

W O R D A T W O R K

Jesus & Justice V

Dear Friend:

God changed the priesthood when Jesus came because He was from the tribe of Judah and not Levi. Jesus brought a major league addition and we have yet to catch the magnitude of the change. Psalm 110:1-4 describes this addition, *“The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. The LORD has sworn And will not relent, “You are a priest forever **According to the order of Melchizedek** “.*

Melchizedek’s differences are outlined in Hebrews 7:1-3, *“For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated ‘king of righteousness,’ and then also king of Salem, meaning ‘king of peace,’ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.”* The order of Melchizedek emphasizes the King’s anointing.

Jesus came as both a King and a Priest. Until we accept the kingly call, we will never stand in it and honor Jesus. Kings have to judge and war. John 5:22,23 says, *“For the Father judges no one, but has committed all judgment to the Son, 23 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.”* The king of righteousness demands we judge unrighteousness and praying justice from the Davidic Psalms on the perpetrators honors Him.

Yours In Him,

Al Houghton

W O R D A T W O R K

Jesus & Justice V

WEDNESDAY, September 1

Scripture: Revelation 1:5,6

All justice begins with accepting the fact that Jesus bought and paid for a personal promotion. We have been elevated to the status of both a Priest and King. God wanted a Kingdom of Priests in Exodus 19, but the functions that were assigned became two offices. The office of King had the specific assignment of judging and going to war. The office of the Priest was to bring redemption and salvation to the nation. Unless we accept the fact that Jesus has made us both a King and Priest, we cannot enter the judicial Throne room to bring divine justice by faith! By accepting the spiritual office of a King, it enables and empowers us to align ourselves with the Lord in His resurrected state as King and Judge of all the Earth. Unless we align ourselves with Him, we cannot effectively shoulder and walk in what the Holy Spirit has ordained for the end-times. One of the tactics of the enemy is to keep the church Priestly and consequently deprive them of their judicial authority. We need to recognize that play and accept all that the Lord has done for us.

THURSDAY, September 2

Scripture: 1 Kings 2:1-4

The initial charge to Solomon as he assumed the King's office consisted of being told to obey God's Word. If he would do the Word, then God would fulfill His covenant with David establishing a Godly line of rulers. David's initial charge to Solomon was all about keeping covenant. If we want God to keep His covenant promises with us, then we must walk in His ways and do His Word. David understood the platform from which his Kingly authority flowed. He communicated that to Solomon and made it very, very obvious. That has to be our beginning point for Kingly judicial authority. As long as we are obedient to the Word to the best of our ability then we can declare God's covenant justice as led by the Holy Spirit!

FRIDAY, September 3

Scripture: 1 Kings 2:5-7

The first stage of accepting Kingly authority for Solomon was the realization he had to cleanup past failures by judging them. He inherited the rebellion of those people who were still living after his father died. Joab could have destroyed Solomon's reign by championing one of David's other sons. Joab was well-known and trusted therefore a potential King-maker himself. Solomon had to dispense justice over bloodguiltiness to Joab because he shed the blood of war in peacetime (1 Kings 1:5,6). He also had the responsibility of showing kindness and bringing blessing to those who had dramatically helped and aided his father. The first thing that Solomon had to do was make judgments about what to do with the rebellious and how to treat the righteous. That is often the place where we have to start in the King's anointing. Solomon's commitment to execute justice secured His future!

SATURDAY, September 4

Scripture: 1 Kings 2:8-12

It is interesting that Solomon had to deal with Shimei, who had cursed David as he fled from Jerusalem, but it was now time for God's judgment. God often shows the rebellious mercy for a period of time. But when that season is

over if there is no repentance, then it is time for God's justice. The Scripture makes a point in verse 12 about the necessity of justice. As soon as Solomon brought justice to Shimei, then the Kingdom was firmly established in Solomon's hand. Bringing justice to the realm of responsibility in which we find ourselves is absolutely essential. That realm would be our city, our state and our nation. In those realms we have a responsibility to pray God's justice. When Solomon did, he was established firmly in the Kingly anointing!

SUNDAY, September 5

Scripture: Acts 17:24-26

Verse 26 makes it clear that we have a responsibility to function as a King within the realm that God has placed us. Verse 26 says, *"And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their habitation..."* In the Greek construction of preappointed times and boundaries, the Aorist participle is not later in time than the main verb, meaning the choice of man's home preceded his creation in the divine plan. God saw the dangerous descent of America and the unrighteousness politicians destroying the land. Invoking covenant justice brings God's hand upon them for change. God trusts us to move His hand and make a change! We are the generation which God sovereignly placed here to face and conquer determined, demonized, anti-Christ politicians. David did not flinch when facing evil. The question is, will we say yes to Kingly justice? Can we move God's hand in judgment and still gain a harvest out of this nation before it is lost in judgment? I believe we can! I believe we must!

MONDAY, September 6

Scripture: Revelation 1:18-19

We are told in Revelation 1:18-19, *"I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. Write the things which you have seen, and the things which are, and the things which will take place after this."* If we could see Jesus for who He is right now, it would help in representing Him as the Judge of all the Earth. He is the ultimate Author of justice because He died at the hands of political injustice. He has the keys of death and hell, and because He has those keys, they can be released at any moment in order to bring deliverance, or freedom or justice in any area where we have assigned authority. The only reason why Jesus took the keys is so they could be used when needed. The issue of being a King is the issue of having the ultimate judicial authority ending in life or death. That is why the mixture of the Priestly and the Kingly together brings completion. The one releases life and the other releases death. To preserve life, justice demands the death of the wicked. Until we catch the fullness of that, we cannot represent Jesus in both realms. Praying covenant justice often demands God judge and destroy the enemy! Being a King means dispensing life or death as directed by the Holy Spirit! In Revelation the Holy Spirit dispenses death to one third and then one fourth of earth's population. Such is the season we are entering! Revelation reveals a Jesus who kills more than He saves. Do we know Him?

TUESDAY, September 7

Scripture: Revelation 3:7-8

In Revelation 3:7-8 we find another key that Jesus makes available to the church that is crucial in stepping in to the judicial anointing. Verses 7-8 state, *"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.'"* The key of David does two things: it opens or it shuts. It is a key that is final. Once the door is open, no one can shut it and once the door is shut, no one can open it. Part of walking with Jesus and dispensing justice is closing open doors where the enemy is bringing destruction and opening closed doors where a need is fulfilled. Justice demands the Key of David should be used. Verse 8 is a promise every single one of us should be established in!

WEDNESDAY, September 8

Scripture: Isaiah 9:6-7

Verse 7 of Isaiah 9 states, *“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 government of Jesus is increasing. It never decreases. It does not have an end. The resurrected Christ sits on the Throne of David and over His Kingdom. Meaning, He guarantees us the Key of David. The Key of David rests on the Covenant of Sure Mercy that was made with David. That Key included the ability to both open and close the door of judgment. We are told that from the time of Christ, forward, the zeal of the Lord of Hosts will perform this. How much more can we expect that zeal to perform justice in the last days? The generation that welcomes the return of the Christ will see a baptism of early church zeal! That generation very likely will see a double portion of that anointing to bring justice in the earth. Are we preparing for the double?

THURSDAY, September 9

Scripture: Isaiah 22:20-22

Verses 20-22 state, *“Then it shall be in that day, That I will call My servant Eliakim the son of Hilkiah; I will clothe him with your robe And strengthen him with your belt; I will commit your responsibility into his hand. He shall be a father to the inhabitants of Jerusalem And to the house of Judah. The key of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open.”* There is a Key for Davidic Kings! In Christ we are Davidic Kings. Accept it, receive it, believe it, speak it and act like it! The Key of David is governmental and when it is laid on a shoulder, you can open what no man can shut and you can shut what no one can open. The Key of David that Isaiah prophesied about is guaranteed in the Lord Jesus Christ. He bought and paid for it and has given it to the church. That Key is in our hands! The question is, are we accepting what it will do? It is the ability to pray and bring God's judicial hand into the middle of a situation. It is the Key to shut the door on an enemy and open the door on those who are friendly to the Lord. Isn't it time we started using this judicial Key?

FRIDAY, September 10

Scripture: Act 13:21-23

Act 13:21-23 states, *“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.’ From this man’s seed, according to the promise, God raised up for Israel a Savior—Jesus—”*. David is held up to us as an example of a man whose heart we should exemplify. Jesus identified Himself as the Root and Offspring of David. How is Jesus like David? Is Jesus a warrior like David? And when it comes to justice – whether it is swinging a sword or launching a small stone – justice is covenantal and David was willing to take a stand against an enemy because he knew that God would aid in his behalf. When we do justice, we should do it from that platform because David is our example. We stand on David's covenant. We should be like him!

SATURDAY, September 11

Scripture: Acts 13:32-34

Verses 13:32-34a say, *“And we declare to you glad tidings—that promise which was made to the fathers. God has fulfilled this for us their children, in that He has raised up Jesus...”* Paul, in preaching the longest recorded message in the New Testament in Acts 13, tells us that Jesus bought and paid for the Covenant of Sure Mercy for every single one of us who name the name of Christ. The Covenant of Sure Mercy is ours. When we are facing an enemy we can pray like David did. We can express his heart in prayer as we use his words. To do anything less is to shrink from the judicial call God has placed on each one of us as believers. If there was ever a period to step into and walk in that dimension, that period is right now. The future of the nation depends on whether the church will represent Jesus the Judge. Say

yes – eternity will thank you! Pray the last four verses of Psalm 94 over arrogant, perverse political leaders and see what God does! Find a Davidic Psalm that fits and pray it!

SUNDAY, September 12

Scripture: 2 Samuel 23:1-3

The first three verses of 2 Samuel 23 states, *“Now these are the last words of David. Thus says David the son of Jesse; Thus says the man raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel: “The Spirit of the LORD spoke by me, And His word was on my tongue.” The God of Israel said, The Rock of Israel spoke to me, He who rules over men must be just, Ruling in the fear of God.”* When our rulers are unjust, we have a right to demand God cut them off – are we? How can we get away from the fact that the very last words of David declared; *“The Spirit of the Lord spoke by me and His Word was on my tongue.”* The Holy Spirit gave him Psalms demanding covenant justice like Psalm 55:15, *“Let death seize them; Let them go down alive into hell, for wickedness is in their dwelling and among them.”* Can we accept this as God’s will for the wicked? David reveals God's heart for justice expressed in prayers like this. In Revelation, Jesus comes from the seed of David. The Messiah that you and I claim to know and represent is much more like David than anyone else in the Bible. The question is, are we like the Jesus of the Gospels more than the Jesus of Revelation? If so we are unbalanced. Who are we like? The whole church has an image of Jesus that comes from the Gospels. In the book of Revelation Jesus is much more like David. Will we ever choose to accept the Jesus that is from the seed of David? If we do, there will be a transformation first in the church and then in the nation!

MONDAY, September 13

Scripture: Psalms 110:1-2

On the day of Pentecost, Peter quotes Psalms 110:1 as that which is just fulfilled by the Lord Jesus Christ. It is a Psalm of David that prophetically describes the Priest/King/Judge of all the Earth that you and I represent. What is He like? How did David see Him? The first two verses of Psalm 110 state, *“The LORD said to my Lord, ‘Sit at My right hand, Till I make Your enemies Your footstool.’ The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!”* Are our enemies being made our footstool? Is the rod of strength coming out of our church? Who is ruling over who? Are we ruling over our enemies, or are our enemies ruling over us? Who is ruling who? For fifty years our enemies have taken freedom after freedom away from the church. It is obvious that we are not representing Jesus the Judge. David had no problem in this understanding! Where should we start?

TUESDAY, September 14

Scripture: Psalm 110:3-4

Verses 3,4 state, *“Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. The LORD has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek.”* Are people volunteering? Is this the day of His power? It appears that when the judicial power of God manifests, people will volunteer, because they will say “Yes” to the God of justice!” Verse 4 guarantees an eternal priesthood for the Lord Jesus Christ. He is a Priest forever, but after the order of Melchizedek, which begs the question, what kind of a priest was Melchizedek? Melchizedek was both a King and Priest. Melchizedek was an example of both. Today in the church we are an example of one. We are an example of the Priestly and we must grow into being an example of the Kingly. Kings judge and make war. Isn’t it time we learn how to judge and war with King Jesus.

WEDNESDAY, September 15

Scripture: Psalms 110:5-7

We are told in verses 5-7, *“The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. He shall drink of the brook by the wayside; Therefore He shall lift up the head.”* After proclaiming Jesus Priest, in verse

3-4, we are told that He is King. Notice what He does as King – He executes wayward Kings. He judges among the nations. He fills the places with dead bodies. He executes the heads of many countries and provides water for His people to drink because the justice of God when manifested in the top leadership positions of a nation, releases God's blessing on that land. The biggest problem we have today is in government. It needs the justice of God and it is obligatory for the church to bring it. The question is, how do we bring it?

THURSDAY, September 16

Scripture: Psalms 143:1-2

Verses 1-2 state, *“Hear my prayer, O LORD, Give ear to my supplications! In Your faithfulness answer me, And in Your righteousness. Do not enter into judgment with Your servant, For in Your sight no one living is righteous.”* David is beginning an imprecatory prayer by announcing the fact that nobody has done it all right, and that while he needs covenant justice, he cannot in good conscience stand in God's Presence and ask because of his own failures. Acknowledging and repenting restores us every time. The first application of the sword in “Sure Mercy” cuts away our failures. If we follow David's model, we would present ourselves before the Lord, stating that we haven't done it all right, but we would thank Him for the blood of Jesus that cleanses us of all sin and makes it possible for us to come into His presence and demand covenant justice. The beginning of this prayer reflects great humility while stating, in faith, that we accept what the blood has done for us and we stand in His presence in the blood of Jesus with confidence. Faith calls God's Word into existence.

FRIDAY, September 17

Scripture: Psalms 143:3-4

David switches gears and begins to inform God about the oppressive, destructive nature of the enemy in his life. He goes on in verse 4 to say that the situation seems utterly impossible. He is in the greatest distress of his life. David brilliantly comes before the Lord in humility and then invites God into the devastation that he is facing. You can imagine inviting God into the devastation that we are facing because of the perverse decisions that have been made by political leaders. From the increased sacrificing of innocent blood to the promotion and establishing of homosexuality in kindergarten school curriculums. How filthy, vile and perverse can a country become? Such political decisions demand the hand of God! Expressing the grief of such perversion in the Throne-Room is what sets the stage for the action required as we bring God into the middle of what we face. As a covenant partner, God promised to be with us. In Hebrews 13:5 He declares He will never, ever, leave nor forsake us, never, never, never! That is perhaps the most forceful promise in the New Testament.

SATURDAY, September 18

Scripture: Psalms 143:7,8

In verses 7,8 David says, *“Answer me speedily, O LORD; My spirit fails! Do not hide Your face from me, Lest I be like those who go down into the pit. Cause me to hear Your lovingkindness in the morning, For in You do I trust; Cause me to know the way in which I should walk, For I lift up my soul to You.”* Because of the desperation of the situation, demanding a speedy answer from God is real wisdom. David even says, “If I don't get one, I will be like those who go down to the pit!” He asks God for lovingkindness. He tells him that He is his ultimate trust. He pleads for direction in how to walk and he says, “Here I am. I am in Your hands.” This is a brilliant progression toward a very definite end. David draws God into his distress!

SUNDAY, September 19

Scripture: Psalms 143:9,10

David has a covenant right to ask for deliverance. In verses 9,10 he says, *“Deliver me, O LORD, from my enemies; In You I take shelter. Teach me to do Your will, For You are my God; Your Spirit is good. Lead me in the land of uprightness.”* Demanding covenant deliverance while asking God to teach us to do His will and to lead us into a land of uprightness is a brilliant thing to pray. “Turn this captivity, deliver us and lead us into righteousness.” David knows how

to invite God into the middle of his situation and then progressively move Him toward action by recounting the oppression, by defining the experience and by outlining the destruction unless God moves to change destiny. Psalm 143 obtains Divine action and it is a great outline to follow for where we are right now.

MONDAY, September 20

Scripture: Psalms 143:11,12

David moves God to an intercessory conclusion where he says, "This is the action that needs to be taken in order to deliver the nation." Verses 11,12 state, "*Revive me, O LORD, for Your name's sake! For Your righteousness' sake bring my soul out of trouble. In Your mercy cut off my enemies, And destroy all those who afflict my soul; For I am Your servant.*" David asked God for righteous intervention which means God comes to cut off and destroy those who are destroying the land. Each of us could put names in David's prayer. The names of politicians who have chosen to unite themselves with utter and indefensible evil are the ones who qualify for this prayer. Now is the time to pray it over every single one of them in our sphere of influence. Demanding covenant intervention is where we should be right now as a tide of oppressive evil continues to sweep by government edict over the land.

TUESDAY, September 21

Scripture: Psalm 143:12

Verse 12 states, "*In Your mercy cut off my enemies, And destroy all those who afflict my soul; For I am Your servant.*" The focus of praying God's justice on the enemy is the issue of covenant mercy to the believer not the issue of personal perfection. In a moment of financial rape when political leaders want to take away Medicare which Seniors paid into for years to finance their grand schemes, then covenant mercy putting them in the grave is welcome relief. Many doctors are refusing to take Medicare patients because of diminished payments. The health bill is catastrophic for Seniors. Demand covenant intervention. We have a right to demand that God come and cut off the politicians and news media who lie to cover their actions. We can ask God to destroy them and drop them right where they stand. David prayed these prayers. Covenant justice prays, "God, do to them what they are doing to us!" If they won't turn, and it is obvious they won't, the demand is to cut them off. There's no other choice for the believer. Demonized leaders have declared war on morality. Declare war on them. When you are at war if you don't kill the enemy then the enemy kills you. The voice of justice cries to God! If you don't destroy this enemy he will destroy the church, therefore, cut him off in your mercy. When we understand the issue is covenant mercy not whether we've done everything right, then we can jump into imprecatory prayer in order to save the land.

WEDNESDAY, September 22

Scripture: Psalm 149

The first six verses of Psalm 149 all deal with praising God. The praise that we offer to the Lord creates a platform. This platform can lead to executing covenant justice. That's why the last three verses start out with "to execute," "to bind," and "to execute," "*To execute vengeance on the nations, And punishments on the peoples; To bind their kings with chains, And their nobles with fetters of iron; To execute on them, the written judgment-This honor have all His saints.*" Praise and worship can initiate praying imprecatory prayers. Following the Holy Spirit into intercession often happens during praise and worship - go with it! David was a master at doing it. We are learning from him, and the Imprecatory Psalms are given to us for this specific purpose. The imprecatory Psalms reflect God's will for His people when they find themselves in war. When we are in war it is time to declare covenant victory and the hand of our God upon the enemy. It is as Biblical as anything can be. It goes from the Old Testament to the New and it does not change. It is time we entered this dimension!

THURSDAY, September 23

Scripture: Isaiah 53:1-9

Isaiah 53:1-9 is a very familiar passage because it outlines everything Jesus bought and paid for including implementing judicial prayers. Verses 8 and 9 state, "*He was taken from prison and from judgment, And who will*

declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked - But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.” Jesus was deprived of justice in order that it might be made available to us. His willingness to endure utter injustice is what brought justice to victory for each of us and gives us covenant access to justice from God’s Throne. Just like Jesus took our sin, just like He took our sickness, just like He was bruised for our iniquity, just like the chastisement for our peace was upon Him, He took injustice so that we could have a place in the Throne-Room demanding covenant justice from God Himself. When God intervenes He knows how to remove the most unjust of men. Ask Him now!

FRIDAY, September 24

Scripture: Isaiah 53:10-12a

“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.....” Jesus paid the price for the enemy to be spoiled. Everything He endured purchased the “Anointing To Spoil”. Taking all the enemy accumulates is an end-time judgment! We must realize that, the issue of spoiling is an issue of covenant justice and must be declared as an act of war. Spoiling is a covenant judgment. Once that truth, dawns we can pray differently about our business or where we work. Covenant justice is available. It is bought and paid for by Jesus Himself, and God has ordained that the enemy be spoiled. When people set themselves as enemies of God then they deserve to lose everything they have, and that’s part of covenant justice that needs to be prayed. Until we accept that our prayers can initiate justice, we allow the thief room to operate!

SATURDAY, September 25

Scripture: Colossians 2:8-10

“Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.” Every one of us can agree with verse 9 that in Jesus dwells “*all the fullness of the Godhead bodily*”. Where we stumble is at verse 10, and “*you are complete in Him*”. The interesting interchange between verse 9 and 10 is the consistency of the Greek word **plēroō**, translated fullness. We know that the fullness of the Godhead is in Jesus. The problem with verse 10, is that it says you and I are **plēroō**. We are the verb or the action of the noun “*fullness of God*”. If you want to see the fullness of God you have to look at the church and what they do. Our actions demonstrate fullness or the lack thereof. And the rest of verse 10 says, “*Who is the head of all principality and power.*” Do we act like the fullness of the Godhead is directing our actions? Do we pray like we are the action demonstrating the fullness of God. It is obvious that the New Testament demonstrates in what is being taught that the church is responsible for believing and acting on everything Jesus bought and paid for. There is a kingdom over which the King rules but the action of that rule has to come through the church. Why do we have the mess we have? Because the church currently enables evil rather than demanding those who unite with it come under the full judicial hand of God. The heavy hand of God will take us all the way to the grave if we won’t turn from sin. Praying as if we are the action demonstrating the fullness of the Godhead is missing in the New Testament church. It is time you and I make up the difference.

SUNDAY, September 26

Scripture: Colossians 2:11-15

We are told here that we were circumcised in Him in our heart, that we are buried with Him in baptism, we are raised with Him through faith, we are dead to trespasses and sins, we are alive together with Him, we are completely forgiven and He has wiped out the handwriting against us and nailed it to the cross. The end of this progression is in verse 15 which states, “*Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.*” We, the Church, must supply the action that goes with the revelation of verse 15. Are we acting? Do we believe Jesus spoiled principalities and powers? Do we pray His hand on leaders who are attempting to spoil the church? Do we pray against the educators who have spoiled Christian history and rewritten it? Are we praying the justice of God on all the places where it needs to fall? If we aren’t, it is time we started!

MONDAY, September 27

Scripture: Luke 4:5-7

We are told in Luke 4:5-7, *“Then the devil taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, ‘All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore if you will worship before me, all will be Yours.’”* The reason Jesus bought and paid for the anointing to spoil is because the foundation is the love of money. The foundation of satan’s kingdom is the love of money, and he is willing to give great wealth to all those who will bow and worship him, yielding to that spirit. What the Holy Spirit is to the church, money is to satan. He uses money and manipulation to counterfeit the work of the Holy Spirit and he gains worship through it. The real reason that spoil is so much a part of both the Old Testament and the New is that God is committed to judging the spirit of mammon and that has to come through the church. Are we ready for that battle?

TUESDAY, September 28

Scripture: Luke 16:1-9

In Luke 16:1-5 we meet an unrighteous steward who is wasting His master’s goods. The Greek word for wasting is **dia-skor-pid-zo** and it means to scatter in every place the flesh desires. It means to spend in every single place that feels good. It means to do whatever you want to do with resources without any acknowledging of God at all. But this steward is brought in for justice. There are a number of stewards who need to be brought into justice because they are responsible for America’s financial meltdown. That should start with the politicians who pressed Freddy and Fanny to loan to those incapable of repaying! (Barney Frank and friends)

WEDNESDAY, September 29

Scripture: Luke 16:6-9

The unjust steward gave ultimate worship to the enemy and it was received just as if you and I were singing a worship song to the Lord. The steward’s actions expressed his worship by entering into manipulation to gain a preferable position. He bowed to money. He traded his integrity for favor by writing down what was owed. It almost reminds you of Sunday morning in seeker-sensitive Christianity. How can we execute God’s judicial authority if part of our worship is going to the enemy? Jesus warned in verse 9, *“to make friends for yourselves by unrighteous mammon that when you fail they may receive you into everlasting habitations.”* The permanent dwelling place Jesus had in mind should at all cost be avoided. Mammonites like the steward need to be prayed out of their positions of authority and into their ultimate reward. We have the authority to demand justice.

THURSDAY, September 30

Scripture: Luke 16:10-13

It is very plain in this passage that the contrast between God and satan is over the issue of money. Satan uses love of money as a counterfeit Holy Spirit. For those who say “yes” to God they receive the Holy Spirit and they prove that they don’t worship money. The greatest proof of that in the last days is going to be a church that executes justice in the financial arena. Executing covenantal Biblical justice means that we pray God’s hand upon the perverse and the vile who use money to promote what destroys the land. We pray them into bankruptcy. We pray God’s hand upon them to remove everything they have. Is there a Biblical example for that? There certainly is! His name is Elijah and he prayed Israel’s economy closed for three and a half years to remove the prophets of Baal. James 5:17 and 18 encourage us to do the same!