

WORD AT WORK

VOLUME XVII NUMBER VII
Judgment To Victory IV

TUESDAY, July 1

Scripture: Matthew 12:14-21

As resistance to the ministry of Jesus began to build from the entrenched religious order, He found Himself in a storm facing prophetic fulfillment. Jesus found wisdom, direction and purpose in the book of Isaiah and began to quote what Isaiah had seen over seven centuries prior to its occurrence. Sometimes we miss a whole measure of what God wants to convey when we take an Old Testament prophecy and just study it from its context in the New without thoroughly examining its context in the Old. This prophecy reveals volumes when we look at it from Isaiah's context. Jesus only had the Old Testament to study. Isaiah 42 obviously became a revelatory experience for Jesus. He brought it forth as a proof text for His ministry in the hour of greatest criticism and confrontation.

WEDNESDAY, July 2

Scripture: Isaiah 42:1

The old-timers had a great concept concerning the balance of both Old and New Testaments as Scripture which together give us a complete picture of God's character, purpose and plan for our lives. They said the New Testament is in the Old Testament concealed while the Old Testament is in the New Testament revealed. Isaiah 42 may well be such a passage that contributes greatly to the reality of that historical assessment of Scripture. Isaiah 42:1 says, "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth **justice** to the Gentiles." The Hebrew word translated "justice" in verse 1 is **mish-pawt**. **Mish-pawt** means a verdict pronounced judicially or a judgment, a decree, ordinance, custom, privilege, or rendering what is due. The interesting thing about this word is it forms the foundation for comprehending God's purpose in all government human or divine. So when the Father said to the Son, "I have put My Spirit upon Him; He will bring forth justice/judgment to the Gentiles" He was laying the foundation for the establishing of divine government in the earth. This prophecy describes a very foundational issue in the march toward prophetic fulfillment of all divine purpose, and since it is about to come to the Church in greater measure than ever before we need to become very familiar with the concepts involved.

THURSDAY, July 3

Scripture: Romans 13:1-8

Romans makes it very clear God is definitely involved in government. He is authority and He sets up governing authorities in the earth. What we generally fail to see as believers is the same God Who sets up physical governing authority in the earth also has a spiritual governing authority which, at times, needs to intervene to

straighten out the natural governing authority. If there was ever a situation so called nationally - we have it in the United States. We need God's intervention in our government to survive. How long can the Church afford to fall asleep on this issue and still keep the nation? We need **mish-pawt** in action but what can qualify to execute it?

FRIDAY, July 4 **HAPPY FREEDOM DAY - CAN WE KEEP IT?**

Scripture: Isaiah 42:1-3

Isaiah's prophecy is very direct. The second time in three verses he uses the word **mish-pawt**. Verse 3 says, "A bruised reed He will not break, And smoking flax He will not quench; He will bring forth judgment for truth." The Hebrew word **mish-pawt** is a derivative of the word **shah-phat**. A **shah-phat** is a very familiar individual for readers of the Old Testament. **Shah-phat** means to decide, judge, give justice or equity, to vindicate, condemn or contend with the notion of punishing, to punish the guilty, to govern or rule, to plead, defend, execute; it means to be a magistrate, a ruler, or a prince. A **shah-phat** in Scripture was a judge. "The term was especially used of the heroic leaders of the Israelites who delivered their people from oppression of the neighboring nations between the time of Joshua and Samuel. These individuals governed the nation of Israel in peace as supreme magistrates." Did God raise up a supreme magistrate in Jesus. The Scripture seems to indicate that He certainly did. And if that is the case, then we need to spend more time in court pleading our case for our families, our ministries, and our nation. When does prayer become pleading a case, filing a motion, or prosecuting a felony?

SATURDAY, July 5

Scripture: Isaiah 42:4

Isaiah 42:4 says, "He will not fail nor be discouraged, Till He has established **mish-pawt** in the earth; And the coast lands shall wait for His law." Jesus was prophesying in Matthew 12 to His disciples in the context of great adversity from the Church over the issue of judgment being established in the earth. It is obvious that judgment would have had to start with the Church and then move to the nations. If Jesus clearly enumerated the issue of His establishing of divine judgment/justice in the Church and then in the earth, this is certainly a realm with which we need to become familiar discovering the full measure of what He conveyed to the twelve. It may be the Church has a divine alternative we have not been using to the court system. I tend to rather go to God's court than man's any day of the week. Have you ever been in God's court? Have you asked Him for justice or judgment?

SUNDAY, July 6

Scripture: Genesis 21:1-18

When Sarah came to Abraham she demanded Abraham move as a judge and render a **mish-pawt** concerning the legal rights of Isaac. When you render a **mish-pawt** you become a **shah-phat**. A **shah-phat** hears a case and then renders a decision. If Jesus paid the price for establishing judgment in the earth, where is it in behalf of the Church and where is it in behalf of the poor and needy throughout the land? Where is the **shah-phat** anointing?

MONDAY, July 7

Scripture: Isaiah 42:5-9

In Isaiah 42:5-9 God is very emphatic about His purpose for Jesus in the earth. Verses 5-6 say, "Thus says God the Lord, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: 'I, the Lord, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,'" Verse 8 is very emphatic about the divine purpose. God says, "I am the Lord, that Is My name; And My glory I will not give to another, Nor My praise to graven images." This passage strongly indicates we have a covenant over the issue of judgment in the earth and the legal right to go to God demanding His intervention in our behalf. Where is that stream flowing in the Church? Just as we've had covenantal revivals of healing sporadically

throughout Church history, should we not expect a revival of divine judgment covenantally manifested? Do we not need it? Is it not necessary to save a wayward nation?

TUESDAY, July 8

Scripture: James 5:1-10

There is a great cry arising from the beleaguered saints over the issue of the Father manifesting judgment in the earth. That cry in just one of many aspects is over the issue of financial provision to fulfill vision. The warning is even given in verse 9, “Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!” God’s covenant of judgment is once again coming to the Church. It is desperately needed in the earth and we need to understand the victory aspects of it and the preparation for such a season. How can we manifest such judgment without a great preparation?

WEDNESDAY, July 9

Scripture: Isaiah 42:3

Isaiah 42:3 says, “A bruised reed He will not break, And smoking flax He will not quench; He will bring forth judgment for truth.” The Hebrew word translated “truth” here is **eh-meth** and it means stability, certainty, truth, trustworthiness and the establishment thereof. It means to set in perpetuity or make consistent constant or faithful, to reestablish the integrity of a judge. The picture here is one of a season where truth has been eroded and no longer has stability to the extent God must intervene and restore before the erosion becomes permanent. The onslaught against biblical truth, which has been the basis and foundation for all law in our nation, has been incredible in the last forty years. We are beginning to look at the desolation’s of many generations throughout the foundational areas of society. Fifty years ago in law it was inconceivable that you would hold one person responsible for another’s sin. Our Founding Fathers, in effect, encoded biblical principles like Ezekiel 16 where God says He will not hold one individual responsible for another’s sin, even though they might be in the same family. The Church needs to stand up in their covenant concerning the justice and judgment of God. We have found such a season.

THURSDAY, July 10

Scripture: Joshua 20:1-6

When we study the establishing of divine judgment as a covenant to the Church through the ministry of the Lord Jesus Christ, we begin to realize the breadth of the prophecy of Matthew 12. It extends all the way back to the concept of Joshua 20 where we find the establishing of cities of refuge. The issue in a city of refuge was for someone who had committed, what today we would call, “manslaughter” or the unintentional killing of an individual. The city of refuge was a place where that individual could flee and escape the vengeance of the family of the one who died until a judgment was rendered. The first thing we notice about the city of refuge God established is it was a place where mercy triumphed over judgment. We need to realize God had cities where He trusted congregations to bring forth an accurate Spirit-led judgment. It was not given to judicial magistrates, it was resident in the Church within that city. Will we see again a people who are so connected that they can make accurate judgments in the realm of the spirit and not kill people for what they are doing physically or spiritually? Will we once again see cities with ministries where accurate judgments can be made about the work of God, the moving of the Spirit, and the issues of life we all face? Will God restore **mish-pawt** to the Church? Does such restoration require a city of refuge format?

FRIDAY, July 11

Scripture: Joshua 20:1-9

The second aspect of what we find here in Joshua about the concept of **mish-pawt** is that not only did they come to the congregation for judgment, but they appointed cities throughout the land where such judgment was

resident. Will God once again spiritually have cities of refuge throughout our nation? We may well see again, in the realm of the spirit, God pouring out a unique anointing on certain cities where ministries are raised up who have an aspect of the **mish-pawt** of God. What preparation do you suppose people would need in order to consistently obediently manifest judgment? We often find people who are 100% mercy, totally incapable of judgment. They extend to sinners what God refuses. Then there are those who are 100% judgment, seemingly incapable of mercy. How deep must preparation be to bring maturity over the ministry of mercy and judgment, having the heart of God for every situation? Will it happen? If it doesn't - we're in trouble.

SATURDAY, July 12

Scripture: Joshua 24:1-28

Joshua, in many ways, functioned as a judge in Israel. In chapter 24 Joshua initiated the covenant and established **mish-pawt**. Verse 25 records it, "So Joshua made a covenant with the people that day, and made for them a statute and an ordinance (**mish-pawt**) in Shechem." Everyone agreed to serve the Lord and to follow His commands. They covenanted together to walk with the Lord and observe His ways and that became a point of judgment in the earth. Is it possible that God again is looking for people in congregations who will enter into covenant with Him and walk in covenant relationships and who will make it as a statute and a judgment in the earth? A number of years ago, the Lord spoke to me that it was very important to find a church that believed in covenant relationships and get involved there because of what was coming on the earth. We may be looking at the issue of covenant the Lord had in mind when He spoke about the day and hour in which we live.

SUNDAY, July 13

Scripture: Judges 4:1-5

Verses 4 and 5 of Judges 4 say, "Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time. And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for **mish-pawt**." One of the things we need to realize about judgment is that it comes based on God's call, anointing, and relationship. It is certainly not a gender issue. There is an intense struggle today in many denominations over whether or not women can be ordained in the ministry. There even are Spirit-filled Evangelical movements that do not believe women belong in leadership. It's certainly hard to buy that when you read Judges. The truth is, as kings and priests, all of us should be expecting God's presence in the covenantal life to bring forth His justice and judgment; whether for ourselves, our children, in behalf of the poor and needy in our community. It is time the Church stood as the Church and the voice of God in the earth, not bound to man nor government, nor the dictates of pharisaism. Will **mish-pawt** once again become reality in the Church? Is there any choice?

MONDAY, July 14

Scripture: Judges 6:11-17

Perhaps the thing we need to focus on the most when we begin to seek God for the full measure of His covenant in manifestation in our lives and in our churches is that God often chooses people that are least likely to succeed in the natural. Gideon is such an example. It appears that adversity had literally flooded his family. Verses 14-16 give a pretty good picture of who qualifies and what the issues really are in such a season of restoration. Verses 14-16 say, "Then the Lord turned to him and said, 'Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?' So he said to Him, 'O my Lord, how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father's house.' And the Lord said to him, 'Surely I will be with you, and you shall defeat the Midianites as one man.'" Gideon was obviously at the bottom of the barrel in his own family and the story was continual. What Gideon was to his family, his family was to Manasseh, and Manasseh was to the nation. If it was "three strikes and you're out" Gideon was out! Oh - but God! Can we not expect the same thing today? Can we not expect God to show up to establish His covenant in our midst and to give

us an anointing that will begin to manifest judgment in the earth? It seems the only alternative is to forfeit the nation. We must possess in this hour!

TUESDAY, July 15

Scripture: Judges 13-16

Perhaps the saddest of all the judges who moved mightily in God's covenantal anointing was Samson. Samson had a miraculous birth, but could never master the issues of holiness, commitment, and dedication which God demanded in order to carry the anointing through to completion of assignment. In the end Samson failed, but brought deliverance in his death. So we see the redeeming mercy of God for the nation which comes even through the failures of the one called and appointed to bring deliverance. Samson ended his life in captivity and brought about judgment and deliverance through death. This is certainly not the way we would choose to move in the **mish-pawt** of God, and yet we find a people who, in fact, walked that course consistently. It should not shock nor surprise us to see the anointing of God flowing on the lives of people whose character does not conform. Even in this we understand the grace and mercy of God toward the Church in the midst of vessels who are not always fit for the Master's use. Let's choose to be vessels cleansed and ready for the purposes of God. It's by far the best way to go!

WEDNESDAY, July 16

Scripture: Isaiah 42:1-9

Mish-pawt is used three times in the first four verses. In rapid fire succession making a point about the Messiah's purpose in establishing God's plan in the earth. Verse one promises that God will set forth His own justice/judgment judicially in the earth. Verse three promises that He will not destroy the righteous in the process. Verse four promises God will definitely establish judgment in the earth. It will be so awesome that the coastlands will wait for His visitation. Isaiah 42 gives us a very prophetic picture about the magnitude of God's intent and His purpose to establish judgment in the earth through the Messiah. Why don't we see more of it manifested through the Church? Is this one more thing we are waiting for God to restore? Is this part of the Acts 3:19-21 promise of personal prophetic restoration to the Church?

THURSDAY, July 17

Scripture: Isaiah 9:6-7

Verses 6-7 say, "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 **mish-pawt** and justice. From that time forward, even forever. The zeal of the Lord of hosts will perform this." Verse 7 makes it very clear there can be no government established without judgment. **Mish-pawt** is a necessary ingredient to establish the government of God. If we're continually praying the Lord's prayer demanding that His kingdom come, we're praying for the government of God and it cannot be established without manifested judgment through the Church. This should lead us to the understanding that when we embrace the **mish-pawt** of God we begin a preparatory journey to qualify for the anointing of a **shah-phat**. Will God once again release the anointing that was on the judges? Only if we really believe that He is going to establish His kingdom.

FRIDAY, July 18

Scripture: Matthew 12:1-8

If you were God, how would you prepare your church to move in a **shah-phat** (to hear a case and render a decision) anointing? Perhaps the first lesson in God's School of the Spirit would be an encounter such as the one described in Matthew 12:1-8. Jesus was continually accused of doing that which is not lawful and the answer

consistently brought forth by Him is right out of Scripture. It was obvious the Pharisees had become very one-sided and there was a whole dimension of Scripture in which they were operating in total denial. If we are going to qualify for the **shah-phat** anointing of God then we have to enter the School of the Spirit where we learn what the true foundation for judgment is. The Pharisees made the law the number one rule for judgment. The problem is they didn't consider the exceptions. Jesus pointed out to them the exceptions and then rebuked them for their erroneous judgment. Pharisaism produces people who judge erroneously and condemn the guiltless - ministers of condemnation rather than ministers of life.

SATURDAY, July 19

Scripture: Matthew 12:9-14

The second lesson in the School of the Spirit over the issue of qualifying for a **shah-phat** anointing is the issue of formulas. Will we judge based on a contemporary formula or will we choose to discern and listen to God getting direction from the Spirit before we make our judgment? Consistently the Pharisees violated this issue. Their judgment always came from formula or law. If we were to study the history of revival we would soon realize that in every succeeding revival God came and broke the formula that was established in His previous visitation. There is a clue here somewhere about walking in the Spirit versus law formula based judgment. Judging by law and formula produce murderers. Judging by Spirit and relationship produces martyrs. Which will we be?

SUNDAY, July 20

Scripture: Matthew 12:22-24

Surely we can say from verses 22-24 that relationship produces **mish-pawt** while formula produces blindness. How blind is a person who judges another individual or situation the very opposite of what it really is? The Pharisees claiming to represent God judged God in their midst as the devil. Verse 30 makes a very strong statement about the fruit of continuing in such a place. Verse 30 says, "He who is not with Me is against Me, and he who does not gather with Me scatters abroad." How would you like to face God having spent a decade or more of your life attempting to help the Church when, in fact, you were working against God in the process? What kind of judgment would the Lord have for you if you spent your life on the radio calling people deceived who really were servants of the Lord, or calling what they champion demonic when it really is authored by the Holy Spirit?

MONDAY, July 21

Scripture: Matthew 12:31-36

The necessity of the School of the Spirit, if we're going to walk in the **shah-phat** anointing of God is strongly supported in verses 31-36. If we were not enrolled in that School of the Spirit, our judgments would very likely end up to be denials of God Himself falling in the category of blasphemy. It is very dangerous to attribute to the devil what God is doing by His Spirit. Words spoken against the Holy Spirit verse 32 says, "...will not be forgiven...in this age or in the age to come." Pharisaism has to be judged. When we leave God's School of the Spirit we should be equipped for such encounters.

TUESDAY, July 22

Scripture: Matthew 26:57-68

Perhaps we should ask ourselves what is the ultimate fruit of pharisaism? Matthew 26:57-68 certainly shows where pharisaism, if left unchallenged, ends. What is amazing, in light of what we looked at yesterday, is the Pharisees accused Jesus in verse 65 of the very thing they had committed. Verse 65 says, "Then the high priest tore his clothes, saying, 'He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!'" Pharisaism unchallenged and left to its own devices will always bring people full circle until they reject as demonic the very thing God sends for their blessing and deliverance. Can we ever afford to live

in that place? Thank God for the School of the Spirit designed for our deliverance. The action they took in this passage sealed the fate of the nation for many generations. Is the future of our nation being sealed by the action of the pharisaical religious leadership of the Church? If so, the only way to save it is to see the **shah-phat** and **mish-pawt** of God in action.

WEDNESDAY, July 23

Scripture: Matthew 27:11-25

In verses 18-19 of chapter 27 we see multiple judgments in action as people are inevitably forced to choose. Verses 18-19 say of Pilate, “For he knew that because of envy they had delivered Him. While he was sitting on the judgment seat, his wife sent to him, saying, ‘Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.’” While sitting in judgment on Emanuel, “God with us”, Pilate, who did everything he could to turn Jesus loose, yielded to the influence of the Pharisees. And in the midst of bringing forth that judgment, the witness comes against him and his wife about their future. Verse 25 is staggering when we survey the history of the Jewish nation. In verse 25 they said, “And all the people answered and said, ‘His blood be on us and on our children.’” We see seven judgments in action in Matthew 27. The first is made by Pilate at the instigation of the Pharisees to try Jesus. The second group were the Scribes and Pharisees who chose to reject Jesus because He confronted their sin and was a threat to their control over the religious kingdom thus instigating the trial - theirs was the greatest sin. Third: Pilate’s wife made the choice to believe the dream and warn her husband about their own impending judgment. Fourth: the people followed their leadership and chose a murderer and thief as companion over God Himself. Fifth: Jesus chose to be silent in the process and allowing them to choose their own fate - He still works this way. Sixth: the people took full responsibility and implicated the following generations in verse 25, “And all the people answered and said, ‘His blood be on us and on our children.’” The seventh and final choice was Pilate’s in proclaiming Jesus just, righteous and innocent but overwhelmed by the people. Worldly leadership was given two choices. How many will we get? What will we do when judgment comes to us?

THURSDAY, July 24

Scripture: Matthew 27:24-25

What a poignant picture we see in the unbelieving Pilate versus the Chief priests and the people. The Chief priests and people come into unity for the destruction of Jesus. Verse 24 says, “When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, ‘I am innocent of the blood of this just Person. You see to it.’” Pilate pronounced Jesus just. He made a judgment that Jesus was just and they were unjust. Pilate’s action prompted them to make the statement of verse 25. If we ever understand the awesome power of our own words in such a situation we should see them in the words of the children of Israel, “His blood be on us and on our children.” In the School of the Spirit we are forced to make judgments.

FRIDAY, July 25

Scripture: II Chronicles 16:9-10

Verse 9 says, “For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. In this you have done foolishly; therefore from now on you shall have wars.” This is a very familiar verse but also an example of judgment in action flowing from the Holy Spirit. The proclamation was made based on Asa’s action and certainly came to pass. The implication was that God had been looking but Asa had not measured up. The declaration was made and judgment decreed. We know God’s kingdom is being established when we see judgments like this flowing within the Church. Judgment comes first to the Church then to the nation. This is the season to be especially receptive to God speaking about His judgments coming forth. They’re certainly beginning to manifest in the Church and this should be the training ground for them coming to the nation.

SATURDAY, July 26

Scripture: II chronicles 14:1-14

In the early part of Asa's reign he consecrated himself wholly to the Lord and was willing to put his life on the line and face the enemy. They cried out to God when they were outnumbered two to one. God came through and gave them victory. They were obedient. They did the word. They faced death, but the fruit was they got the spoil. Sometimes in our training to walk in the anointing of a **shah-phat** bringing forth the mish-pawt of God means we find ourselves in war having to take a stand and then trusting God to bring us through and it usually happens that in the process our life is on the line and we don't know whether we'll survive or be swallowed up in the battle. This is the season to keep our head up and expect God to give us victory.

SUNDAY, July 27

Scripture: II Chronicles 14:15; 15

The warfare and following victory empowered Asa and the people to covenant together to seek the Lord with all their heart and life. They were so serious about finding God's purpose, power, and plan that verse 13 says, "...whoever would not seek the Lord God of Israel was to be put to death, whether small or great, whether man or woman." The result of the unified commitment and vow was 20 years of peace. They prospered during that season and were greatly blessed. Often after an extended period of war God grants a long season of peace and blessing as the reward of diligently walking with Him and placing your life on the line for what you believe. Should we not expect such a season?

MONDAY, July 28

Scripture: II Chronicles 16:1-8

In the latter years of Asa's life once again he found himself facing the enemy and the possibility of going to war, but after twenty years of peace and blessing he was forced to make a choice. Would he once again be willing to put his life on the line, or would he try to use his own cunning and ability and manipulate an end to the warfare confronting him? Unfortunately for Asa, he chose the manipulation path and amazingly enough it worked. The tests of the enemy often work and for a short season produce relief, but in the end they bring devastation and destruction. Such was to be the fruit of the choice Asa made. Seasons of testing always produce choices, some of which have long-term affects. When the Chief priests and people said, "His blood be on us and on our children" the affects have been going on for two thousand years. It is possible the choices we make in this season will definitely affect our children for decades to come. We need to choose God.

TUESDAY, July 29

Scripture: II Chronicles 16:9-12

Verses 9-12 reveal the fact that Asa having been taken captive by the spirit of manipulation received the judgment of the Lord and it ultimately cost him his life. This judgment had to be taken to victory in order for the nation to be free of the polluted reign of Asa. What judgment has to be taken to victory to end the pollution of the nation in which we live? Are we willing? Are we available to pay the price this prophet paid, for verse 10 says, "Then Asa was angry with the seer, and put him in prison, for he was enraged at him because of this. And Asa oppressed some of the people at the time." To rise up in the **shah-phat** anointing of God also means we face potential oppression and even prison from those in authority. Is the Church really ready to walk in this in the last days?

WEDNESDAY, July 30

Scripture: Matthew 16:1-18

Jesus asked Peter who He was. Peter through relationship with God was able to give an answer. Isn't it interesting how the Pharisees judging by a different standard make a completely opposite assessment of who Jesus was. Jesus went on to say that on the rock of that relationship and revelation that flows from it He would build His Church and the gates of hell would not prevail against it. The context of the passage shows us what the gates really are. It is obvious from this passage that the gates of hell are religious systems that capture people and leaven them to the point they are incapable of making judgments based on relationship with the Holy Spirit, but have the foundation for judgment based on law and rule that has no life.

THURSDAY, July 31

Scripture: Matthew 23:13-15; 16:20-23

Matthew 23 makes it real clear what the gates are. They are religious leaders and systems that capture and pollute people so they judge others, usually the godly, of what they, in fact, are guilty. You see, it is very easy to have a revelation and make a judgment based on that revelation and then fall right back in to the spirit of the gates of hell because it happened to Peter in Matthew 16. Just a few verses from the revelation of 16:18 we find Peter rebuking Jesus trying to turn Him from the will of God. Jesus comment to Peter in verse 23 makes it obvious where he stood on the judgment he made about the prophetic purpose Jesus enumerated in verse 21. Almost immediately after having a revelation that would overcome the gates, Peter found himself incarcerated by them and Jesus had to address the author of that incarceration in verse 23, "Get behind Me, Satan!" We will never walk in the **shah-phat** of God until we move through the School of the Spirit which delivers and transforms us into a place where we judge based on relationship rather than dead rule.

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by grace through faith.

JUST WAIT

I've heard your groans. I've seen your cries,
Discouragement and heartfelt sighs.
I know what you are going through.
And I will not abandon you.

When you child cry, my heart does weep.
Your pains I feel your tears I keep
Forsaken you will never be.
My keeping power will be on thee.

Cast off each fear....give up alarm!
Together we walk arm in arm.
Just wait and see what victory...
Will come because you trust in Me!

Jayne Houghton

THE FEAR OF GOD

At first He visits you in secret to set your house in order;
to rearrange priorities, and heal the land within your border.

Then the dross comes to the surface to produce transparency.
And if you let Him, in His mercy, He will refine you, privately.

Let the defects be uncovered, and expose them at the root.
Allow the axe to fall on them, let it sever them from you.

Faults cannot be hidden under the covering of a sheath.
Untempered mortar cannot hide the sin that lies beneath.

Sin will bring distortion and your eyesight will be blurred.
He is exacting, and will measure you by the standard of His Word.

Take the beam out of your own eye and ignore your brother's mote.
As a Shepherd He will separate the sheep from all the goats.

Men still gather fig leaves and pretend they are concealed,
to appease their guilty conscience; but everything will be revealed.

Any evil smeared with whitewash is an attempt to camouflage.
You cannot disguise rebellion; He can see through the facade.

The fear of God is coming with a new intensity.
His scales are weighed with justice; He will show severity.

He will not allow a mixture to remain in you this hour,
because defilement of character, will strip you of His power.

He will recompense the righteous with rewards, accordingly.
His name is always honored, when you walk in purity.

He is exposing all iniquity; every buried flaw within.
And all your words of conversation, you will give account to Him.

There is a time when deeds in secret whether good or bad, will show;
and will be shouted from the rooftops and then everyone will know.

Stand in awe, in fearful reverence, and tremble, saints of His.
For God will have a people who are holy, like He is.

Terri Hill