

W O R D A T W O R K

VOLUME XXXIV NUMBER IX

Key of David II

SUNDAY, SEPTEMBER 1

Scripture: Matthew 7:7-11

Matthew 7:7-11 says, *“Ask and it will be given to you; seek and you will find; knock and it will be opened to you. For everyone who asks receives, and he who seeks finds and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!”* Matthew’s context in the Sermon on the Mount for *“Ask and it will be given...”* is asking for judgment. Have we asked for judgment on politicians destroying our nation? Verse 6 warns us about sharing our judicial prayers with swine. Swine are deceived Christians who think they cannot judge. They are usually good people with a ‘spiritual’ ring in their nose so they dare not root out evil. A well-meaning pastor put that ring in their nose through what he taught by tradition. Religious tradition that is still dominant causes nice little swine to tear us warring Christians in pieces. Jesus knew we would need access to judgment and in Matthew 7 He makes it clear that that access will be granted. Be encouraged the Holy Spirit will release the Judicial Christ in our midst and when He does there will most likely be ‘bacon for breakfast’!

MONDAY, SEPTEMBER 2

Scripture: Luke 11:1-4

Luke 11:1-4 says, *“Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, ‘Lord, teach us to pray, as John also taught his disciples.’ So He said to them, ‘When you pray, say: Our Father in heaven, Hallowed be Your name. Your kingdom come, Your will be done On earth as it is in heaven. Give us day by day our daily bread. And forgive us our sins, For we also forgive everyone who is indebted to us. And do not lead us into temptation, But deliver us from the evil one.’”* The Lord’s Prayer has emphatic judicial implications because of the imperative tense. *“Your kingdom come”* is a judicial declaration. *“On earth as it is in heaven”* would terminate the rebellious. There is no rebellion in heaven, there is no resistance in heaven because all of that has been dealt with. Since the prince of this earth has already been judged commanding the Kingdom to come and commanding His will to be done is in effect releasing a measure of judicial authority. The Lord’s Prayer sounds differently when prayed judicially! When the heart of the Lord’s Prayer is established in us, we look like Isaiah 11:1-4, *“There shall come forth a Rod from the stem of Jessie, And a branch shall grow out of His roots. The Spirit of the Lord shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the Lord. His delight is in the fear of the Lord, And He shall not judge by His eyes, Nor decide by the hearing of His ears; But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.”* God said, *“I am that I am.”* We need to press in to intimately **know** the Great I Am as the One-

of-a-Kind that He truly is and not just major in defining Him with the kindness-mercy qualities that many prefer to see as dominant in Him. I Am that I Am leaves no room for negotiation about sin. When I Am that I Am defines marriage, your determination to change the definition guarantees eternity in a very hot place! Who among us can dictate to the Great I Am!

TUESDAY, SEPTEMBER 3

Scripture: Luke 11:5-13

In Luke's version of *"Ask and it will be given to you; seek and you will find; knock and it will be opened to you..."* we have the context of the Lord's Prayer. In Luke's version ask, seek and knock come in the context of proclaiming and declaring the Kingdom and the will of God to be done. Once again we have both a Priestly and a Kingly function of this concept. The only addition that Luke has is, how much more will your Father give the Holy Spirit to those who ask Him. The Holy Spirit executes justice and establishes the Kingdom. The more carefully we look at Scripture the more we realize that very familiar passages have both a Priestly and a Kingly manifestation depending on what is needed and depending on what we face.

WEDNESDAY, SEPTEMBER 4

Scripture: Revelation 3:7-10

Revelation 3:7-10 is the promise to the church at Philadelphia. The church at Philadelphia has access to the Key of David, and they have a promise that no other church has. The church of Philadelphia is kept during the tribulation period. If we are still here and start to see tribulation developing around us, that is one massive promise! Many of us grew up in a generation when preachers promised we would be raptured or delivered. But that was before the political onslaught of darkness in many places guaranteed measures of tribulation and persecution for Bible-believing Christians. One political party frequently champions antichrist positions! It is increasingly obvious that we need the Judicial Christ established. I cannot find a better fallback position than to be a member of a Philadelphia church. Finding a Philadelphian church is a bit difficult because many leaders are pushing for numerical financial success which most often necessitates neglecting certain passages. Do you go to a church that never mentions sin? Do you attend a church that only preaches positive promises from the Word? Find a Philadelphia church even if you have to start one in your house! Protection during the tribulation will be worth it!

THURSDAY, SEPTEMBER 5

Scripture: Matthew 16:13-17

In Matthew 16:13-17 we find, *"When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, 'Who do men say that I, the Son of Man, am?' So they said, 'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.'"* Ultimately the church we are qualified for depends on who Jesus is to us. We first qualify to be a Philadelphian when we acknowledge Jesus as the Son of the Living God. When we accept the Jesus of the Bible and not the Jesus who is the invention of someone's mind then we have the right foundation. There is no other name given among men whereby we must be saved! There is no salvation at all in Buddha or Mohammad. There is salvation in only One! His name is Jesus the Son of the Living God! In Him is our hope for salvation, and for provision and for every single thing we need, because He is God! And as God He dictates what lifestyles qualify for Heaven and what do not. Hell is real. The Lake of Fire will be the home of the rebellious! Because God is real and our Source of provision, when we need something we cannot get, He will create it!

FRIDAY, SEPTEMBER 6

Scripture: Matthew 16:13-17, Matthew 16:18,19

Once we have a revelation of who Jesus is, then we have the promise that the gates of hell shall not prevail against us and He will give us the keys of the Kingdom of heaven. Whatever we bind on earth is bound in heaven. Whatever we loose on earth will be loosed in heaven. The key of binding and loosing is the Key of David in the Philadelphian church. It is the key to open and close. It is the key to open the door to blessing or open the door to judgment. It is the key to close the door on judgment or blessing. Once we get a revelation of who Jesus is, if we are willing to close the door to sin and walk that out consistently, God will trust us to open the door to His purpose and plan and participate as an agent of justice! For those of us who are willing to close the doors to sin and keep the door open to righteousness, we come in to a place where God trusts us to open the doors to His plan and to close the doors on the enemy!

SATURDAY, SEPTEMBER 7

Scripture: II Samuel 7:9

II Samuel 7:9 is the foundation for the judicial part of the covenant of Sure Mercy that God made with David. Verse 9 says, *“And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth.”* The covenant of Sure Mercy that Jesus guaranteed by His Blood for you and I gives us the legal covenantal, judicial right to ask God to cut off through the Holy Spirit’s direction, an unrelenting enemy. The issue of the covenant of Sure Mercy is the issue of Godly rule in the nation. As a recipient of the covenant of Sure Mercy, it is every believer’s obligation to rule in the power of the Spirit! I cannot run around and presumptively ask God to cut off everybody who annoys or angers me. That is not the character and the essence of the covenant. The character and essence of the covenant is that when an individual whether he be a president or a priest is steadfastly hindering the rule and purposes of God and is rebellious to the core and I encounter his rebellion and it is a hindrance to what God wants to do in my call, then I have the Biblical obligation of praying, ‘cut-off’ prayers. And if I do not do that, when I stand before the Judgment Seat of Christ I will be speechless at how I was captured by religious spirits and I never grew up into Him in all things. Do not be like the church of Thyatira in Revelation who allowed evil! Extend the rule of God as a covenant believer! Take your stand in how you have been created and for who you are! Learn to pray judicially-you will be amazed at what God does! Listen to the Holy Spirit and arise!

SUNDAY, SEPTEMBER 8

Scripture: II Samuel 7:13-16

Verses 13-16 state, *“He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.”* The covenant of Sure Mercy is a two-edged sword. Edge one is a Kingly edge where we rule over the adversary through our relationship with the Creator of the heavens and the earth. We rule by what we pray judicially over an enemy, because God has the authority and power to put them in the grave. If they will not relent, graveyard prayer is very appropriate. The second part of this covenant is the mercy to restore failure. It is not enough to make a person a military leader, and officer and a commander but then once they are endowed with judicial authority God promises to redeem any failure that they may make. God redeemed David’s failures! Turning those failures into blessings is what only God can do. The covenant of Sure Mercy not only gives us the authority to pray an enemy out of the way but it also guarantees that whenever we have a personal failure, God Himself will restore us. If we will simply acknowledge and turn, God will turn our failures into that which praise Him. He will turn failure into blessing.

MONDAY, SEPTEMBER 9

Scripture: I Chronicles 21:1-4

In a moment of weakness, arrogance and pride David decided to number Israel so he could know how strong and valiant and mighty that God had made him. Joab tried to argue him out of it. David would not hear it. David moved into a major failure that was going to be very costly for Israel. As the leader, his sin of arrogance and pride would bring God's Judicial Hand on the nation. How could God redeem it? This makes us assess our own political president. Would a sane leader sow seeds of destruction to his own military? To the great surprise of leaders, sexual assaults are rampant in the military. The military is reaping an increase of sexual assaults because the commander in chief has sown sexual assault by welcoming those practicing homosexuality! America's president sowed the seeds of destruction to his own military while the church through tradition continues to graciously pray **for** him thereby enabling his evil! The response of the church should have been to pray judicial covenantal retribution on every senator who supported the godless decision. Their actions brought great destruction to America. May the Lord repay them according to their work!

TUESDAY, SEPTEMBER 10

Scripture: I Chronicles 21:5-12

In verses 5-12 we find David's sin of numbering Israel. David is given three choices, none of which are good. Verses 9-12 state, *"Then the Lord spoke to Gad, David's seer, saying, 'Go and tell David, saying, 'Thus says the Lord: "I offer you three things; choose one of them for yourself, that I may do it to you.' So Gad came to David and said to him, 'Thus says the Lord: "Choose for yourself, either three years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of the Lord—the plague in the land, with the angel of the Lord destroying throughout all the territory of Israel." Now consider what answer I should take back to him who sent me."* This choice was either three years of famine, three months defeated by their enemies or three days with the Sword of the Lord in the land. That was a tough choice. David had to choose his own destruction and he chose wisely. The covenant of Sure Mercy promised redemption somewhere in this process. David acknowledged his sin and therefore could claim redemption. Every Christian wants our president to repent. When he steadfastly refuses, prayer must change from Priestly to Kingly. When Psalm 143:12 is appropriate, then we should pray it!

WEDNESDAY, SEPTEMBER 11

Scripture: I Chronicles 21:14-25

David chose to be in the Hand of the Lord. The angel came to destroy, went into Jerusalem killing and stopped at the threshing floor of Ornan. David came to buy the threshing floor so he could offer an offering to the Lord. Ornan said, go ahead and take it. But King David in verse 24 said, *"No, but I will surely buy it for the full price, for I will not take what is yours for the Lord, nor offer burnt offerings with that which costs me nothing."* And David gave six-hundred shekels of gold by weight which by today's standards would be \$1,728,000 for Ornan's threshing floor. But what did David buy? David just bought the Temple Mount. He bought the place where mercy was shown him, and where the angel stopped destroying. Redemption is part of God's covenant and we need to believe for it in the midst of any failure. Because the temple is in us, we are Ornan's threshing floor to start judgment on the guilty and bring mercy to the innocent!

THURSDAY, SEPTEMBER 12

Scripture: I Chronicles 21:27-10

How did God redeem this mess? David bought the threshing floor and which later became the Temple Mount. This was where the Temple of Solomon was to be built. Can we stop the Sword of the Lord when it is

coming in judgment on our nation? Through the covenant of Sure Mercy we can. God has a Sword and that Sword of the Lord can be activated by Christian prayer or it can be stopped by Christian prayer. If we get established in the Word and understand who we are and what we have by covenant, then this becomes second nature. When we face an enemy we loose the Sword of the Lord on that enemy. God redeemed David's failure because he just bought the property that the Temple of Solomon would one day occupy. Prayer made in that place would either start the Sword of the Lord or stop it. Now that is a picture of a New Testament believer, and that Temple is now in us! What are we doing in our temple? As we allow a president filled with darkness to dismantle the nation in which we live, that becomes a judgment on us! Our refusal to get serious with God facilitates demonic leaders allowing them to continue their reign of destruction. Axios prayer for those that pay the price to pay it brings the fruit of a politician's actions on his own head. Lord, reward them according to their works! That prayer shortens the life of those who steadfastly promote darkness!

FRIDAY, SEPTEMBER 13

Scripture: I Samuel 15:1-3

The covenant of Sure Mercy promised that God would not do to David what He had done to Saul. So the question is, what was done to Saul? In I Samuel 15:1-3 Saul was sent on a judicial mission. That judicial mission was to utterly destroy Amalak. There was a reason to utterly destroy Amalak. The reason was outlined in Deuteronomy 25:17-19. This passage tells us when Israel came out of Egypt, Amalak waited until the end of the day and then they attacked the stragglers, the women, the children and elderly. They did not conduct war honorably. In other words, they were like terrorists. Whenever those at war target the innocent, then God goes to war with them. Is God at war with Islam? You better believe it! He is at war with Islam and their birth rate is plummeting in many regions, because they are raising their children to be jihadists. God is at war with Islam. Make no mistake about it. God heard their leaders say, we will own you by out-populating you. The King of Kings and the Lord of Lords, the Creator of the heavens and the earth is at war with Islam and closing wombs. When Sarah found herself captive in Abimelech's tent God closed every womb. This is a manifest statement of who God is and who He is not! If we are not praying wombs closed, we should be! We need to understand that praying this way may very well be God's plan to gain a harvest out of Islam due to the mark of childlessness. No children until you repent for murder and go to the real God, go to the Christians! They will pray and release you. Otherwise, be childless. That is the King of Kings and the Lord of Lords that we serve. When Sarah was taken into Abimelech's tent, God closed every womb (Genesis 20:18). Do not be like Saul and refuse to obey your judicial commission. As a result of refusing to obey his commission Saul lost his kingship. Saul had a major obedience failure and it was costly because he did not have a covenant of Sure Mercy for recovery.

SATURDAY, SEPTEMBER 14

Scripture: I Samuel 15:9-11

Verses 9-11 state, *"But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed. Now the word of the Lord came to Samuel, saying, 'I greatly regret that I have set up Saul as king, for he has turned back from following Me, and has not performed My commandments.' And it grieved Samuel, and he cried out to the Lord all night."* God said that He greatly regretted setting Saul as king because he would not obey God's voice and go judicial. I wonder if God is saying that about today's church? 'I greatly regret that I have so many people who will not pray judicially to save the nation.' It is sad, but I expect that because of kindness-tradition it is true. We do not want to be in that position. Therefore when God puts the Key of David in our hand we need to use it to rule in the midst of our enemies!

SUNDAY, SEPTEMBER 15

Scripture: I Samuel 15:21-26

In verses 21-26 we find that Saul lost three things. Number one, he lost his office. That is in verse 23, "*The Lord also has rejected you from being king*". 'Being King' is an office. 'Over Israel' in verse 25 is the call. 'Being king' is the office, 'over Israel' is the call for the office, because if you lose the office but do not lose the call, God can restore your office. We know that is true because it happened to David. For a short period of time Absalom took the office but because Absalom did not have the call, David got his office back. Third and finally is I Samuel 16:14-the anointing to walk in the office and fulfill the call. Saul lost that also. It does not pay not to listen to God's wisdom and rule obediently whenever God may call. We must take the rule of the Spirit in every situation where we find ourselves. God ordained us to rule and to forfeit that does not please the Lord. It is, in truth, being Saul-like.

MONDAY, SEPTEMBER 16

Scripture: II Samuel 12:13

When David was caught in adultery, the first thing he did was activate his covenant of Sure Mercy. He acknowledged his sin. By acknowledging his sin in II Samuel 12:13, God saved his life, and God put away the sin. But the judgment was that the child growing in Bathsheba's womb would die. David had a choice to make at that point. In order to continue in his restoration, he had to accept God's judicial plan. Thus far he has honestly, openly acknowledged his sin and has set himself on the path for the full measure of restoration. If we are going to restore anyone who has fallen, the first thing they have to do is to acknowledge their failure. They have to acknowledge it, bring it out in the open and say, here it is! When we see openness, then we proceed, knowing restoration is probable!

TUESDAY, SEPTEMBER 17

Scripture: II Samuel 12:18,19

David went into a significant season of fasting and prayer for the child. When the child was born, it died. The child was born and then it became very ill and David sought the Lord for healing. David got up when the season was over. The death of the child marked the end of this phase of God's Judicial Hand in his life. Now it was time for some mercy and a sign of restoration. Future judicial manifestations almost always come after a mercy manifestation. David committed adultery but he also killed Uriah the Hittite, Bathsheba's husband. When this initial season was over, David accepted God's Judicial Hand and when it was done, David made the transition back into life where the mercy he needed he received and then demonstrated it to others.

WEDNESDAY, SEPTEMBER 18

Scripture: II Samuel 12:20-25

David chose to complete the steps of restoration, from washing, to anointing, to changing his clothes, to worshipping, and then showing mercy to Bathsheba to restore her so they could both begin to walk before the Lord in righteousness. God responded to their repentance by giving them another child. This one would become the wisest man who ever lived. This is the one who built the Temple. Once again God demonstrated His ability to restore and redeem failure by bringing blessing out of failure. Redeeming failure ultimately praises God and fulfills His purpose in the earth. The covenant of Sure Mercy guarantees restoration for all in the midst of failure. Are we willing to take it? Judgment on sexual sin only comes on those who refuse mercy by steadfastly choosing sin over repentance!

THURSDAY, SEPTEMBER 19

Scripture: Matthew 10:24-27

Matthew 10:24-27 says, *“A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household! Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.”* Jesus said that we have to be willing to shout from the housetops what we hear Him speak in the dark. Are we willing to say what Jesus says? Saul was not willing to do what the Lord told him to do. As judicial and bloody as it was, it was divine justice and it had to be done. But Saul refused to do it. As a result it cost him his kingship. What will we forfeit by refusing to obey the Lord and pray judgment on deceived leaders?

FRIDAY, SEPTEMBER 20

Scripture: Matthew 10:32-34

Verses 32-34 state, *“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.”* Part of being a Philadelphian is not denying God’s name. The question becomes, how do we deny His name? We deny His name when we refuse to speak up for His values? When we refuse to acknowledge the Lord or when we are silent in the midst of evil and say nothing, we deny His name! There is a balance here that needs to be walked out. Jesus did not speak to people about things for which they had no ear to hear. He gave them the word as they were able to hear it. In walking out the balance between these two passages what we are saying is, that when the Holy Spirit prompts us to speak up, then we know we have the obligation to make a stand for His righteousness. When we sense that there is not ear to hear, then that usually means it is time to be silent, and to build a relationship for the day when the Lord will release us to speak what, hopefully, can be heard. Walking in the Spirit is the key in any situation and in any application. If we walk in the Spirit, we will fulfill everything that God want us to! The bottom line here is courageously, obediently saying no to evil in a way which ushers in freedom, salvation and victory!

SATURDAY, SEPTEMBER 21

Scripture: Jeremiah 26:1,2

Jeremiah 26:1,2 make it very clear that when it comes to Biblical principle we have an obligation. That obligation is simple. Verses 1,2 state, *“In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the Lord, saying, Thus says the Lord: ‘Stand in the court of the Lord’s house, and speak to all the cities of Judah, which come to worship in the Lord’s house, all the words that I command you to speak to them. Do not diminish a word.’”* Jeremiah was warned, *“Do not diminish what I tell you to say. Preach the Word, but do not diminish it in any way, shape or form! If you diminish the Word, you will become responsible for the fate of these people and you will not like it at all!”* Scripture is very clear. When it comes to speaking what God says, we need to say it exactly as we hear it. We cannot water it down, we cannot try to make it pleasant and we cannot try to make it something it is not. We must say it like we hear it. That is the obligation.

SUNDAY, SEPTEMBER 22

Scripture: Ezekiel 3:16-21

Ezekiel 3:16-21 says, *“Now it came to pass at the end of seven days that the word of the Lord came to me, saying, ‘Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: When I say to the wicked, “You shall surely die,” and you give him no warning,*

nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. Nevertheless if you warn the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul.” Ezekiel 3 makes it obvious that we are called to be watchmen. It is the foundational principle from which Jesus gave His warning in Matthew 10. When we see individuals heading toward destruction and we do not warn them, we become responsible for the destruction when it strikes. We become complicit in their destruction and we end up paying a price for it. The scary part of the principle of the watchmen is in verse 20 where it says, “...his blood I will require at your hand.” That is a very hefty price for being silent when we should speak up.

MONDAY, SEPTEMBER 23

Scripture: Acts 20:25-27

Acts 20:25-27 says, “*And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God.*” It is obvious that the Apostle Paul fully understood the principle of the watchman, espoused in Ezekiel. Paul was convinced it still applied operationally and functionally in the New Testament. It did not pass away with the New Covenant. It still works today! But do we act accordingly? Do we warn our friends? Do we make ourselves available with an understanding that in certain situations we are responsible to warn people about what they are headed into? If we do not, then we become guilty of their blood when destruction hits. It is very important not to diminish the Word. What does that say to us about churches today that embrace a seeker-sensitive model where they avoid the topic of sin? What does it tell us when people in the pulpit avoid any subject that might offend? What does a church look like where the watchmen are silent?

TUESDAY, SEPTEMBER 24

Scripture: Acts 2:29-36

Acts 2:29-36 says, “*Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. For David did not ascend into the heavens, but he says himself: ‘The Lord said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”’ Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”* Jesus has been made both **koo-ree-os**, Judge of all the earth, and **kris-tos**, Savior of all the earth. Now as the Judge, He is committed to make our enemies our footstool. And what does that mean for us? That specifically refers to the place where judgment is meted out as a King. It is the Kingly ministry that is highlighted here by the Scripture that is quoted. Are we comfortable in the Kingly ministry? Are we comfortable with the Judicial declarations that have to come? What is the condition of our feet? Is the Judicial Throne of God established at our feet? Do we know assuredly and are we ready to walk in this place? Do we have the goal of seeing the Judgment Seat of Christ established at our feet? If not, it is time to agree with the King!

WEDNESDAY, SEPTEMBER 25

Scripture: Psalm 2:1-3, 10

Psalm 2:1-3 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.’”* It is obvious that there is a growing group of political and judicial leaders that are determined in the last days to set themselves against God. We know that judges and leaders are in this category. What happens to presidents, senators, politicians and judges who refuse to repent? Verse 10 of Psalm 2 says, *“Now therefore, be wise, O kings; Be instructed, you judges of the earth.”* They obviously are not instructed. And why are they not instructed? It is because the church is not instructing them. The church needs to be instructing the politicians and the judges. We need to be instructing them with a Layer of God's love that is appropriate to their actions. That might be a Layer called affliction, it might be a Layer called termination. Whatever Layer of God's love is appropriate to their action, we should be instructing them with it. But most of us do not understand Layers of God's love and do not have a theology for it. We are so baptized in grace, mercy, and the Priestly role, that we have not grown in an understanding of the Kingly so that we can constructively bring an appropriate Layer of God's love. We are probably too busy just trying to survive and may not feel comfortable to pray presidents and politicians into their just reward. But it is still the job of the church and we are still called to do it. Philadelphians know how. In the Philadelphian church, we learn this. That is part of keeping His Word and not denying His name.

THURSDAY, SEPTEMBER 26

Scripture: Psalm 2:4-6

In Psalm 2, it is obvious that we have a clash prophesied between those who hold biblical values and leaders who hate righteousness. The Holy Hill of Zion means the place where God resides within us. Homosexual marriage highlights that conflict. And God did not ordain our nation to be lost by timid believers who have no confidence in their King. That is a very poor representation. As a matter of fact, it does not fit this Psalm. It does not fit it at all. What this Psalm declares is that in this conflict, we do the instruction. Politicians do the learning. But do we think that way? Do we think in those terms? Are we really preparing to rule in the midst of our enemies? Or do we need some training in how to release the authority of God's Kingdom? Who is ruling who, is the question that we need to answer. And if the enemy is ruling us, then, by the grace of God and the mercy of the King, let that change now! In the life of every believer, let it change. Let it start at home, let victory come. Let the Judgment Seat of Christ be established at our feet and then let us instruct the presidents and judges about covenant righteousness and who rules who. Either God rules or destruction reigns. We need to seek God's voice and to be confident in how the Spirit is leading us in praying judicially and then step out and courageously pray! Justice needs our voices! Someone has to declare it!

FRIDAY, SEPTEMBER 27

Scripture: Psalm 2:7-9

Psalm 2:7-9, says, *“I will declare the decree: The Lord has said to Me, ‘You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.’”* It should be obvious by verses 7-9 that in the conflict between the political kings versus God's true kings, the ones who do the instructing are the ones who know their covenant and the ones who know their God. We are called to break all resistance with a rod of iron and if you cannot break it with a rod of iron, then we need to go back to remedial biblical covenantal school. Or we need to endure to the end of the trial so that the full measure of God's authority can be released in our life. Sometimes we have to walk through adversity for a significant period in order to reach the end of an ordained season so that the fullness of God's grace can manifest. Paul walked in that place with his

thorn. We face various levels of adversity for extended periods of time often in order to fully qualify for the anointing that goes with our mission in the last days. When that is true, it is not an issue of knowing the covenant. It is an issue of patiently, biblically enduring until we have reached the fullness of qualification for the works we have to execute. Paul said it to the Corinthians in II Corinthians 4:12, *“Death works in us, but life in you.”* The army of the Lord is rising in the land. People who have had long-term seasons of adversity will find their adversity coming to an end and the Lord being gracious to them in a transition where they will carry the fullness of all that the Throne bought and paid for. That season for the church is here!

SATURDAY, SEPTEMBER 28

Scripture: Psalm 2:10-12

Until we see ourselves as instructors of politicians, judges and kings, we are really not positioned with the righteous attitude for the end-times. We need to understand the full measure of what God is calling us to do in the last days. And His call is absolutely essential in understanding the anointing that the church is going to carry. The Judicial King begins to rise and move in behalf of the church until we gain our harvest. That is the call and it starts at home. So let us invite the Lord into the midst of our circumstances to rule and to reign.

SUNDAY, SEPTEMBER 29

Scripture: Isaiah 37:21,35,36

Hezekiah found himself in the midst of a mess. The enemy was invading. There was nowhere to turn and nowhere to go. So he turned to the Lord and he prayed against his enemy. Because he prayed against his enemy, the prophet Isaiah was turned around and sent back to give Hezekiah this word, *“Thus says the Lord God of Israel, ‘Because you have prayed to Me against Sennacherib king of Assyria,...’* We are told in verses 35,36, *“For I will defend this city, to save it. For My own sake and for My servant David’s sake. Then the angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead.”* Hezekiah prayed against his enemy and an angel was released and the king of Assyria was instructed about what happens when God's wrath is kindled but a little. In today's American Supreme Court, there are *five* justices that need instruction. By declaring homosexual marriage legal, they have invited the weakening of America. The land begins to cry out against those filling it with iniquity! The land begins to vomit out the inhabitants!

MONDAY, SEPTEMBER 30

Scripture: Psalm 143:1-12

Psalm 143:1-12 is our blueprint for praying judicially. It covers everything, including how we feel about our righteousness. By the time we pray through verses 1-11, we are actually ready to ask God to cut off the enemy. When it comes to being a King, we can use Psalm 143 as a blueprint when praying to ask God to cut off an enemy who will not relent. This follows the pattern David used that moved God to completely remove his enemy. This prayer moves God's Hand to bring David victory and restore his Throne. I believe there is a restoration for all of us in bringing us into victory by praying the pattern of Psalm 143.

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9/7-9/13	Colorado Springs, CO	Commissioning the Kingly Christ II Hilton Garden Inn, Majestic Room 1810 Briargate Pkwy, Colorado Springs CO 80920	Cindy Grooms 619-990-1907
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