

W O R D A T W O R K

July, 2010

Dear Friend:

Identity theft is a major issue in our nation to the point that many feel insurance against this travesty is a prudent, purposeful protection. What if the economic impact of identity theft (9 billion dollars in the US alone) is actually *eclipsed* by the spiritual identity theft that occurred over the last forty years? What would we say to Jesus if He advised us to regain our identity as Kings so that the nation could be saved?

Most of us primarily relate to Jesus as a sacrificial Savior and Priest. We can testify about how He died for us, saved us and answered our prayers. But when it comes to representing Him as a Judge we either plead ignorance or retreat to silence! Neither Peter nor Paul had the luxury of that option. They faced conflict within the church and death from political rulers. But rather than retreat, they boldly prayed and God answered with biblical justice! Should we not expect the same thing? God knows how to remove 'Herods'!

Suppose that our Priestly approach of always praying blessing on those who choose to act as our enemies is completely out of balance? What if God is saying the season is changing and the increase of evil must now be met with the full measure of the King's anointing. If Jesus is ready to judge, our part is demanding justice on the wicked. What if our number one assignment in the last days is praying *justice*, but the only model we know is praying *mercy*? Can we overcome our tradition and rise to meet the enemy?

What should we do if God is speaking Micah 6:8 for the days ahead, "*He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?*" Doing justly(**mish-pawt**) is doing judgment! Do we know how to do justice? The early church did. David prayed for judgment and so should we! Praying judgment on practitioners of evil *is* mercy to the land!

Yours In Him,

Al Houghton

THE WORD AT THE WORK

VOLUME XXX NUMBER VII
Jesus & Justice III

THURSDAY, JULY 1

Scripture: John 10:9-15

In John 10:9-10 Jesus says, *"I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly."* What if one of the things the thief has stolen is our spiritual identity? Identity theft today, in the natural, is a ten billion dollar industry just in the US alone. It is so bad that most people have to carry some sort of an insurance policy to protect against it. What if the greatest identity theft in history has been who we are in Christ as a King? It is interesting to note that the enemy has not attempted to steal the Priestly identity that we have, because that means love, love, love, grace, grace, grace, turn-the-other-cheek, turn-the-other-cheek, turn-the-other-cheek. He certainly has worked hard at stealing the Kingly identity of every believer because it is only in that dimension that we become very dangerous to him in stopping his activity. The first question we should answer in exposing the depth of this Kingly identity theft is, do we view ourselves as a King? The second is, can we stand in the Throne-Room and put covenant demands on God from that Kingly position? If not, we have some recovery to do.

FRIDAY, JULY 2

Scripture: Revelation 1:1-6

In Revelation 1:5-6 we are told, *"...and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen."* Revelation 1 declares Kingly authority to be ours! It is there plainly and clearly for all to see. Jesus rules over the kings of the earth and He died in order to make us Kings and Priests. Jesus bought and paid for ultimate dominion in the earth. Our call is to represent Him as both Savior *and* Judge! Now the question is, what are we doing with that call? If that identity has been stolen, then there is no demand for justice before the Throne. What would your city be like if the police lost their badges? Every Christian has a spiritual badge! Very few even attempt to stop illegal traffic, and arrests are nearly non-existent. Can we recover our identity in time to make a difference? God promises to watch over His Word to perform it!

SATURDAY, JULY 3

Scripture: Ephesians 1:15-19

Perhaps the Apostle Paul prophetically understood that there was an identity theft in operation within the church and as a result, he began to pray for the reversal of that identity theft and for the full measure of God's revelation of who we are as a King for every believer. A sincere passionate heart-cry unfolds in Ephesians 1:15-19, *"Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power."* If we could walk in the fullness of Him who fills all in all, then we would have no problem in taking authority, executing judgment and coming against the enemy expecting the full measure of God's dominion in manifestation. Can we take that

authority? Can we issue spiritual judicial decrees against evil and those who practice it? Or is that a realm that is too fearful for us to walk in? If it is too fearful for us to walk in, it is because our identity has been stolen and we have yet to recover it. Executing justice means appropriately rewarding those who practice evil with the consequences of their actions. Prayer accomplishes this because covenant vengeance belongs to the Lord!

SUNDAY, JULY 4

Scripture: Hebrews 2:14-18

For those of us who are in the middle of recovering our identity as Kings, perhaps the foundation of that whole process comes from accepting the full measure of what Hebrews 2:14-18 promises. It says, *“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.”* To stand in Kingly authority, we must be completely free from the fear of death. That freedom has been bought and paid for by Jesus. Part of that freedom comes from the understanding that to be absent from the body is to be present with the Lord. There is a door in the realm of the Spirit that every one of us can walk through. It is a door of which John 10 speaks. Salvation is imparted when we say ‘Yes’ to Jesus, but yielding our life for God's purpose is an entirely separate transaction where martyrdom is a possibility. When we know and willingly choose to lay our life down for the Lord: any day, any place, any time, then we have stepped through a very different spiritual door! This is the proper covenantal response to what Jesus has done for us. Biblical covenant has biblical blessing that comes from making these ultimate commitments. Anything less is not New Testament Christianity. Being released from fear of death enables us to live for Christ. Boldness is the result of overcoming fear and belongs to every believer!

MONDAY, JULY 5

Scripture: John 10:17-18

We are told in John 10:17-18, *“Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”* Jesus made it clear that He voluntarily laid His life down for us. As a result, He was given the authority to pick it back up again. Saying ‘Yes’ to the commitment of putting our life in God's hands is partly the surrender that qualifies us for the fullness of covenant. Once we make that personal commitment to Him, then He gives us our life back. Nobody can take it until we have finished our race. Out of that ultimate surrender comes deliverance from the fear of death and sets the stage for the platform of true New Testament spiritual boldness, which is absolutely essential to possess for the end-times. A holy boldness in the face of evil enables us to reveal the glory of God.

TUESDAY, JULY 6

Scripture: Philippians 1:21-26

Philippians 1:21-26 states, *“For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you. And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.”* The Apostle Paul found himself in a unique position. He was not sure what God wanted him to do. Was he to check out and go be with the Lord or was he to stay? And in the process of praying that out, he felt the Lord wanted him to stay for growth, development and impartation of the next generation. There is an impartation of Holy Spirit boldness to be had for the days ahead that is coming through the restoration of the King's anointing. There has been an identity theft and God is restoring it. In that restoration the church will rise up in holy boldness and give a witness that will probably eclipse what we read in the book of Acts. What a season to be alive and preparing to represent Jesus at the end of the age!

WEDNESDAY, JULY 7

Scripture: Leviticus 16:6-10

If we ask ourselves, how was our Kingly identity stolen, perhaps a good answer comes in Leviticus 16:6-10. It says, *“Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. And Aaron shall bring the goat on which the LORD’s lot fell, and offer it as a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness.”* What spiritual truth have we heard emphasized over our lifetime? What have we heard in the pulpits and what has been the primary message? The primary message of the church has presented Jesus as Savior and author of atonement for sin. Our message has been forgiveness, our message has been mercy, and our message has been salvation. We have only preached the pre-resurrection Christ. We have not presented the post-resurrection, ascended, seated at the right hand of God, Judge of all the Earth. All pastoral training emphasizes Jesus the Savior and has been silent about Jesus the King and Judge. That silence has resulted in an identity theft that now has to be recovered. Will God do it? You can bank on it! Until we can represent Jesus as both Savior and Judge, we are not ready for the level of persecution that confronts the end-time church.

THURSDAY, JULY 8

Scripture: Leviticus 16:11-14

Leviticus 16:11-14 is a very important passage because it demonstrates what is required of Priests whenever they approach the Lord. It says, *“And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring it inside the veil. And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.”* The primary job of the Priest is to activate the mercy of God. That is still essential in this hour and that is a very important initial step. We should not attempt to execute the King’s anointing until we first activate His mercy on the nation. Then we can go judicial, demanding removal of the defiling parties. Practicing priestly mercy is a great platform for pursuing the King’s anointing. The Priestly preparation of going in the Throne-Room by first activating covenantal mercy is essential in executing the King’s anointing. Covenantal mercy demands God remove the enemy!

FRIDAY, JULY 9

Scripture: Matthew 5:38-42

Matthew 5:38-42 has pretty much been the dominant fruit of only preaching Jesus the Savior-Priest. We have an entire Christian culture trained to do one thing. We passively “turn-the-other-cheek” rather than resist evil. Now, there are moments when taking a passive approach can help win a person. But in the season in which we now live there are many more moments where a passive approach merely encourages evil and fertilizes evil seed so that it grows more quickly. Because we have emphasized the Priestly, and allowed an identity theft in the Kingly, the church is now nicer than God. Jesus is the ultimate Judge and manifests judgment in ever greater measure in the last days!

SATURDAY, JULY 10

Scripture: Luke 6:27-37

Because in the last forty years we have emphasized passages like Luke 6:27-37, we have only developed one half of who Jesus is in the church and we have developed this half to the exclusion of the other half. We have made passive Christians. Because of this imbalance, the church has lost its salt! Verses 27-37 state, *“But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold*

your tunic either. Give to everyone who asks of you. And from him who takes away your goods do not ask them back. And just as you want men to do to you, you also do to them likewise. 'But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful. Judge not lest you not be judged " If we never judge anything, then we never bring evil into account and we only encourage it. The thing we hear everywhere is, 'Don't judge, don't judge, don't judge.'" But as a King judging is our primary assignment. We have to judge. Because we have so emphasized the Priestly side of the ministry, most people don't think they can biblically judge. That is the fruit of this identity theft. Make your choice and make your declaration! Your Kingly identity will be recovered!

SUNDAY, JULY 11

Scripture: 2 Peter 3:8-10

Peter includes the full panoramic picture of Jesus as both Priest and King when he reminds us of the longsuffering of the Lord because he is not willing that any should perish, but yet proclaims that the day of justice is fast approaching. He says, *"But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up."* Jesus is first Savior, but ultimately, He is the King. Because He is the King, He is responsible for justice. And justice demands a punishment for evil. When God created the earth, it would only hold so much iniquity. Whenever a land reaches fullness of iniquity, judgment comes. Judgment exacts a toll that everyone pays. Daniel was righteous and found himself in captivity. When devastation devoured his nation, everyone was dramatically impacted. Praying the unrighteous perpetrators into God's justice can avert greater devastation in the land. The land will only hold so much iniquity. And unless we can turn people, then justice is inevitable. It will fall but unfortunately when it does, it falls on both the good and the bad. When Israel was taken into captivity, both the sinners and the righteous went. Daniel found himself in the midst of a great trial but still committed to serving God. And God kept him and used him in that place. He discovered the day of restoration and began to intercede for it. While he spent decades in Babylon, he still saw deliverance by faith, embraced it and called it forth. Jesus hasn't changed. He is just as much a Savior and Judge today as He was in Daniel's time. We are told in 2 Peter that we can hasten the coming of the Lord. Recovering our Kingly identity will definitely hasten that day.

MONDAY, JULY 12

Scripture: 1 Kings 3:19-28

This is a passage that reveals God's ultimate purpose for a King in Scripture. Two women both had very young babies and one laid on top of hers in the night and it died. She took the dead baby and exchanged it with the live child while the other mother slept. In the morning when the other mother realized it was not her baby that was dead, a dispute developed. They brought the matter to the King. Solomon's response was: 'Bring me a sword. I'll cut the living child in half and give one half to the first mother and the other half to the second.' The real mother yielded her right to the child and the other mother said, "Let him be divided." The interesting part is verse 28 which says, *"And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God was in him to administer justice."* With the King's anointing comes the wisdom to minister divine justice. We have relegated the Kingly anointing to the marketplace and many books have been written on that subject. The truth is, the King's anointing is for justice. And it is for wisdom to declare, decree and to call forth Throne-Room justice. It is available for every believer. It is not something that is limited to people who have their own businesses. The book of Revelation reveals the fullness of the Jesus who died to make us Kings and Priests. The assignment of the Priest is to bring salvation, but the assignment of the King is to bring justice. Anything less is breach of contract on our part.

TUESDAY, JULY 13

Scripture: Psalms 2:1-6

Psalm 2 describes a conflict of Kings that began two thousand years ago and may well be about to culminate! Psalm 2 highlights the war by stating, *"The kings of the earth set themselves, And the rulers take counsel together against the Lord and His anointed..."* This conflict develops between with the Kings of the earth and King Jesus. The political rulers all agree, *"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: 'Yet I have set My King On My holy hill of Zion.'" Why is there very little representation by the church of the holy King against the unholy kings? We represent the King of Kings. There is a myriad of earthly leaders, even some Episcopal and Lutheran in church leaders declaring that they will break the bonds of Jesus and cast away His cords from them. Ordaining homosexuals demands a response because God has set His King on His holy hill of Zion. Where is the King's response? The King's response guarantees us the authority to break them with a rod of iron and dash them into pieces like a potter's vessel. Where is that happening? The church is so busy turning the other cheek that we don't even know how to use a rod of iron. The end of the age demands a display of the rod of iron! We have yet to stand up and represent King Jesus. We represent Jesus as a Priest who forgives sin, but do not represent Him as a King who judges and destroys the rebellious. We do not have theology for it, but that ends now! This is your theology. It is unfolding as you read. The only problem is, once you read it, you have to do it. Psalm 2 describes a King who judges and wars against rebellious leaders! Representatives of King Jesus, please arise!*

WEDNESDAY, JULY 14

Scripture: Psalms 2:7-12

The conflict of earthly Kings versus spiritual Kings continues through Psalm 2. Verse 8 describes God's commitment to the conflict that the rulers of the earth incur when they break the bonds and cast away the cords of moral, biblical restraint. God is looking for those who will represent Him in declaring, decreeing, prophesying and calling forth biblical justice. Verse 8,9 says, *"Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel."* Verse 12 makes it clear that God is not kidding. He speaks to the political rulers and judges when He says, *"Kiss the Son, lest He be angry, And you perish..."* Perish is the Hebrew word **aw-bad** and it means to be exterminated. It is the exact same word that David prayed over his own son, Absalom, when Absalom took the throne. Can we hear ministers praying this over rulers and judges today? God said He would do it. Why are we not asking?

THURSDAY, JULY 15

Scripture: Matthew 10:8, Revelation 2:1-5

Jesus was very Priestly in Matthew 10:8 when He sent the twelve ahead of Him and commanded them to: *"Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give."* Once resurrected, Jesus added a Kingly crown in Revelation 2:4,5 and instead of anointing individuals to specifically do His work, He warned the church at Ephesus and said, *"Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent."* In the gospels as a Priest Jesus anointed disciples and sent them forward. After He was resurrected and became the Judge of all the Earth He said to the church at Ephesus, 'If you don't repent and return to your first love, I will take your anointing away'. Priests pray for people and kings make judgments and draw boundaries of righteousness and give individuals the opportunity to choose. If they choose to continue to flaunt those boundaries then the justice due their works is manifested. That is the job of a King. A King is called to do justice. Jesus was a Priest in the gospels, but in the book of Revelation He is a King. In order to understand what it means to represent Him as a King, we need to spend time with Him in Revelation.

FRIDAY, JULY 16

Scripture: John 8:1-11, Revelation 2:20-22

In John 8:1-11 we find a woman caught in adultery being condemned by Pharisees. She was caught in the very act. Jesus made a point of writing on the ground with His finger as though He did not hear. After all the accusations He said, "He who is without sin among you, let him throw a stone at her first." As He stooped down and continued to write on the ground, conviction of the Spirit came on each one, beginning with the oldest and ending with the youngest. This is a classic example of Jesus being a Priestly Savior. In Revelation 2:20-22 we see Jesus acting as a King. Because once ascended, He becomes the Judge of all the Earth. He acts as a King when he says, *"Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent. Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds."* As a Judge, Jesus has a standard of righteousness which must be embraced. When that standard of righteousness is violated, then there are consequences. The Judge outlines those consequences for people and calls them to turn in order that they can fulfill His will in the earth. A refusal to turn guarantees the consequences, whether individually, corporately or nationally. Sin has a payday. And the Kingly ministry is to make that fact known to people in the hopes that they will turn and save themselves. Failing to stand in the Kingly office does a tremendous disservice to individuals and ultimately to a nation. The church has represented Jesus' priestly ministry to the extreme so that no one sees God as a Judge. The utter absence of any fear of God testifies against us for watering down the gospel! Recovery takes time!

SATURDAY, JULY 17

Scripture: Matthew 5:43-48, Matthew 10:14,15, Luke 10:8-10

In Matthew 5 the Priestly Jesus said for us to bless and "turn-the-other-cheek" but this time He also warns that if your message is not received in a city, then you have the obligation of releasing biblical justice on that city. Perhaps Luke's account in Luke 10, where Jesus gave the same instructions to the seventy is even more revealing. In Luke 10:10-12 Jesus said, *"But whatever city you enter, and they do not receive you, go out into its streets and say, 'The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.' But I say to you that it will be more tolerable in that Day for Sodom than for that city."* Jesus just instructed the twelve and the seventy that whenever their message was not received to invoke a biblical covenantal judicial declaration that would stand in eternity as a marker against those people and against that city. Jesus demonstrated that He was both Savior and Judge. Do we do that anymore? Do we say what Jesus told us to say when people refuse to hear and reject the Word? Do we bring them into biblical account and declare over them it will be more tolerable for Sodom than for them in the day of judgment? The church has completely forfeited the Kingly anointing because we have emphasized the Priestly message. We have become nicer than God to the utter peril of our own nation!

SUNDAY, JULY 18

Scripture: Romans 12:14, Galatians 1:8,9

In Romans 12 the Apostle Paul preaches *"Bless and curse not"* but when he encounters counterfeit preachers and sees the devastation in Galatians, he goes Kingly and states, *"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."* When Paul exhorts *"Bless and curse not"* he is preaching a Priestly message that stands within a covenant community. When he encounters false teachers, he has no hesitation in using Kingly authority in demanding covenant judgment on their heads. The Psalms are loaded with Kingly prayers covering every situation we face today and we should not hesitate to pray them!

MONDAY, JULY 19

Scripture: 1 Peter 2:18-24

In 1 Peter 2:18-24 Peter encouraged his listeners to be very, very Priestly. He talked about Jesus enduring grief and suffering wrongfully. He reminded the listener that when Jesus was reviled, he did not revile in return. When He suffered He did not threaten. The real question we have to ask ourselves is did Peter have to go Kingly as well as Priestly? Peter preached the Priestly Savior but did not hesitate in demonstrating the Kingly Judge when his mission was threatened. Our problem is how we have interpreted Scripture. We have preached only the Priestly passages and excluded the theology of the Kingly Judge crippling the church and forfeiting salt! For the last fifty years, the church has emphasized “turn-the-other-cheek” Christianity. The problem is, we have “turned-the-other-cheek” so many times, we are losing our nation! Both Peter and Paul would be stunned by our lack of salt!

TUESDAY, JULY 20

Scripture: Acts 5:1-10

In Acts 5:1-10, Peter is not “turning-the-other-cheek.” He is not threatening. He is announcing the judgment of Ananias and Sapphira. And before anyone could arrange a committal service, he commanded them to be taken out and buried. If that was our relative, we would have been greatly offended. How is it that Peter could preach the Priestly but then demonstrate the Kingly? Our problem is that we have spent so much time preaching the Priestly that we have never considered the demonstration of the Kingly. And yet the Scripture is not silent about that realm. Isn't it time to recover the full measure of who Jesus is? He is the Judge of all the Earth and we should be demanding covenant justice on antichrist politicians intent on silencing the church!

WEDNESDAY, JULY 21

Scripture: Romans 12:14-21

We wonder if the Apostle Paul had to go through the same training process as Peter. Perhaps Paul's process was expedited by the way he met Jesus. It would be hard to be completely Priestly when you had been knocked off of your donkey and were blinded for three days. However, Paul managed to rise to the occasion in Romans 12:14-21, “*Therefore 'If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.'*” So it is obvious that Paul taught a Priestly response just as Peter did. The question is, did he practice it in every instance, or are there examples of Paul following Peter's lead and going Kingly? Both Peter and Paul *preached* a good Priestly message but *demonstrated* the Judge of all the Earth. If we preach Priestly but cannot demonstrate the King we are woefully passive in our presentation and need to recover early church power!

THURSDAY, JULY 22

Scripture: Acts 13:9-11

In Acts 13 the Apostle Paul faces a false prophet who is working to deny him entrance to a region. He does not offer him a drink of cold water nor does he “turn-the-other-cheek”. He says, “*O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.*” Paul goes judicial and the Holy Spirit honors it with blindness falling on the false prophet. The fruit of Paul's declaration was that the proconsul believed and the region opened to ministry. How is it that we have taught “turn-the-other-cheek” but we have not taught the preparation to announce blindness or removal of those in opposition? Why have we emphasized only half of who Jesus is and deprived the church of necessary preparation needed for confronting end-time evil?

FRIDAY, JULY 23

Scripture: Romans 13:1-4

In Romans 13 we find that the Kingly immediately follows what Paul taught in Romans 12 concerning the Priestly. Paul says in Romans 13:1-4, “*Let every soul be subject to the governing authorities. For there is no authority*

except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil." These four verses outline the purpose for judicial Kingly authority. We know that this authority has two realms. It operates in the political realm and also operates in the spiritual realm. We know that because the Greek word translated authority is **ex-oo-see-as**. And it can be used for both political or spiritual authority. Jesus used it for spiritual authority in the Great Commission, when He said "All authority/**ex-oo-see-as** is given unto me in heaven and earth. Go therefore and make disciples of all the nations." Romans 13 makes it perfectly clear that the purpose of judicial authority is to terrorize those who continually practice evil. Romans 13:3 says, "For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same." Verse 4 says, "For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil." Peter executed God's wrath on Ananias and Sapphira because they were practicing evil. Paul executed a measure of God's wrath on the false prophet because he was practicing evil. Can we not recognize that a measure of our spiritual authority has the assignment of representing God as a King in order to draw boundaries against those who practice evil? We've taught the church how to be a Priest. We have failed to teach the church their Kingly responsibility in arresting evil so that it does not defile our harvest field. If the enemy can defile our land before we gain a harvest from it, he guarantees God's judgment on that land and the forfeiture of the harvest. Perhaps that is the enemies plan. The lack of preparation of the church in this realm is playing into the enemy's hand and must be rectified.

SATURDAY, JULY 24

Scripture: Matthew 5:13a

In the Sermon on the Mount before Jesus taught "turn-the-other-cheek" Christianity, He said, "You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned?" The church is pretty much saltless. And we know that it is saltless because the salt is the covenantal righteousness that a King is charged with administering in the earth. If the church is not administering covenantal righteousness and upholding biblical boundaries of right and wrong, then what previous generations bought and paid for is completely lost and freedom evaporates. The last forty years of American history is a blinking neon sign advertising the fact that a once strong, vibrant church has forfeited its judicial anointing and no longer carries the salt that Jesus died to make available. Can we regain our salt? Is it possible? The answer is absolutely yes! One God-given assignment in publishing the "Word At Work" is helping the church recover salt!

SUNDAY, JULY 25

Scripture: Matthew 5:13b, Matthew 8:28

The rest of Matthew 5:13 says of those who lost their salt, "It is then good/**is-khoo-o** for nothing but to be thrown out and trampled underfoot by men." Is-koo-o is a very interesting word in Greek. Because it is a word that defines a contest. A contest generally pitting good against evil. We see it in Matthew 8:28 where we are told, "When He had come to the other side, to the country of the Gadarenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could/**is-khoo-o** pass that way." The spirit who was on the Gadarene demoniac completely stopped all travel in his region. Isn't it interesting that the same spirit that was on the Gadarene demoniac infected the Supreme Court and they stopped all prayer in school. They stopped prayer by a perverse interpretation of the constitution and continue to limit Christian activity in the public square. Did Jesus over-power the Gadarene demoniac? Yes – He did it with deliverance. And yet when it was a politician who was possessed, as in King Herod, the early church did not get a deliverance, they got a prominent judgment. When we have to go judicial and must demonstrate our salt, we put a demand on God's covenant for judgment and if the person won't turn, we demand they be removed. Anything less is not the salt of the covenant and it is not what Jesus died to make available to the church. Jesus did not make us *wimps and Priests*, He made us *Kings and Priests*. It is time we started acting like it!

MONDAY, JULY 26

Scripture: James 5:16-18

In James 5:16-18 we find out what **is-khoo-o** really means. James put it this way: *“Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit.”* Now Elijah was a man like us. He is given as the example. But the end of 16 says, *“The effective, fervent prayer of a righteous man **is-khoo-o...**”* It prevails over the enemy. The example is Elijah. And he prayed that it would not rain. Praying that it will not rain on an agrarian economy is praying bankruptcy over it. The New Testament example of what it means to have salt and **is-khoo-o/overcome** is Elijah praying the economy shut so he could kill the prophets of Baal. Elijah prayed judgment on the nation until the defiling parties were removed. That is the picture of what Jesus is talking about when he says, “You either have salt, or you don’t.” Can we pray a ‘George Soros’ into bankruptcy? Can we pray a ‘moveon.org’ into the utter judgment of the living God? Can we pray a ‘Planned Parenthood’ into bankruptcy? Can we pray ACLU-like attorneys into bankruptcy?

TUESDAY, JULY 27

Scripture: 1 Kings 17:1-7, Mark 11:11-14

There is no difference between what Elijah did to the economy and what Jesus did to the fig tree. Elijah prayed the economy into the grave. Jesus spoke to the fig tree, cursed it and it dried up. We cannot say that Jesus did not give us an example of how effectual, fervent prayer works. He did. And He gave us an example in a context where He guaranteed that we could do the same thing. It is obvious that Jesus is speaking about the Kingly anointing. He is guaranteeing it to the church. But our tradition is so Priestly that we have not developed faith from the promises that are right in front of us in the exhortations to move in this dimension. It is time to grow up and shoulder the authority of a King. Jesus the Judge deserves representation!

WEDNESDAY, JULY 28

Scripture: Mark 11:15-19

As soon as Jesus cursed the fig tree, they came to Jerusalem and He went into the temple and drove out those who bought and sold in the temple. He overturned the tables of the money-changers. Jesus identified a ‘tribe’ that had taken power which He could have easily called the Mammonites and they were defiling the temple. Because they were defiling the temple, Jesus threw them out. What Elijah did to the agrarian economy, Jesus did to the ‘thieves’ that were inside the temple as a demonstration. Jesus did not hesitate to use His Kingly anointing. He did it at the beginning of His ministry in John 2 and at the end of His ministry in Mark 11. Isn’t it time we realize that facing the end of the age demands Kingly authority? The Kingly ministry must predominate in the last days!

THURSDAY, JULY 29

Scripture: Mark 11:20-24

Now in the morning as they passed by, they found a dead fig tree. Jesus cursed the tree as an example. It looked great – it was leafy green – but there was no fruit. So the fig tree appeared exactly like what was going on in the temple. Now when Peter and the twelve noticed the dead fig tree, Jesus said to them to have the faith of God, *“Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, ‘Rabbi, look! The fig tree which You cursed has withered away.’ So Jesus answered and said to them, ‘Have faith in God. For assuredly, I say to you, whoever says to this mountain, “Be removed and be cast into the sea,” and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.”* Jesus encouraged the twelve to do the very same thing that Elijah did – to go Kingly. It was there and available when they needed it. He gave them a living demonstration. He probably tweaked every environmentalist in that region by killing that fig tree. But He made a point – and we need to make some points today!

FRIDAY, JULY 30

Scripture: Matthew 21:18-22

Mark’s account places ‘speak to the mountain’ at the forefront but Matthew places ‘cursing the fig tree’ at the forefront! Matthew records, “Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done. And whatever things you ask in prayer, believing, you will receive.” Matthew’s emphasis was on killing fig trees. Mark’s emphasis was on removing mountains. I spent years on the Priestly emphasis of removing mountains where the mountains represented adversity, lack, sickness or any need. Matthew chose a different emphasis. Matthew understood the Kingly authority that the believer must have. He should have because he is the one who announced the Great Commission. Matthew is true to his calling of presenting Jesus as the son of David—the one who would sit on the Davidic Throne and consequently be the Judge of all the Earth. We cannot ignore Matthew’s Jesus any longer. We must start emulating Him or lose our harvest field!

SATURDAY, JULY 31

Scripture: Luke 18:1-8

In Luke 18, Jesus challenges every single one of us to develop in the Kingly anointing. A widow is demanding that a judge avenge her of her adversary and the judge refuses for a season. But because she continues, the judge finally relents and says that he will avenge her of her adversaries. Then Jesus says in verse 7,8, “And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?” The verse that should provoke us is the last half of verse 8, “Nevertheless, when the Son of Man comes, will He really find faith on the earth?” The definite article is used in the Greek and it specifically means **this** kind of faith – the kind of faith that moves God's hand in judgment on the enemy. If Jesus would return right now, the answer would be *no*! He could not find it because it is not prevalent in the church. It is not functional or operational and that has to cease. Let it cease now! Determine in your heart: “I will represent Jesus as Savior, and I will represent Him as Judge!” Then, and *only* then, we will be prepared for the last days!

© 2010 Al Houghton\Word at Work Ministries, Inc. PO Box 366, Placentia, CA 92871. We encourage reproduction in whole or part. IMPORTANT NOTE: Please keep us informed of your current address. The Post Office only forwards the “Word at Work” by grace through faith.

ITINERARY

7/9-7/11	Dallas, TX	Global Dove Ministries Location and times TBD	www.globaldove.org
7/15-7/18	Waco, TX	Fire & Lightning Ministries 630 Texas Central Pkwy, Waco, TX Thurs, Fri 7pm, Sat 9:30am-12:30pm, 7 pm Sun 10am	Jack & Benda Abbott 254-845-4293 Mark & Patty Short 254-716-5300
7/23-7/24	Danville, CA	Blessed Redeemer Ranch 799 El Pintado, Danville, CA 94526 Fri 7 pm, Sat 9:30am-12pm, Sat 1-4pm	Linda Davey davey1000ld@gmail.com Mark & Debbie Nadler 925-837-2135