

W O R D A T W O R K

Kingly Character of Christ I

Dear Friend:

Ephesians 4 presents a key to moving God's hand for justice. When it states in verses 9 and 10, *"Now this, 'He ascended'—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things."* Jesus lived a pattern that when reproduced in us qualifies us to walk in the Kingly office and move God's judicial hand.

When we embrace the humility of servanthood and accept God's appointed preparational path, true maturity emerges as our personal desires get relegated to His will and plan. In this place, the temptation to be vindictive or retaliate has been forever laid at the Cross. The true heart-cry for justice emerges.

The will of the Lord becomes paramount and "...not my will but thine be done" becomes a lifestyle. In this place, "...ask what you will and it shall be done for you" becomes a reality. David, under the anointing of the Holy Spirit expresses God's will in some very surprising ways in the Psalms. He asks God to cut off His enemies!

Psalms 54:1-5 presents a typical intercessory picture of David pleading for covenant justice when it says, *"Save me, O God, by Your name, And vindicate me by Your strength. Hear my prayer, O God; Give ear to the words of my mouth. For strangers have risen up against me, And oppressors have sought after my life; They have not set God before them. Behold, God is my helper; The Lord is with those who uphold my life. He will repay my enemies for their evil. Cut them off in Your truth."*

No greater heart-cry for justice exists than in this. When we face an enemy that will not relent like judges advancing a perverse lifestyle, then every believer should be praying David's prayer for covenant intervention. Let the God who visited Egypt visit these judges to "...Cut them off in Your truth."

Yours in Him,

Al Houghton

W O R D A T W O R K

Kingly Character of Christ I

SATURDAY, JANUARY 1

Scripture: Galatians 4:19-20

If Jesus were to visit the church today I suspect He would say the very same thing that the Holy Spirit said to the Galatian church in verses 19 and 20, *"My little children for whom I labor in birth again until Christ is formed in you, I would like to be present with you now and to change my tone for I have doubts about you."* What are the doubts that the Head of the church would have about us? One doubt He would have is whether we will ever balance our view of the Savior with that of the Reigning King. The church is so lopsided we are nicer than God. We haven't grown into the place where we can represent both the Jesus of the Gospels and the Jesus of the book of Revelation. As a result we are incapable of addressing the avalanche of evil that is rising in our nation. If we are going to bring the justice of God then we have to develop the Kingly Character of Christ. The Priestly character of Christ is something that most of us have worked on our entire lives. Everybody is familiar with the Gospel Jesus. Very few are familiar with the character of the Kingly Christ. The spirits behind those in power who advance evil are probably saying to the church, Jesus I know and Paul I know but who are you? Demonized politicians mock the church and instead of praying against them our tradition leads us to pray for them and enable their evil.

SUNDAY, JANUARY 2

Scripture: Matthew 5:38-48

In Matthew 5:38-48 in the Sermon on the Mount Jesus was expounding about the attitude that we take when we are trying to win people to Christ. He said in verse 39, *"But I tell you not to resist an evil person. Whoever slaps you on the right cheek turn the other to him also."* This is the classic passage that also includes praying for our enemies. The problem is we have completely taken this passage out of context and applied it to the point it dominates the church's thinking about what it means to be Christlike. Half of the church is Priestly and half of the church is Kingly! The Priestly does not resist when trying to save, but the Kingly resists to the point of death-just ask Herod! The very word for resist Jesus used in Matthew 5 also appears in two other places where we are commanded to resist the enemy and he will flee from us. A church that consistently turns the other cheek to evil enables evil to overcome good. Jesus was clear about this issue. He commanded the church to overcome evil with good and not to allow evil to overcome us. When "turn-the-other-cheek" is consistently taken out of context evil rejoices at the passivity of the church. Will we pay the price to develop the Kingly character of Christ so we can see the justice of God in action? That is really the question for this year!

MONDAY, JANUARY 3

Scripture: Matthew 3:1,2 and 7-10

John the Baptist came with a command from heaven to prepare the way. His preaching about Jesus did not emphasize the Priestly but the Kingly! Do we know the Jesus of John the Baptist? The message was, repent, for the kingdom of heaven is at hand. Now the question emerges, what Messiah was John the Baptist preaching? And as we read verses 7-10 it becomes clear that the Messiah John the Baptist was preaching is far different from the one most of the church represents today. Verse 10 says, *"And even now the axe is laid to the root of the trees. Therefore every tree*

that does not bear good fruit is cut down and thrown into the fire.” John the Baptist was preaching a Messiah of judgment who would take an axe and cut down a tree and throw it into the fire. That is not the Jesus a large majority of the church represents! What happened? Why is it that John the Baptist preached a Jesus of judgment and that the church today runs from this message? We have run from it to our own hurt and we have not developed in justice to the point that we can bring the sword of the Spirit on the enemies that need to be cut off. It is time to get to know the Jesus who swings a Sword! When swinging the Sword saves, it is time to swing the Sword!

TUESDAY, JANUARY 4

Scripture: Galatians 4:19,20

Paul said that he labored in birth again until Christ was formed in the Galatians. However many times he had to labor, he was willing to do it until Christ came forth in the Galatians. Paul represented a Jesus who would both blind and kill if necessary. The Christ we see in much of Christianity today blesses those who propose evil rather than opposing them. Stopping evil requires bringing a sword like John the Baptist. The Jesus of John cut-off the unfruitful at the root and then threw them into the fire to be burned. Why can we not represent this Jesus? Is it any wonder that Paul had doubts about the Galatians? Would he have doubts about us? It is time we answered those doubts. It is time we brought forth the Jesus who is both Savior and Judge! Praying the justice of God brings a fire to all concerned!

WEDNESDAY, JANUARY 5

Scripture: Galatians 4: 19,20

In Galatians 1:6-9 If the principle precept of Bible interpretation is context determines meaning, then in Galatians Paul demonstrates the power of the Kingly Christ. Jesus warned the disciples to fear the God who dispenses double-death (destroy both body and spirit). Paul refers to a double-death as he warns all those who preach a different Gospel. In two consecutive verses Paul declares doubts about the maturity of Christ in the Galatians and in chapter 4 Paul is questioning whether or not the Galatians can represent the Jesus who John the Baptist preached. Can the Galatians represent Jesus the Judge? The question of chapter four is based on the precepts and examples outlined in the previous chapters. Therefore we have to examine the book of Galatians chapter by chapter to see if Paul makes his case. Does Paul demonstrate Jesus the Judge? Does the Jesus Paul knows cut people off? When faced with Jesus the Judge, do people repent? Do the Galatians have the courage to go there? The context has the answer. Chapter 1:6-9 states, *But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.”* Paul decrees the double cutting off or utter destruction. The Greek word is **an-ath-em-ah**. It means utterly devoted to destruction. **An-ath-em-ah** refers to the ultimate death and destruction that of which only God is capable. Jesus warned, do not be afraid of those who kill the body but cannot kill the soul, but fear Him who can destroy both in hell forever. God kills twice, **an-ath-em-ah** is the Greek word that points to double-death! Paul was wondering if the Galatians could go there. I doubt that he would have to wonder about today's church. There is no wonder left. It is obvious! Where is the character of the biblical Christ in today's church that qualifies to declare **an-ath-em-ah**?

THURSDAY, JANUARY 6

Scripture: Galatians 2: 11-13

Did Paul expect the Galatians to represent Jesus the Judge? Verses 11-13 state, *“But when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came he withdrew and separated himself fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.”* It is interesting that Galatians 2 shows us the conflict that took place among the apostles. Paul confronted both Peter and Barnabas about their hypocrisy and it is obvious that Paul won the argument. How strong did Paul get with Peter and Barnabas? Did Paul mention them as example of the **an-ath-em-ah**, double-death anointing and its ability to save from error? **Angelos** is the Greek word used meaning one sent with God's messages. This same word is used in addressing the individual leaders of each of the seven churches of Revelation. The Greek word for

withstood is the same one used for resist the devil in James 4:7 and I Peter 5:9. The case can be made that Paul confronted Peter and Barnabas for supporting that which was **an-ath-em-ah** to God! Paul stood for Jesus the Judge and he persuaded even the other apostles through the authority of the Judicial Christ that was upon him. That same authority is available to us! Should we go one more year without it? I think not!

FRIDAY, JANUARY 7

Scripture: Galatians 3:1,2, 4:20

Galatians 3:1,2 says, *"O foolish Galatians! Who has bewitched you that you should not obey the truth before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?"* Paul is going directly at the Galatians and bringing them back to the foundational gospel. He is doing it graciously, he is doing it lovingly but he is also doing it judicially and authoritatively. He starts the book with a double curse on any one preaching another gospel and then he uses Peter and Barnabas as people who fell into that. What do we think he is threatening Peter and Barnabas about? What is he warning the church of Galatians about? **An-ath-em-ah** would curl the hair of any believer threatened. Paul is making it clear that we have a choice and we do not want to continue going the way we are going. When we come to chapter 4, he says, I have doubts about you. You are not standing for the judicial Christ. You have wimped out. You are submitting to the culture around you. You are beginning to look like ineffectual Christians. What is this? Paul paints a real picture for the Galatians and he uses leaders they are familiar with. It gives us insight into what it means to carry the Kingly authority of Christ. Paul was not impressed by Peter's reputation. Why are we impressed by the reputation of men who do not have any real judicial authority? It is time for the church to grow up.

SATURDAY, JANUARY 8

Scripture: Galatians 5:11,12

Verses 11 and 12 state, *"And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. I could wish that those who trouble you would even cut themselves off!"* After Paul delivers shock therapy to the Galatian church! He suggests that everyone preaching the legalistic Gospel is positioning himself for spiritual castration. He even mentions two leaders they are very familiar with both of which he had to confront for preaching "another gospel". He started by pronouncing a judicial curse on all those preaching another gospel. The picture begins to emerge that Paul was willing to confront the leading apostle in the early church and bring a double-death warning of judgment on his head if he did not straighten up. That is what emerges from the book of Galatians. And it is no wonder in chapter 4 that Paul has doubts about the Galatian's. He does not see the judicial Christ in their midst. Where is the judicial Christ in the midst of today's church? Are we prepared to warn mammonite leaders?

SUNDAY, JANUARY 9

Scripture: Galatians 5:9-12

And finally in Galatians 5:11,12 Paul begins to bring this issue to a conclusion when he says, *"A little leaven leavens the whole lump. I have confidence in you, in the Lord that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. I could wish that those who trouble you would even cut themselves off!"* If we ever wondered about Paul bringing the Jesus who judges, Then Galatians chapter five puts that to rest. When he declares in verse 10 that *"he who troubles you shall bear his judgment"* it makes it clear that Paul just dropped the sword. He expands the scope of judgment in verse 12 with the, *"I could wish that those who trouble you would even cut themselves off!..."* It is obvious that Paul has no problem in confronting the leading apostles of the day. Paul's problem with the Galatians parallels the problems we have in church today. The issue was whether or not they could stand and represent the judicial Christ when another gospel presented itself. It is obvious they did not! What would Paul say to the church today? Would he say the same thing? Can we represent the Jesus who judges? Can we bring the sword and cut off those who preach another gospel? If we cannot then we should commit to growing in this realm. It is time we got to know this Jesus!

MONDAY, JANUARY 10

Scripture: Matthew 10:24-28

Verses 27 and 28 state, *“Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”* It is obvious that Paul after referring to this passage several times in Galatians has this core concept in mind. The reason we do not have to fear in revealing what the Lord speaks in secret is that we serve a God who does not hesitate to kill and then does not hesitate to destroy in hell forever. Jesus told the twelve that when it comes to the issue of will you confront, will you speak the truth, do not fear the people who have to hear it, fear the One who told you to say it, because He is the One that kills twice. Is this Jesus known in the church? Would Paul say to the American church, I have doubts about you? I do not know if you can represent this Jesus. I do not know if you have the courage to shout from the housetops what He speaks to you in secret. Do we have the courage to do that? Developing the Kingly character of Christ brings us into this dimension of who Jesus is! Without growing to maturity in this authority, the church will continue to enable evil.

TUESDAY, JANUARY 11

Scripture: Romans 13:1-4

Verses 3 and 4 state, *“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.”* The purpose of rulers is to terrorize evil. Rulers in the political realm and rulers in the spiritual realm have the same assignment from God and that is to terrorize evil. Romans says they bear a sword and they do not bear a sword in vain. As spiritual leaders we have access to the sword. The demonic doctrine of tolerance enables evil. God’s judicial assignment for leaders is to terrorize evil. It is necessary to access and bring a judicial sword to terrorize evil. Without bringing that sword, our warnings are worthless. We either represent God or we do not. The question is do we represent the government of God? If we do, then when we pray the sword must come. Is there any supporting evidence in scripture besides Romans 13 that suggests that we access a sword? The first thing we should check is the context which determines the meaning. Do Paul’s actions line up with what he preaches? The clarity of Romans thirteen cannot be questioned! Did Paul ever threaten to bring a sword? He certainly warned about double-death in Galatians. But my Bible says we need two or three witnesses. Perhaps there is a third! We are stuck with the fact that as leaders we have a job and that job is to restrain evil so that good can overcome. Accessing the judicial anointing restrains evil?

WEDNESDAY, JANUARY 12

Scripture: I Corinthians 4:18-21

Verses 18-21 state, *“Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the LORD wills, and I will know, not the word of those who are puffed up, but the power. For the kingdom of God is not in word but in power. What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?”* Paul is facing opposition in the church at Corinth. In his first epistle to the Corinthians he is telling them that he is coming very, very shortly, and when he comes there is going to be conflict. They are going to find out whether the power to terrorize evil is present with him or not. He even says that the kingdom of God is not in word but it is in power. Then he gives them the choice. Shall I come to you with a rod? Paul acts like he can bring the sword of the Lord at any time and at any moment. He can bring a rod of iron if needed. He can move God’s hand at any point, any place, or any time and that God will back up his ministry with a sword, with a rod, with single death, with double-death, with whatever is needed to overcome evil in that place. Where is that in today’s church? Where is that authority? Where is the platform? Where is the relationship? Where is this dimension pioneered in front of us so the church can walk into it? Perhaps this **Word at Work** is your introduction! God is calling the church to walk where Paul walked! Where Paul walked in the New Testament is where Jesus walks in the book of Revelation and it is where you and I must walk in the last days!

THURSDAY, JANUARY 13

Scripture: Genesis 6:5-7

Genesis 6:5-7 states, *"For each one shall bear his own load. Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap."* The first question we have to ask when it comes to accessing the judicial hand of God is, Are we sowing into an altar that is pure? If we want to grow corn, buying and planting oats only gives an oat crop. What seed are we sowing? Are we sowing where God intends? The third issue is fullness of iniquity. Wickedness can prevail to the point that it threatens the harvest of a generation. To save the harvest, God has to intervene. Jesus died for a harvest of nations. Are we going to allow evil to destroy our harvest before we bring it in? That becomes the central question. If the enemy is reaching fullness, only the judicial hand of God can save. The reason that as leaders we must be a terror to evil is we cannot allow our God-appointed harvest to be filled with iniquity before we get to bring the harvest in. That is the battle-plan of with the enemy. He is attempting to destroy our harvest by filling it with iniquity so it has to be judged. We do have a job and that job is redemptive. Terrorizing evil means that many more can and will be saved. We have a generation that has not seen the church confront evil and terrorize it. That has to stop. Faith comes by hearing and hearing by the Word. It takes time to recover but it is a process and every day that we apply ourselves we gain ground.

FRIDAY, JANUARY 14

Scripture: Isaiah 59:11-21

We should ask ourselves, how does Jesus feel when He looks at evil and the church is neither terrorizing nor restraining it? How does Jesus feel when the church fails to execute justice? Isaiah 59 makes it really clear. Verse 15 says, *"Then the LORD saw it and it displeased Him that there was no justice. He saw that there was no man and wondered there was no intercessor. Therefore His own arm brought salvation for Him, And His own righteousness it sustained Him."* This passage refers to access to the Throne-Room to bring the judicial sword on evil. The next few verses talk about the armor of God that appears in Ephesians 6. It also talks about fury to the adversary, recompense to enemy, and repaying evil with judgment. Verse nineteen is a favorite, *"When the enemy comes in like a flood the Spirit of the LORD will lift up a standard against him."* The context of the Spirit lifting up a standard is the standard of bringing Throne-Room judgment with the sword of the Lord on the head of the wicked. We apply this verse Priestly deducing it means salvation or multitudes getting saved. The context redefines the origin of multitudes getting saved. This multitude cries to God for a sword on the wicked. Jesus does not like it when the church cannot bring justice or move His hand and terrorize evil. Jesus must be unhappy with much about the church right now because evil is going unchecked by most of the church. That can all change very quickly! When a revelation of justice comes the saints change!

SATURDAY, JANUARY 15

Scripture: Revelation 1:5,6

Since the fruit of the Kingly Christ is in the book of Revelation, Revelation 1:5,6 says, *"...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."* Jesus rules over the kings of the earth and He has made us kings and priests to our God. We are much more developed on the Priestly side than we are on the Kingly. Like the church at Galatia we have some growing to do. We can talk about Jesus the Savior. We can talk about the Jesus who asks us at times to turn the other cheek when we want to win people. But we are missing a vital dimension of the character of Jesus. Many of us do not represent the Kingly Christ. We can call down the sword in faith. Jesus made us kings and we are not living up to it. That is the problem. A king rules righteously by both judging and if needed making war. That is what kings do! That is what King Jesus does in Revelation 19:11. If we cannot judge and war with Him, we are not representing Jesus the King. No wonder Paul had doubts about the Galatians. Does Jesus have doubts about us? The good news is Paul did not stop there. He said, OK I may have doubts about you but that just means I have to labor again. I have to go back through the elementary principles of who God is. We need to go back to basics. It is time to start at the beginning so we can all represent the King!

SUNDAY, JANUARY 16

Scripture: Revelation 5:4,5

Verses 4 and 5 of Revelation 5 state, *"So I wept much, because no one was found worthy to open and read the scroll, or to look at it. But one of the elders said to me, 'Do not weep, Behold, the Lion of the tribe of Judah, the Root of David has prevailed to open the scroll and to loose its seven seals.'"* Who is worthy to open and read the scroll? the Root of David, the Lion of the tribe of Judah prevailed, He overcame to open the scroll and verse eight says the prayers of the saints are involved. Every single seal in the entire scroll with all of its trumpets and with all of its bowls represents the Kingly Jesus releasing justice. Are the prayers of the saints the catalyst? Are the seals, trumpets and bowls in answer to the saints prayers? Revelation presents the Kingly Jesus swinging into action. He is the One we are called to represent. Do we know Him? Are we committed to representing Him? God is ready, are we? The time has come! Let us quickly take seriously our catalyst role and pray justice on all communist leaders who are executing their plan of world domination which includes the bankruptcy of America. Pray covenant justice on America's leaders who are destroying this nation by filling it with iniquity. Terrorism has been the most current serious problem! Before that it was communism. The rise of communist China, resurgence of communist Russia and socialism of the Democratic party should make every Christian reach for Jesus the Judge!

MONDAY, JANUARY 17

Scripture: Revelation 6:7,8

Imagine representing the Jesus of Revelation! Verses 7 and 8 state, *"When He opened the fourth seal, I heard the voice of the fourth living creature saying, 'Come and see.' And I looked and behold a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth."* We represent a Jesus who is judging the evil so that it cannot take over and destroy a harvest. That means we have access to ask Him to intervene and remove elements of the opposition that are hindering the harvest of nations. In a recent meeting I had the chance to go out and eat afterwards with two Korean ladies who have incorporated this message of *Jesus and Justice* into their prayer life and use it wherever they go! They told me that on a visit to Taiwan they stood in front of a Buddhist temple and prayed the judgment of God on it and asked God to remove it from the land. About six months later they returned for ministry to that same region. Since their previous trip when they stood and asked God to remove it, a typhoon had come and leveled that Buddhist temple and it was gone. It was no longer defiling or destroying the land or the region because God had removed it. How long will we wait until we begin to represent the Jesus of justice whose Throne-Room is open for intercession concerning our opposition. Jesus died for the church to carry dominion – dispense it!

TUESDAY, JANUARY 18

Scripture: Revelation 9:13-15

In Revelation 9:13-15 we are told, *"Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, 'Release the four angels who are bound at the great river Euphrates.' So the four angels who had been prepared for the hour and day and month and year, were released to kill a third of mankind."* In one moment Jesus in the book of Revelation is releasing death on a third of mankind. And we could ask why, why is the Lord doing that? And the answer is in same passage. The harvest is being defiled. Verses 20-21 state. *"But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk; and they did not repent of their murders or their sorceries or their sexual immorality or their thefts."* Why is the judicial Throne of our God open? Why is He answering prayers to destroy Buddhist temples or Muslim terrorists? What is the issue? The issue is demons are attempting to fill the land with iniquity so that it has to be judged before we get a Psalm 2:8-9 harvest from it. That is the strategy of the enemy. How long will we wait until we realize that God has given us access to His judicial Throne. The Judge of all the Earth is on our side and He will move if we but ask Him!

WEDNESDAY, JANUARY 19

Scripture: Revelation 19:11-16

Revelation 19 portrays the Jesus who is returning. Verse 11 is probably enough to give us the idea of who He really is. Verse 11 says, *"Then I saw heaven opened and behold a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war."* The question is, can we judge and war with Him? The church knows how to present the message of Jesus the Savior but what about the message of Jesus the Judge? What about practicing biblical justice and putting a covenant demand on the Throne-Room to wipe out, destroy and remove the opposition. The church right now enables evil by praying for those who are practicing it and leaving them in position. No general could have ever won a war by supporting and placating the enemy and yet that's precisely what the church is doing. How long until we grow up and realize that the Jesus of the Bible is more than the Jesus of the Gospels. The rest of the book fills out who He ultimately is. Ultimately He is the King and Judge of all the earth! We dishonor the death of Jesus when we fail to dispense His dominion!

THURSDAY, JANUARY 20

Scripture: II Corinthians 2:12-14

Verses 12-14 state, *"Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them I departed for Macedonia. Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place."* Is verse 14 our experience? Do we find the Lord always leading us in triumph? What is God's definition of triumph? The Greek word here is **three-am-byoo-o**. It means the power to enable believers to overcome the enemy. It comes from a root word meaning to cry out, or to put a demand on God. So the real question is, what are we praying? What are we crying out? If we are crying out, God save the enemy, the one who is trying to kill and destroy our harvest, then we are enabling the enemy not overcoming him. The Priestly mindset guarantees the destruction of the land because all it ever does is enable evil. It is like being spiritually codependent with evil. We obviously need a better understanding of who Jesus is in Revelation. He is not turning the other cheek to evil like today's church!

FRIDAY, JANUARY 21

Scripture: John 10:10

In John 10:10 it says, *"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."* If the thief does not come except to steal, kill and destroy then those who are possessed by the thief should face the full authority of God's Throne on their heads. When we are dealing with a communist regime like China, who ultimately wants to rule the world and spread their brand of communism so they control everyone we ought be praying against their plan to dominate the world. We better be bringing the justice of God on the head of the Chinese leaders whose determination is to destroy every other economy in the world and to ultimately conquer with communism. Their plan to dominate the world deserves the full measure of biblical justice demanded on their heads. Is the church praying the Jesus of Revelation visit the Chinese communists. They are the ones sustaining North Korea. They are the ones sponsoring state terrorism. We better be praying the justice of God on their heads!

SATURDAY, JANUARY 22

Scripture: II Corinthians 2:15,16

Verses 15 and 16 state, *"For we are the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death to death, and to the other the aroma of life to life, And who is sufficient for these things?"* Paul said he was the fragrance of Christ among those who are being saved and among those who are perishing. To the one he brought the aroma of death, to the other the aroma of life. The church today only knows how to attempt to bring life. They know nothing about bringing death. Yet Jesus in Revelation is the Judge of all the earth, and He Himself warned the disciples in Matthew 10 not to fear those who could kill the body but to fear Him

who after He killed the body could kill the soul in hell forever. Jesus dispenses double-death in Revelation. The Apostle Paul represented double-death when he confronted Peter and Barnabas. That level of authority yields quick results. Where is the church representing the Jesus who dispenses double-death. The church only exists to represent the Master. If we send out a generation of missionaries into countries who are going to face death, we better send them out knowing the Jesus who dispenses double-death in the face of the enemy, so they can survive and finish their race. Paul knew the Jesus of double-death by being knocked off his donkey. Paul's statement in the very first chapter of Galatians indicates definite representation. Paul mentions confronting both Peter and Barnabas in the next chapter. How could we have missed the Jesus who was so plainly present in the Apostle Paul's ministry to bring both life and death? From Paul's own words, he not only says it in his letter to the Corinthians but he does it in his letter to the Galatians. The Jesus of ultimate dominion is present in scripture but has been hidden from the church. Will we ever grow up in that dimension?

SUNDAY, JANUARY 23

Scripture: Acts 12:1-3

Acts 12:1-3 states, *"Now about that time Herod the king stretched out his hand to harass some from the church. Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread."* Whenever political leaders enter into this level of persecution of the church double-death is available to be prayed. Persecution is happening around the world, it happens routinely in Muslim countries. It happens in China, it happens in Korea, but how have we taught the church to respond? The church right now prays Priestly prayers for their persecutors. That is not always the way to pray. There is a different way to pray. There is a covenantal demand that God come and remove the persecutor so the church can thrive and grow. Perhaps the greatest demonstrations of the authority of God have to come through judgment. That is the testimony of the entire book of Revelation. Yet much of the church steadfastly refuses to embrace the Jesus of Revelation. That has to stop and has to stop now! We need to understand something about the God we worship and represent! Paul finds himself in the middle of Peter's arrest and the killing of James, the brother of John. Acts 20:16 shows us a pattern that Paul had. It says that Paul decided to sail past Ephesus so he would not have to spend time in Asia. He was hurrying to be at Jerusalem, if possible, on the day of Pentecost. Passover to Paul was like Christmas to us. Paul had a habit of celebrating the specific feast days and the major one for the early church was Passover and Pentecost. There was a seven day spring feast following Passover and Pentecost was fifty days later. We know from Acts 12:25 that Barnabas and Saul were in Jerusalem for this feast period. The question is, what did they pray?

MONDAY, JANUARY 24

Scripture: Acts 12:4,5

Verses 4 and 5 state, *"So when he had apprehended him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover. Peter was therefore kept in prison, but constant prayer was offered to God for him by the church."* Paul and Barnabas arrived in Jerusalem just in time to see James killed and Peter jailed with the intent of bringing Peter out after Passover and killing him. With Paul's revelation and with his obvious carrying the anointing of both death and life, I wonder what Paul contributed to the church's prayers for Peter. I wonder if Paul was praying God's blessing, salvation and life on Herod. I suspect not! I suspect Paul brought the other end of the covenant to bear on Herod's head. I suspect Paul educated the church at Jerusalem concerning what they had in their covenant and how they should pray for Mr. Herod. It would have been out of character for Paul to do anything less. Paul's contribution may have saved Peter's life physically. In the book of Galatians Paul saved Peter's life spiritually. There is an anointing that dispenses both double-life and double-death. Is our contribution saving a harvest? Is our contribution saving lives?

TUESDAY, JANUARY 25

Scripture: Acts 12:20-23

Jesus answered prayer and sent double-death to Herod. It was not a mild-mannered judgment. It was the most painful death known to man in those days. It was extensive. It was quick and it was thoroughly catastrophic. It came as

a result of prayer. The interesting part of this passage are verses 24 and 25 and their connection to Herod's death. "But the word of the Lord grew and multiplied and Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry. The context indicates that Herod's death brought the fulfilling of their ministry in Jerusalem. Paul said himself to the Corinthians, who is sufficient for those things? Answer: nobody, but it comes with the territory. It is part of God's anointing and we do not have any choice if we want a harvest except to pick up this aspect of who God is. Paul picked it up. I am sure it saved Peter's life twice and allowed him to finish his race. How many of us and how many of our children will need this truth to finish their race? We must now possess it and pass it on to the next generation for the winding up of the age! It is essential to the harvest! The revelation of God's justice releases power when we believe and act. The believing and action are our part!

WEDNESDAY, JANUARY 26

Scripture: Colossians 2:8,9

Colossians 2:8,9 says, "*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.*" We don't have any problem with the fact that the fullness of the Godhead is functional and operational in Christ. Everybody agrees with that. We know who Jesus is! And He is the head of the church! The problem is the next verse. Verse 10 says, "*And you and I are **complete** in Him, who is the head of all principality and power.*" Those verses when they flow together give us this concept. Jesus is the **play-rom-ah** or fullness of the Godhead and we are the **play-ro-o** or the verb or the action of the fullness of the Godhead. If the church doesn't display the action of the fullness of the Godhead, then that fullness is never displayed in the earth because God ordained the church to display to principalities and powers that they do not rule. The only way that happens is when the church brings the judicial authority of God on those who refuse to turn loose of their demonic assignments. Until people see the judgment of God they will not turn from evil. The church is the verb and the action of the Godhead! Are we the action of Jesus in Revelation? Look around! We do not see this action on the scale God wants. It is time we said, yes to who He is and begin to represent Him in His fullness! The action of the rule and reign of Christ starts in the church. God chose the church to be His verb.

THURSDAY, JANUARY 27

Scripture: Colossians 2:11-15

If we are the verb and the action of the Godhead then is it not interesting that verse 15 of Colossians 2 says, "*Having disarmed (spoiled) principalities and powers, He made a public spectacle of them, triumphing over them in it.*" The Greek word translated **triumphing** over them in it is our **three-am-by-hoo** of II Corinthians 2 where Paul says, God always leads us in **triumph**. This triumph ends in life to life for some and to others it is death to death. Are we the verb, the action of bringing both God's life and death? Today's church enables evil. Are we bringing death to those who spit on God's grace and continually advance evil? If we are not then we are not displaying who God is! It is just that simple. It is time the church grew up. It is time we represented the fullness of our Father! The Bible says the King we represent rules! Does He rule through us? If we do not extend God's rule, we do not faithfully represent Jesus!

FRIDAY, JANUARY 28

Scripture: Proverbs 1:20-33

On March 30th 2007, a legislator from Greensburg, Kansas authorized a bill to make casino gambling legal in that state. A believer was present and the Holy Spirit moved on him to rise and read Proverbs 1:20-33 which is God's rebuke and His promise that because you refused to listen to wisdom that He would mock when their destruction came and He would not hear their pleas. Exactly five weeks later to the date, on May 4th 2007 the legislator who introduced gambling was at home when an E F 5 tornado hit his city and took a complete U course destroying 95% of the town. He was only saved because he was in his bathtub. The legislator who was moved on to stand up and read Proverbs 1:20-33 was God's verb in that situation. How would we have done with his assignment? As you can imagine, he probably endured a tremendous amount of ridicule and yet five weeks later the God who is life to life and death to death, visited the author's city and utterly destroyed it. Do we represent Him? There are a growing number of believers who are

preparing to represent the same Jesus that Paul refers to over and over again. Is it not time we got to know the fullness of our God?

SATURDAY, JANUARY 29

Scripture: Matthew 24:45-51

Matthew presents a parable about an unfaithful servant. This servant was in fact disobedient. He took advantage of the other servants. He took what was rightfully theirs. Verse 15:51 is fairly strong. It says, *"The master of that servant will come on a day when he is not looking for him and an hour that he is not aware of and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."* When Jesus sent the disciples out two by two, they knew the God of double-death and double-life. Where is that revelation today? It is part of the restoration to the church. I have had a little experience with God's dealings in this realm. When you find a very good friend in ministry who steals from you and others in order to get what he wants, you grieve over his condition and confront him. He acknowledges his failure but if he never turns and continues in the same grievous pattern and then true repentance is absent. One day you wake up to find out that your friend is gone and what Matthew spoke is much more than a parable. When scripture becomes a verb, you put a name alongside a chapter and a verse. How many chapters and verses does God want our names associated with? We are the verb. We are God's action! We are the same verb in our generation as Peter and Paul were in theirs. Developing our character to match the king's is the key!

SUNDAY, JANUARY 30

Scripture: Matthew 23:19

I can remember an argument with a church leader over the issue of Purifying the Altar where the revelation God had given me was utterly and totally rejected. I remember stating God would show who spoke for Him and who did not. While we parted in utter conflict, within three short years that man was gone and died a very difficult death. Paul said, *"...who is sufficient for these things? For to some we are life to life while to others we are death to death."* I have had that experience more than once and they have all been difficult. The church needs to know that the Jesus of Revelation is accessible. He is real and He will manifest in the midst of our interactions with people. He will manifest in the political realm. It is time we carried the fullness of who He is to every aspect of society. Jesus wants a harvest out of every nation. Jesus is double-life and double-death. Represent Him in fullness!

MONDAY, JANUARY 31

Scripture: Matthew 21:33-41

When Jesus was teaching the parable of the landowner and the vineyard, He made His intentions absolutely clear in His dealings with the disobedient. The moral of this parable addresses those who want to destroy our harvest. It is about those who want to take the harvest for themselves. Verse 41 states, *"They said to him, 'He will destroy those wicked men miserably and lease the vineyard to other vinedressers who will render to Him the fruits in their season.'"* The reason to bring the authority of the judicial Throne on the head of legislators, presidents, judges or anyone else is right here in the parable of the landowner and the vineyard when they use their power and authority to hinder God's promised harvest. Jesus died for a harvest of nations. Those who want to hinder it deserve the full measure of the judicial Throne. Our Bible says, *"He will destroy those wicked men miserably."* He will and our part is to ask Him. Be led by the Spirit and do not fear this realm-Jesus is there!

ITINERARY

1/7-8	Danville, CA	799 El Pintado, Danville, CA 94526	Mark and Debbie Nadler 925-837-2135
1/12-1/13	Cascadia, WA	Call for address and details	Darcy and Glenda Dube 604-943-8100
1/14-1/16	Delta, BC	1153 - 56 St, Delta, BC V4L 2A2	Darcy and Glenda Dube 604-943-8100
1/28-1/30	Oakridge, LA	76 Sunset Ln Oakridge, LA 71264	Curtis and Tabitha Wilson 318-381-9151

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