

THE SURE MERCIES OF DAVID I

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FRIDAY, September 1

Scripture: Acts 9:5-6

Someone once said, “Every translation is also a commentary.” This study highlights that truth! We are beginning a new study entitled “The Sure Mercies of David.” This is one of those studies where the translation you use makes a real difference in understanding. Acts 9:5-6 is a real good test case by which you can measure your favorite translation. Older translations, done with more conservative scholars, usually were careful to preserve this passage, while others axed whole sentences. If you have a trustworthy version, you will probably find verses 5 and 6 conveying the following information, “And he said, ‘Who are You, Lord?’ And the Lord said, ‘I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.’ So he, trembling and astonished, said, ‘Lord, what do You want me to do?’ And the Lord said to him, ‘Arise and go into the city, and you will be told what you must do.’” The conservative scholars left in the text much of what they found even though they weren’t sure it always contributed to the meaning. The end result is in Acts 9:5 and 6 we have Jesus portrayed as the God who will interject roadblocks into the life of a person who is called when they’re persistently determined to act like Jonah. However, in some of our more modern versions the translation reduces the text to a margin or totally excises the phrase, “It is hard for you to kick against the goads.” They may even continue to leave out, “So he, trembling and astonished, said, ‘Lord, what do You want me to do?’ And the Lord said to him,...” If you can’t find, “It’s hard for you to kick against the goads” in your version and discover that it has been excised, then you probably won’t miss the 135 other times the names and title of Jesus, with some dialogue, have also been cut. The problem this presents for a study such as “The Sure Mercies of David” is biblical “hide and seek.” When a translation hides covenant truth – its time to offer that translation as a burnt offering. For this covenantal study, I highly recommend you go to the archives of your bookshelf and find a King James or a New King James or a very conservative translation. It will make a big difference!

SATURDAY, September 2

Scripture: Isaiah 55:1-2

When God extends covenant we need to realize He is the One Who always calls us and covenant begins with a call from God to come, enter in. In verses 1 and 2 of Isaiah 55 we find such language and we know God is extending us a covenant. He says, “Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price. Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen diligently to Me, and eat what is good, And let your soul delight itself in abundance.” God is initiating a covenant and through the prophet Isaiah, He extends an invitation to all the thirsty, to those who are not satisfied with what they are currently experiencing, to those who don’t necessarily have the money to participate in the hottest latest

convention, and to those who are currently fed up with “church as usual.” That invitation is extended out of God’s heart. What is God’s heart extending today?

SUNDAY, September 3

Scripture: Isaiah 55:3

In verse 3 he says, “Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an *everlasting* covenant with you – The sure mercies of David.” Isaiah makes it very clear God is inviting people to enter covenant. He says if they will listen, come, and hear, He will bring them life through this covenant. Another major aspect of the covenant becomes apparent in verse 3, it’s *eternal*. This covenant does not pass away next week, next month or next year based on what someone else does. God says this is an “...everlasting covenant...” Then He goes on to say the chief characteristics of this covenant are the very same mercies that were extended to David. If we can discover what those were, then we can appropriate what God has done for us!

MONDAY, September 4

Scripture: Acts 13:1-3

In Acts 13, the first three verses make a major transition in influence from the Jerusalem church to the Antioch church. Jerusalem was a church ruled by tradition where they only ministered to Jews. Antioch was the first place they were called Christians probably because of the love they showed each other in a multi cultural environment. We find Antioch’s leadership was obviously multi cultural. They were Jewish, Greek, Black, wealthy, poor and scholarly. Antioch had variety in nationality, race, education, social status and wealth. This all speaks of the transition from the Jerusalem model to the Antioch model. What do we know about the Antioch church?

TUESDAY, September 5

HAPPY LABOR DAY

Scripture: Acts 11:19-24

We get a glimpse of what was transpiring in the Antioch church in Acts 11:19-24. God was doing such a work in Antioch that the news traveled all the way to Jerusalem. Barnabas was sent to Antioch to check on the work as it progressed. Verses 23-25 say, “When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul.” Antioch developed characteristics Jerusalem didn’t have.

- (1) Jerusalem mistakenly assumed they had everything they needed.
 - (a) Antioch knew they needed more.
- (2) Jerusalem was content with their own leadership.
 - (a) Antioch made room for other gifts.
- (3) Jerusalem chose what was comfortable.
 - (a) Antioch was willing to take a risk – Saul of Tarsus.
- (4) The Jerusalem church was Jewish – only ministered to Jews.
 - (a) Antioch embraced nations – multicultural.

What distinguished Antioch from Jerusalem? Jerusalem lived in the traditions of the past. Antioch embraced the Spirit of God and prophetic direction for the future. Are we happy with the past or are we willing to pay the price to walk out what God is trying to birth for the future?

WEDNESDAY, September 6

Scripture: Acts 11:26-30

The choices made in Antioch are attested by the people. The fruit of taking a risk on Saul of Tarsus is they are first called Christians in Antioch. The prophets visit the Antioch church and are welcomed to speak freely. In addition the people develop a heart for the poor. The Antioch church rapidly develops strong core values: 1) All are welcome 2) They are multi cultural 3) They are multi racial 4) They have a heart for the poor and 5) They value a strong prophetic gifting. They also yield to that prophetic gift and become the leading church in the remainder of Acts. They begin to dominate the flow of the Holy Spirit and the purposes of God are radiated through their midst. Perhaps watching the development of the Antioch church can give us some clues to being in the right place at the right time during this transitional season.

Perhaps we have come to such a time!

THURSDAY, September 7

Scripture: Acts 3:19-21

Which model do we identify with – Jerusalem or Antioch? Acts 3:19-21 says, “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.” The first **chron-os** of a new leadership generation was demonstrated out of Jerusalem. Just as the first Pentecost initiated a new church model and leadership generation, so has the restoration God began in 1901. They could never have been called Christians at Jerusalem – they were to Jewish. What do the neighbors of the church we attend – call us? A **chron-os** season in Scripture almost always goes 40 years and it encompasses a major leadership generation. So it was in the early church. God brought the initiation of the transition into a New Covenant out of the church that was established at Jerusalem. Things were so comfortable and so exciting in Jerusalem, nobody wanted to leave. They had the full flow of the miracle ministry after Jesus had been resurrected. This was undoubtedly a big surprise to all of them and yet one they thoroughly enjoyed. When God moves you can almost always expect resistance to follow. And so it was with the early Church. Resistance immediately followed the move of the Holy Spirit. Are we being prepared for a move of the Spirit? Are we being prepared for the resistance that will follow? Have we settled for what is comfortable?

FRIDAY, September 8

Scripture: Acts 3:22

The unique thing about God, and the early Church had to recognize this, is that He prophetically speaks about generational transitions. Perhaps the greatest mistakes we make prophetically come when we assume prophecy God gives will be fulfilled in our generation just because God gave it to us. It may be God gave us an assignment to plant vision in the next generation and do all the preparation enabling them to stand on the platform of our lives and bring the vision to pass. The God of the Bible often initiates a work in one generation but doesn't complete it until the following generation. Such was the case in coming out of Egypt and entering the Promised Land in birthing the plans and gathering the material for the great Solomonic Temple, while another generation had to build it. The initiating of a New Covenant was not complete until God called one who did not physically walk with Jesus. God is a God Who initiates major transition with one generation and often does not complete it until the second generation embraces the vision. God begins to speak concerning such issues to the Jerusalem church. He says, “For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren, Him you shall hear in all things, whatever He says to

you.” The prophecy was not to come for hundreds of years, yet it would be fulfilled in just the right generation. The Jerusalem church had to wrestle with fulfillment of prophecy that was hundreds of years old and they began to look at the issue of **kairos** and **chron-os** - the difference between God’s leadership generation and the prophetic fulfillment of promises that could be from a few hundred to several thousand years old. Do we fully understand the **kairos** thumbprint moves of God as compared to the **chron-os** leadership transitions? **Chron-os** can be measured by the clock, therefore it can be counted in months and years. **Kairos**, however, has nothing to do with the calendar and everything to do with the thumbprint of God coming upon a people in a generation for His purpose. The Charismatic Renewal was a **kairos**. The Toronto Blessing was a **kairos**. The Faith Movement was a **kairos**. The Restoration of the Tabernacle of David Movement was a **kairos**. So we see God is never in any leadership generation without **kairos** moves of the Holy Spirit. The question is will we tune in and understand the significance and importance in discerning **kairos** and **chron-os** moves of God.

SATURDAY, September 9

Scripture: Acts 3:23

In verse 23 God begins to impress on the Jerusalem church how important the issue of **kairos** and **chron-os** really is. He says, “And it shall come to pass that every soul who will not hear that Prophet shall be utterly destroyed from among the people.” God is trying to impress something on the Jerusalem church. They must see **kairos** and **chron-os** issues as critically important to the survival or destruction of a city and possibly a nation. For all the revelation God poured into Jerusalem, the inevitable still came to pass in 70 AD and they lost the city and the nation. Isn’t it interesting that through the grace and mercy of God they were given one leadership generation to turn the captivity of judgment on the land – it never happened! How is it that with all the revelation, all the power gifts of the Holy Spirit and all the demonstration, they couldn’t turn the judgment that came in 70 AD? Is it possible that the Antioch church tapped into the message the Jerusalem church, because of their Phariseism, couldn’t see? Did the Antioch church become proponents of the covenant of *mercy*? What about the Jerusalem church? Do we tend toward Jerusalem or do we tend toward Antioch?

SUNDAY, September 10

Scripture: Acts 3:22-23

Have we preached the Jesus of Acts 3:22-23? Is *this* Jesus familiar from the pulpit of the church where you attend? Verses 22 and 23 say, “For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren, Him you shall hear in all things, whatever He says to you. And it shall come to pass that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’” Is Jesus the Judge familiar to you? Do you know the KING of kings, LORD of lords, the Judge of all the earth Who is returning? Should the Church represent the Suffering Servant or Judge of all the earth? Is **this** the Jesus Who we have had preached in the last hundred years? The answer to that is obvious, especially to those of us who have lived over half of the 20th Century. The Jesus exclusively preached in the last hundred years was the Suffering Servant, the God who loved us so much He came to save us. Everyone knows the John 3:16 Jesus. The Jesus of Acts 3 might not be accepted if He were to show up in our churches today. And what excuse could we find if this were to be the case? We would wonder why we had not been prepared for what was coming. We would wonder what the church leadership had been doing and why it had taken so long. Did they hear God? Did they stand in His counsel? Were they more concerned with maintaining their position than preparing us? Why are we standing in the midst of God doing things for which we were never prepared? Will that be our testimony in the days ahead? Or will we find the full measure of preparation God has for us?

MONDAY, September 11

Scripture: Acts 1:1-6

Which Jesus was the Jerusalem church expecting? In Acts 1:4-6 we're told, "And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, 'which,' He said, 'you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.'" Therefore, when they had come together, they asked Him, saying, 'Lord, will You at this time restore the kingdom to Israel?'" This question, "...will You at this time restore the kingdom to Israel" shows us precisely what they were expecting. Prevailing eschatology created within people the hope of seeing the conquering Messiah rule and reign and overthrow the dictatorial and devastating Roman Empire. They did not see the years between the advent of the Suffering Servant and the culmination of the age. It was not clear to them and they missed it. The Jerusalem church continued to live in the expectation of the Lord's soon return to rule and reign – they had a "rapture" mentality.

TUESDAY, September 12

Scripture: Psalm 2:1-12

When we ask ourselves on what Messiah did the first generation focus, as we study the prophecies we begin to realize they had a very clear picture of who they expected. And their expectation had been built from the prophets for the ruling King. Psalm 2 makes this very clear, and we know it was preached because it's mentioned in the book of Acts. Psalm 2:1-4 says, "Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying, '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." Verse 9, "'You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel.'" The early Church thought they knew exactly what God was doing. They were certain. They were expecting a conquering King. They were prepared for a full blown restoration establishing the victorious rule of Messiah. How is it we expect the Jesus they got and they expected the Jesus we're going to get? Are we making the same prophetic mistakes they made in preparation?

WEDNESDAY, September 13

Scripture: Isaiah 61:1-7

If we ask ourselves what Jesus is portrayed out of Isaiah 61, we make a unique discovery. The Jesus of Isaiah 61 is not only Jesus of restoration but He is a Jesus of judgment, "...And the day of vengeance of our God; To comfort all who mourn,...But you shall be named the Priests of the LORD, Men shall call you the Servants of our God. You shall eat the riches of the Gentiles, And in their glory you shall boast. Instead of your shame you shall have double honor, And instead of confusion they shall rejoice in their portion. Therefore in their land they shall possess double; Everlasting joy shall be theirs." The prophetic promises are those that guarantee the restoration of the victorious rule of David's days. This was the obvious interpretation preached in every synagogue and in the early churches. Jesus is a Jesus of restoration, victory, rule and reign. How is it they missed everything that would transpire in between? How much are we missing that is still yet to transpire?

THURSDAY, September 14

Scripture: Zechariah 9:9-13

Verses 10-13 say, "I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.' As for you also, Because of the blood of your covenant, I will set your prisoners free from the waterless pit. Return to the stronghold, You prisoners of hope Even today I declare That I will restore double to you. For I have bent Judah, My bow, Fitted the bow with Ephraim, And raised up your sons, O Zion, Against your sons, O Greece, And made you like the sword of a mighty man." Anyone who reads the prophets can understand what the expectation was in the early Church. There doesn't seem to be a nation over which Messiah would not rule. The expectation was prevalent. It was everywhere. And it was based on what was preached eschatologically. Belief about the end times in the early Church prepared people for the Messiah Who would rule and reign. When we dig into the prevalent prophetic mind-set of the day, then we can understand why there had to be a transition from the Jerusalem church to the Antioch church and it should help us understand why today its time for the same transition. Will God do it? Will we see it?

FRIDAY, September 15

Scripture: Matthew 16:13-22

Jesus is beginning to wonder if the disciples are catching on to what is really happening in their generation. So He comes right out and asks Peter, "Who do men say that I Am?" Jesus gets a variety of answers. Finally Peter gets the right answer, "...You are the Christ, the Son of the living God." Jesus prophetically told the twelve what He was paying for in the realm of the spirit, "And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then He went on to explain to them that He had to buy and pay for salvation through His death, burial and resurrection. Jesus explained the issue of the Suffering Servant but His explanation was worthless because He could not overcome by explanation what they had come to expect from years of prophecy preaching. Jesus did such a good job of preparing them for what He was to accomplish in the season of visitation that we find in verse 22, "Then Peter took Him aside and began to rebuke Him, saying, 'Far be it from You, Lord; this shall not happen to You!'" Peter is absolutely committed to not letting God's perfect will come to pass. What is it that becomes so solid in people that they absolutely *refuse* to allow God's will to come to pass? If it happened to Peter, it can happen to us. We need to realize that except God open our eyes to what He is doing, we too will probably resist His very best in the last days. Are we preparing? Are we hearing what the Lord is saying? Is Church history repeating itself?

SATURDAY, September 16

Scripture: Matthew 16:3-28

Peter demonstrates in this passage how you can have a revelation of what God is doing in a season but then completely and totally blow it by *assumption*. Peter's response in verse 22 didn't just come after a sentence. Jesus apparently spent several days trying to show them precisely what was going to take place, but Peter's belief about the end times would not allow him to receive what Jesus was saying. Can you imagine how much spiritual courage it takes to rebuke God Incarnate, the Creator of the heavens and the earth? Peter definitely has leadership material. It just appears he is leading in the wrong direction. After the rebuke Jesus responds by saying, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men." We need to realize that if we don't discern the times or seasons we can find ourselves in a place of creating great offense to the Father by failing to prepare people for what is really coming. Apparently the twelve could not receive the full measure of what Jesus was saying. They really wouldn't understand until later. But Jesus goes on to explain the principles involved that become

foundational in discerning and seeing major transitions in God. The first thing Jesus said was, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.” The issue of the door in the spirit by which we cannot clearly see unless we make parallel commitments as the Lord did to the will of the Father. Hebrews 10 says of Jesus, “Lo, in the volume of the book it is written of Me – To do Your will, O God.” Until we adopt that frame of mind and move in that direction, we may find our discernment parallels Peter’s. Can we afford it?

SUNDAY, September 17

Scripture: Matthew 12:14-24

In Matthew 12 the people recognize Jesus, but the Pharisees were the ones to reject Him. Verse 23-24 says, “Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw. And all the multitudes were amazed and said, ‘Could this be the Son of David?’ But when the Pharisees heard it they said, ‘This fellow does not cast out demons except by Beelzebub, the ruler of the demons.’” How is it the Pharisees, who knew the prophets, rejected Jesus but the people who didn’t have the same eschatological biases recognized Him. The question is, are we open to receive something different than a rapture mentality? Is it possible God is trying to open our eyes in the same way He did in their generation but it is as equally hard for us to receive as it was for them?

MONDAY, September 18

Scripture: Isaiah 42:1-13

When the Pharisees read Isaiah 42 they did not stop at verse 4. They went on to read verses 12 and 13, “Let them give glory to the LORD, And declare His praise in the coastlands. The LORD shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies.” They were obviously guilty of the same things we are. They had favorite passages that they used continually all of which confirmed their views, therefore they were not open to a different perspective that God was faithfully bringing. Are we open to a perspective God wants to bring? Are we ready to hear something different than our tradition?

TUESDAY, September 19

Scripture: Revelation 19:11

The Jesus Who is returning, according to verse 11, is, “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.” Do we know the Jesus who *judges and makes war*? We know the Jesus who saves. We know the Jesus who baptizes in the Holy Spirit. Do we know the Jesus who makes **war**? Can we expect the Jesus who makes war to manifest Himself in the Church-world? Was there a war between Jerusalem and Antioch? Well, we probably wouldn’t call it a war, but there was such disagreement that they had to convene a council to settle it. Will we see the Jesus who judges and makes war?

WEDNESDAY, September 20

Scripture: Revelation 19:12-14; Psalm 2

It’s interesting how God leads us to claim certain passages of Scripture and we often get things we don’t expect. This was certainly true of the early Church. They wanted an anointing to heal and they got an anointing that would both heal and judge those who had not been delivered from the spirit of mammon. Often what we ask for is a two-edged sword and usually when we are asking for it we have our eye on only one edge and often seem oblivious to the remainder and are never quite ready when it manifests. The Jesus

we are asking to return is described in verses 12-14, “His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.” What do you suppose is the significance of the Jesus Who is returning wearing a robe dipped in blood? Perhaps we should ask “Whose blood covers that robe?” Is it the blood of the Church? Does that blood represent those who are willing to lay their lives down in a persecution that may far exceed anything the holocaust ever brought? Are we *really* ready to welcome the KING of kings and the LORD of lords? Are we prepared for what is coming?

THURSDAY, September 21

Scripture: Revelation 19:15-16; Psalm 2

Notice Revelation 19 verse 15 is the fulfillment of Psalm 2. Now many in the Church are asking God to perform Psalm 2, but specifically the part where it says in verse 8, “Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.” Notice verse 15 of Revelation 19 says, “Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.” When we go back to Psalm 2, we find immediately succeeding verse 8 the completing thought of verse 9, “You shall break them with a rod of iron; You shall dash them in pieces like a potter’s vessel.” In all our praying for verse 8, is it possible we’ll see verse 9 come to fruition with it also? Will we, in fact, meet the Jesus of Revelation 19:15? The probability is growing daily and that may precisely be the individual we’re going to meet. Are we ready? Can we make the transition?

FRIDAY, September 22

Scripture: Revelation 19:16; first Peter 3:15

The Jesus of Revelation 19:16 is, “And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.” The problem with Jesus presented in our churches today is He usually is offered only as Savior. Well Jesus **is the Savior**. But if we only present Him as Savior, then people can do whatever they want to Monday through Saturday and whenever they need Jesus the Savior they run to Him. But notice the Jesus Who is returning is “KING OF KINGS AND LORD OF LORDS.” Does Jesus the Savior differ from Jesus the LORD? The answer to that is absolutely “Yes.” If we preach Jesus the LORD then every individual has a choice to make; will they yield to the LORDSHIP of Christ in their life. Jesus can save your soul – but not be LORD of your tongue. If every time you find yourself in an adverse situation a bitter diatribe comes out of your mouth – Jesus is not LORD. If a steady stream of cursing and filth proceeds from your heart, is it possible Jesus is Savior – but not really LORD of your language? Do we know Jesus the Savior? Have we embraced Jesus the **LORD**? We have created churches full of “saved” people with no clue of *Lordship*. In First Peter 3:15 we are told, “But sanctify the LORD God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;...” Notice we are not told to sanctify Jesus the Savior in our hearts, but we are told to sanctify Jesus the LORD. Have we made Him LORD in our hearts? How long can you keep Jesus as Savior if you refuse to follow Him into LORDSHIP?

SATURDAY, September 23

Revelation 11:15-18

One of the things we know about God is that in each new successive move of the Spirit, God’s nature and personality are revealed in the Church by what He does during that season. At the turn of the 20th Century when God began to move by the Holy Spirit and restore speaking in tongues followed by the gifts, the

Church began to represent God as the healer, deliverer, savior, and soon coming King. The churches up to this time had all preached Jesus as Savior. They had not preached Jesus the baptizer of the Holy Spirit. They had not preached Jesus the healer. They had not preached Jesus the deliverer. But as the gifts and the power of the Holy Spirit were restored they began to represent the Jesus Who had come into their midst in a new and unusual way by the power of the Holy Spirit. We are just about to receive Jesus back to the earth. This passage tells us in verses 17 and 18, "We give You thanks, O LORD God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned. The nations were angry, and Your wrath has come, And the time of the dead, that they should be judged,...." How are we going to represent the Judge of all the earth? How should we represent the Jesus of Revelation 11:15-18? To think we won't have to represent Him is to deny the pattern of history and to spit in the face of God's grace. If the Judge of all the earth is coming to judge will He not, in grace and mercy, reveal Himself as Judge through His Church before that final time giving people the opportunity to repent, change and clean up their lives? How will we represent the Judge of all the earth?

SUNDAY, September 24

Scripture: Revelation 11:18, 19

Not only do we see the Judge of all the earth coming, but we are told, "...And that You should reward Your servants the prophets and the saints, And those who fear Your name, small and great, And should destroy those who destroy the earth." Will we have to represent a Jesus who will "...destroy those who will destroy the earth..."? Is this the Jesus of the New Testament? Why are we told: "That's the God of the Old Testament" when Revelation is in the New Testament? Is this Jesus Judge of all the earth? We need to realize that as Believers in the end times, facing a season when the Lord could likely return, we have to demonstrate in the earth that the Judge of all the earth will "...destroy those who will destroy the earth." Is it any wonder the book of Acts has an Ananias and Sapphira. Is it any wonder the apostles, when their message is resisted, speak a judgment of blindness and the politician believed when he *saw* the "doctrine" of the LORD. Where is the "doctrine" of the LORD in the Church today? How will we represent the Judge of all the earth? For a century we've embraced the book of Acts and called for, prayed for, believed for a return to the power of the early Church. Can we be selective after a hundred years of asking for it? If God gives it to us in the same way it came to them, will we deny it? Will we turn away from it? Will we say, "No, this doesn't fit our theology." How will we represent the Judge of all the earth?

MONDAY, September 25

Scripture: Revelation 11

Revelation 11 is God's response to continued violation of biblical principles. In Revelation 11 we see the emergence of two witnesses prior to verse 15. In verses 1-14 we discover God has two witnesses in the last days and these witnesses represent the LORD specifically. Well, perhaps we should ask ourselves how do these witnesses represent the LORD? We are told in verses 3-6, "'And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.' These are the two olive trees and the two lampstands standing before the God of the earth. And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire." If we ask ourselves how will we represent the Judge of all the earth in the last days and we go to the book of Revelation and we find there will be two witnesses representing Him – an obvious question arises, "Why should our representation dramatically differ?" They preach the gospel and encounter dramatic resistance; such resistance to their testimony people want to kill them. Is the Church ready to face people

who want to kill us because of our witness? The two witnesses represent GOD by demonstrating His judgments in the earth and proving He is the Judge of all the earth. The picture here should be increasingly obvious. As we move toward the end times there is a dramatic demonic increase in resistance to those who represent God. God demands we display the fact people will very soon have to deal with the Judge of all the earth and His judgments are irrefutable. This is ultimate grace and mercy. His judgments once initiated are carried through to completion. No man can stop the judgment of God without repentance and covenantal relationship. The picture is one that is very clear. The question is – are we being prepared to walk and represent the Jesus of the book of Revelation? We’re certainly equipped to represent Jesus in the Gospels – the Suffering Servant who heals the sick, cleanses the lepers, casts out devils, stills the storm and raises the dead. We have a lot of volunteers to represent Jesus in the Gospels. How many volunteers do we have to represent Jesus in the book of Revelation? Are you being prepared on Sunday morning to represent Jesus of Revelation?

TUESDAY, September 26

Scripture: Revelation 11; Leviticus 20

Revelation 11 must be seen as God’s ultimate response to the violation of the principles of Leviticus 20. Leviticus 20 begins in verses 1-5 with the sacrifice of innocent children. Perhaps we should stop there and consider the **magnitude** of where we stand on that issue today in the United States of America. Throughout the last 60 years, we’ve seen universal condemnation of the nation of Germany for the holocaust during World War II. In light of what currently happens in Family Planning Institutions across the USA, we have no right to criticize what happened in Germany and Poland. Currently in many of our Family Planning Clinics little rooms have been set up to **harvest body parts and sell them** for profit. I have a copy of a “Fee for Services Schedule” by such an organization. The brochure says, “Turn your patient’s decision into something wonderful.” Translation: The body parts are harvested and sold and the Clinic gets a solid share of the money. A brain equal to or less than eight weeks sells for \$999. There is a 30% discount if significantly fragmented. A brain greater than eight weeks is only \$150. Next on the “Hit Parade” of body parts is a pituitary gland; greater than eight weeks \$300. Bone marrow equal or less than eight weeks \$350, greater than eight weeks \$250. An intact embryonic cadaver greater than eight weeks \$600, equal to or less than eight weeks \$400. Did you realize that **selling the aborted babies**, whether intact or carving them up, is a major money maker for Abortion Clinics? For example gonads sell for \$550, an intact trunk (with/without limbs) \$500. How can anyone in America criticize experimentation done in Germany when **we carve up and sell our babies’ body parts** to the highest bidder? Isn’t it possible that in the light of this **goreish** behavior, it’s sheer lunacy to think we will not be representing the Judge of all the earth?

WEDNESDAY, September 27

Scripture: Leviticus 20:6-21

In Leviticus 20:6-8 we have a second major grouping of sin that brings judgment on a nation and that, of course, is consulting of demonic spirits. I’m sure anybody with a TV set has seen the advertisements for “dial a demon psychic networks.” Unsuspecting people who call get more than they bargained for. Allowing such activity brings judgment on a land. The second dimension mentioned in Leviticus 20, verse 9 is rebellion usually manifested through the drug culture which is still making inroads in our young kids. The fourth dimension of sin that brings judgment is the sexual sin of promiscuity, incest, homosexuality and lesbianism. This inundation in a nation guarantees the judgment of God. When we see all of these things Leviticus 20 mentions, is it any wonder Revelation chapter 11 introduces us to God Who demonstrates His judgments in the earth in the hope people will **repent**. How can we walk with God in the last days and not expect to demonstrate His judgments?

THURSDAY, September 28

Scripture: Leviticus 20:22-24

Perhaps the final straw that brings judgment on a nation is when the Legislators and the Governors or President agree to statutorily protect that which God declares is abomination. Homosexuality and lesbianism were made illegal by our Forefathers. They understood the judgments of God and moved to save the nation by statutorily prohibiting such behavior. Whenever we statutorily protect what God hates we lose our ability to protect our land. This is the judgment of God. No nation can statutorily promote homosexuality and lesbianism and not lose its' ability to defend itself. Surely the Church in the last days will be called upon to demonstrate the judgments of God as a manifestation of grace and mercy giving people an opportunity to **repent**.

FRIDAY, September 29

Scripture: Luke 13:1-9

In Luke 13:1-9 Jesus is teaching a parable about judgment. He speaks about a natural disaster. Then He demands an assessment. He begins to teach the issue of judgment and ends with the parable of a fig tree in the vineyard, and the master comes looking for fruit on the fig tree but can't find any. So now the issue is not between the master and fruitless tree. The issue is between the master and the *"keeper of the vineyard"*. Will the Church ever wake up and understand that God looks at us as the *"keeper of the vineyard."* The owner was not concerned with the issue of the fruitless tree as much as he was looking to see what the *"keeper of the vineyard"* would do. He decrees, "Cut it down; why does it use up the ground?" Now the *"keeper of the vineyard"* has his opportunity. He intercedes. He says, "Sir, let it alone this year also, until I dig around it and fertilize it. And if it bears fruit, well. But if not, after that you can cut it down." The Church stands before God as the *"keeper of the vineyard."* What are we doing to "keep" our nation? At this rate – we are going to lose it. Isn't there something we can do to "keep" it?

SATURDAY, September 30

Scripture: Matthew 28:18-20

Matthew 28:18-20 records the commission given to *"keepers of the vineyard"* not just evangelists. Notice the great commission, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." The great commission says, "Go...make disciples..." It does *not* say, "Go...make converts..." If it said "Go...make converts..." then once we got a person born again we would be through. But Jesus said "Go...make *disciples*..." **math-ayt-yoo-o**. It means to follow one around until you catch his thought process, his ways; until you can act exactly like he does. That is the issue of **math-ayt-yoo-o**. We are called to make *disciples*, not just make converts. Only making *disciples* - can "keep" the vineyard. Making only converts guarantees we'll probably lose the nation. Are we making *disciples* or are we making converts? Are we representing the Jesus of the book of Revelation?

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