of the end-times will come out of the communities that are mixed up in their sexual identity. We have no choice as the church but to hold forth God's Biblical standard of righteousness. By the same token we have no choice but to invite His Judicial Hand on those who would radically outlaw a Christian perspective and attempt to silence the church by legal penalty. If the church does not pray judicially against this radical group who are working daily to change the laws of the land, then we are forfeiting a tremendous future harvest. God's judicial call is upon the church. The Key of David is real. And the Key of David opens the door for eternal justice. Jesus reminds us the God we serve kills twice. (Matthew 10:28) God is ready! Will we say yes to Him?

FRIDAY, NOVEMBER 15

Scripture: Romans 1:27, Romans 1:32

Romans 1:27 makes it clear that there is a penalty of error which is due. Due is the open invitation to pray the judicial prayer. Verse 32 outlines what that penalty is and it says, "... *who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.*" Romans 1:32 makes it abundantly clear that praying judicially over any of the preceding groups as led by the Spirit is part of God's judicial plan for a harvest in the last days. When it comes to those who are legislating judicially, we can certainly pray them out of office. For some God may lead us to ask for termination. Those are all in the Hands of the Spirit. Those are not our choices. The question is, are we ready to say yes O Lord and use the Key of David for a harvest in the last days. That is the call. That is where we are at culturally. God's answer is the Key of David and those who qualify have the opportunity to walk there. Let every one of us be found in that group.

SATURDAY, NOVEMBER 16

Scripture: Romans 12:3, Romans 1:32

Romans 12:3 says, "*For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.*" Romans 1:32, by using the Greek word *axios* for worthy, sets the stage for our understanding of the application of Jesus and Justice. *Axios* was a commercial banking term and it means in its simplest form means weigh and pay. Whatever a person bought was set in the scales. Then the equivalent amount of gold or silver was set in the scales to balance. So whatever they wanted had to be purchased with the exact measure of value. When we move over to Romans 12:3 it is obvious that the Lord is giving everyone the measure of faith both for salvation and for justice that we need to carry out our assignments in the earth. The church in the last days will face ever increasing adversity and persecution from government, from religion and from God-haters in the culture. The good news is the Bible clearly says that we have the measure of faith necessary to deal with it! Scripture makes it clear no weapon formed against us will prosper and every tongue that rises against us in judgment we must deal with, we must be the ones that condemn it. If we do not like what we see rising in the culture, it is incumbent on us to move God's Hand and change it so we can gain the harvest Jesus bought and paid for in our generation!

SUNDAY, NOVEMBER 17

Scripture: Isaiah 54:17, Romans 12:3

The Hebrew word translated condemn is **raw-shah**. The dictionary of Biblical languages with semantic domains defines condemn as our responsibility of being in a state of having done evil and so be liable for just punishment or penalty. It also means, "...to fight in a very effective manner so the enemy suffers defeat or great loss, with a focus that the enemy's defeat is a just punishment based on the enemy's guilt." The condemnation part is our part. The judgment part has to be declared by us and prayed out. That is our responsibility. When the enemy comes against the church, the church is commanded to use the Word and to pray by the Spirit's prompting God's judicial standard according to their violation. That is where axios even in the New Testament makes certain violations of God's morality an act worthy of termination. Weighing before the Throne salvation or termination is where the end-time church has to be ready to walk! Are we there yet?

MONDAY, NOVEMBER 18

Scripture: Genesis 12:14-18

Both the New Testament and the Old are replete with examples of God's judicial standard and how it operates when the church is touched by the enemy. In this passage Sarah was taken into Pharaoh's tent. I am sure neither Sarah nor Abraham was silent in their praying God's covenant over this situation. The praying part is our part. In verse 17, the manifestation of the judicial is God's part. Verse 17 says, "*But the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.*" God did not just intervene in a minor way. He intervened with 'great plagues'. What would great plagues look like today? Can we expect the manifestation of some great plagues? Will the church take its part in selectively praying them on the wicked? Are we willing to obey the Spirit's promptings as we are led into this path? Isaiah 54 says that it is our responsibility.

TUESDAY, NOVEMBER 19

Scripture: Genesis 20:6-7

One more time Sarah ends up in another king's house or harem. Once again I am sure that both Abraham and Sarah were doing their part and they sensed praying for covenant intervention was their responsibility! It is interesting to see what kind of intervention God gave them. Verses 6 and 7 of Genesis 20 state, "*And God said to him in a dream, 'Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her. Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours.'*" God intervened by dream to alert Abimelech that if he continued holding Sarah, he was a dead man. Is God really willing to intervene to that level? Both the Old Testament and the New say that He is. The real question is, are we as the church, willing to step up and prepare our heart to do our part in the last days.

WEDNESDAY, NOVEMBER 20

Scripture: Genesis 20:17

Abraham had a responsibility once the sin was acknowledged. That responsibility was to pray that God would heal Abimelech. In judgment, God always extends the olive branch of mercy. And we can see in this account that that mercy was available. Are we ready to bring it? I trust we are! Genesis 20:17 says, "*So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore children;...*" God answered Abraham and healed Abimelech. I believe there is a harvest waiting for our prayers that ends in healing.

THURSDAY, NOVEMBER 21

Scripture: Genesis 26:1-3

God also has a positive side of His judicial covenant. Abraham, when he faced great adversity and famine, had gone down to Egypt instead of staying in the Promised Land. As a result, the warfare over his family increased dramatically. This time the Lord intervened and said to Abraham's son Isaac, "Stay in the land and I will sustain you." Not only did God sustain him, but while everyone else had famine, he enjoyed a hundred-fold return. The judicial side of Christ also has an application for perversion when the rest of the culture is going into God's justice. Perhaps that is an arena that we should major on for a season and realize that God's provision is weighing out blessing to the righteous, even when the culture is heading toward financial judgment. This is part of what we need to understand about the judicial covenant. It is a two-edged sword and because God has given each one a measure of faith, we are responsible to ask the Lord and to even pray judicially over our finances.

FRIDAY, NOVEMBER 22

Scripture: Exodus 1:22, Exodus 4:29,30

In Exodus 1:22, Pharaoh commanded all the people saying that every son of Israel who was born must be cast into the river and every daughter must be kept alive. Exactly seventy years later, verse 30 of Exodus 14 says, "*So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.*" Weigh and pay is the biblical standard of judgment in the Old Testament and it continues all the way into the New. It goes all the way from Genesis to Revelation and it does not change. We find that our part is the initiation of it by prayer. Are we ready to shoulder our responsibility? Are we ready to be a part of the Philadelphia church and to handle the Key of David?

SATURDAY, NOVEMBER 23

Scripture: Psalm 15:1-4

Psalm 15:1-4 makes it clear what the qualifications are to walk with God in the judicial in the last days. Verse 4 states, "*In whose eyes a vile person is despised, But he honors those who fear the Lord; He who swears to his own hurt and does not change;...*" This is a key in our transition to walking in the judicial. Most of us have grown up being taught it was unchristian to despise anyone or judge anyone. But the truth is, while we are not becoming pharisaical in this process, we must take a stand for righteousness and we must declare God's biblical standard. When we stand up for that, then we cross over into the dimension of praying judicially as mercy to the nation and to the future harvest. Mercy to David put Absalom in the grave. Mercy to the Israelites put the seven nations under their feet. The Key of David is the same anointing in the New Testament that brings that dimension to us. The question is will we embrace it? Can we walk in it and most of all will we be led by the Spirit in its application? Psalm 15 is an invitation to come walk with God in His Holy Hill. In order to do that, it reaches a point where we must take a stand against what is vile and wicked. There comes a point where we must pray judicially. Are we really ready to go there?

SUNDAY, NOVEMBER 24

Scripture: Psalm 143:10-12

Psalm 143 was written when David was on his way out of Jerusalem after it had been taken by Absalom. David cried out for God to teach him His will and to lead in the righteous path. He asked for God's reviving Hand to come for His righteousness' sake. David covered all the foundation stones of justice. In verse 12, he prayed by the Spirit that God would remove all those who were afflicting him as he was trying to do the will of God. We have the church in the earth today trying to do the will of God and we have government rising in ever greater opposition.

This kind of prayer is in the Psalms so the church has a guideline of how to function and operate and where to go to prayer by the Holy Spirit in the last days. Will we in wisdom prepare?

MONDAY, NOVEMBER 25

Scripture: 2 Samuel 16:23

2 Samuel 16:23 gives us a glimpse of why David had to pray the way he did. Verse 23 says, *“Now the advice of Ahithophel, which he gave in those days, was as if one had inquired at the oracle of God. So was all the advice of Ahithophel both with David and with Absalom.”* Ahithophel’s council would have given Absalom victory over David. Consequently, David’s intercession had to be for Ahithophel’s removal. When we see individuals arise governmentally that are set on bringing destruction to the church, our purpose for our harvest demands that we pray judicially for their removal. God does not have to terminate them; He can remove them from office. Any way it happens, the cutting off of all influence and the absolute removal of their ability to legislate wickedness is essential. We have a responsibility to move the Hand of God covenantally. That is what the Key of David does. That is what it is. It is bringing Jesus on the scene so the enemy is put under our feet. This is what it means to walk in the Kingdom. A Kingdom saint has a Kingdom mindset, and that mindset is to extend the rule of Christ in the earth. If we are not extending the rule of Christ we are not advancing the Kingdom. It is time we renewed our mind to a Kingdom mindset so that we are praying the rule of Christ.

TUESDAY, NOVEMBER 26

Scripture: 2 Samuel 11:3, 23:34

2 Samuel 11:3 tells us that Bathsheba was Eliam’s daughter and Eliam was Ahithophel’s son, therefore Bathsheba was Ahithophel’s granddaughter. 2 Samuel 23:34 confirms this. Personal offense became the motivation for Ahithophel’s actions. Family connections explain Ahithophel’s actions. The lesson for us is we must imitate David in our response. As we face a God-hater, intent on outlawing the church’s freedom, we must respond with Spirit-led judicial prayer! It is incumbent on us to initiate the moving of God’s Hand in order to make our enemies our footstool. If we do not take the first step, then God is waiting on us and we end up losing ground. The church has lost ground for many decades because they have not entered this dimension. The time for the church to arise is now!

WEDNESDAY, NOVEMBER 27

Scripture: 2 Samuel 17:1-3

2 Samuel 17:1-3 says, *“Moreover Ahithophel said to Absalom, ‘Now let me choose twelve thousand men, and I will arise and pursue David tonight. I will come upon him while he is weary and weak, and make him afraid. And all the people who are with him will flee, and I will strike only the king. Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace.’”* What makes judicial prayer manifest in the natural? Here we see the intent of Ahithophel was the utter and complete destruction of David. Ahithophel was committed to David’s destruction. Demonized people are equally committed to the church’s destruction. Whatever the motivation, whether it is the church’s opposition to gay marriage or confrontation with those hiding sin, the individuals who are dead-set on legislating destruction to the church are just like Ahithophel. And our culture has a rising number of them. When we see deep-seated resentment, offense or hatred toward the church, we realize we are dealing with someone who is in the position that Ahithophel achieved. They have given their life for the destruction of a person who is bearing God’s purpose. David was certainly a flawed leader and he had to repent. He did repent and was restored. And we see God moved in his behalf. The issue was not David’s sin, but was Ahithophel’s determination to thwart God’s plan. We see a rising of those individuals in the earth and we must recognize if we do not pray like David prayed, then we will lose what God assigned to us in the last days. Many Ahithophels exist. Pray David’s prayer, expect David’s results!

THURSDAY, NOVEMBER 28

Scripture: Psalm 7:9-13

The Psalms are full of the judicial concept described in the New Testament as *axios*. We could call them the “weigh-and-pray” part of David's life. In this part, he went before the Throne, invoked the covenant and asked God to pay to certain individuals what they had weighed out to him. It is the “weigh-and-pray” part of the Psalms. The Psalms were full of “weigh-and-pray” prayers. In the New Testament, we would call them *axios* prayers. They are Holy Spirit led judicial interventions that are asked for at the Throne. David consistently prayed these because he had the covenant of Sure Mercy. It is the very same covenant Jesus guaranteed to us in Acts 13. How many “weigh-and-pray” prayers have we uttered? Isn't it time we entered this realm?

FRIDAY, NOVEMBER 29

Scripture: Psalm 7:14-16

I cannot think of a more eloquent way to define *axios* in an Old Testament prayer than what David says in Psalm 7:14-16, “*Behold, the wicked brings forth iniquity; Yes, he conceives trouble and brings forth falsehood. He made a pit and dug it out, And has fallen into the ditch which he made. His trouble shall return upon his own head, And his violent dealing shall come down on his own crown.*” This is classic New Testament “weigh-and-pray” intercession all made by King David because of the enemy who was trying to hinder David's appointed assignments. How do we pray about a determined enemy who is trying to hinder or destroy our God-given assignments? This is a realm that is new to many but it is absolutely essential for the end-times.

SATURDAY, NOVEMBER 30

Scripture: Psalm 139:7-22

Psalm 139 starts out bathed in God's tenderness, gentleness and mercy. A good example is verses 17,18 where it says, “*How precious also are Your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand; When I awake, I am still with You.*” Then verses 19-22 takes a sudden “weigh-and-pray” departure. It moves from thanksgiving, personal care and relationship to, “*Oh God, You have to deal with the wicked!*” Verses 19-22 says, “*Oh, that You would slay the wicked, O God! Depart from me, therefore, you bloodthirsty men. For they speak against You wickedly; Your enemies take Your name in vain. Do I not hate them, O Lord, who hate You? And do I not loathe those who rise up against You? I hate them with perfect hatred; I count them my enemies.*” Psalm 139 is classic because the majority of this Psalm exults in the Savior. But then there is a transition to “weigh-and-pray.” And when that transition comes, it is terminal for the enemy. Have we learned to walk in the place where we major on mercy, but at the blowing of the wind of the Spirit, go into “weigh-and-pray” intercession? *Axios* prayer can save a nation. I trust enough will find it in the church to make a difference. I trust that mature saints in this nation will arise to pray victoriously against evil. Jesus died for the nations. This is an essential part of our end-time battle and God is calling us to grow up in this realm.