

WORK AT WORK

Dear Friends:

Ephesians 2:11-13 says, “Therefore remember that you, once Gentiles in the flesh – who are called Uncircumcision by what is called the Circumcision made in the flesh by hands – that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who were far off have been made near by the blood of Christ.” The covenants of promise belong to us in Christ and because there are more than one, each merits study as to application so that we learn our inheritance and when to apply the specific promises.

Verses 14-17 state, “For He Himself is our peace, who has made both one, and has broken down the middle wall of division between us, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near.”

Covenant promises don’t avail much when enmity, isolation and rejection dominate. Receiving reconciliation, fetching forgiveness and pursuing peace form the foundation for finding fulfillment.

Verses 18-22 proclaim, “For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a habitation of God in the Spirit.” Access to the Father is available to all, but confidence in the Throne room is the reward for those who have settled into their citizenship. Covenant promises are more executable from this place!

Yours in Him,

Al Houghton

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Blood Covenant II

SATURDAY, January 1

Scripture: Exodus 20:1-25; Romans 7:7,8

The law is not part of the covenant. It was given 400 years after the covenant was instituted with Abraham. The law came so that covenant people could understand the nature of their covenant Partner. God's holiness had to be revealed because before people were old enough to understand the law, they had already broken it. God is holy and each one of us need the grace of God in order to be able to walk with Him. We need to partake of His life imparted through covenant. The law shows me my need for covenant and redemption because it reveals the reality of sin's grip on our individual lives! Covenant defines what God will do generating a foundation for approaching Him through faith.

SUNDAY, January 2

Scripture: Jeremiah 31:31-34

Covenant provides a foundation for relating to God by guaranteeing forgiveness of sin. A holy God relates to holy people. Covenant provides the surety required to approach God relationally, not based on what we've done but on what was done for us by Jesus. There are those who would try to shut us out of liberty by creeds and rules based on "do's" and "don't's". Our relationship is not to be with rules and regulations, it is to be with the Holy Spirit who dwells within us. He is the one to lead and guide us into the truth of God's Word and into the glorious liberty of the sons of God. In the new covenant, the finished work of Christ enables God to live *in* us. That is the reason for the new covenant and as we begin to learn to follow His leading, the full benefits of the new covenant should unfold. As we follow the Spirit, kingdom life opens before us and we learn to operate in a new spiritual realm which dramatically impacts the natural one.

MONDAY, January 3

Scripture: Jeremiah 31:31-34; Hebrews 8:8-13; First John 2:27; First Thessalonians 4:9

The new covenant marks a dramatic change in that God says we shall not teach again every man his neighbor saying, "know the Lord". We know there is an anointing that abides within us. First John 2 proclaims the power of the Spirit to personally educate and is not saying we don't need teachers in the church. This passage contrasts those who lay down legalistic rules to live by, versus following the anointing of the Holy Spirit that dwells within us leading to liberty. The Father covenantally promises to lead us into the truth, and

empower us to begin moving in true holiness and walking with Him in great fruitfulness. We don't have to strive to live the Christian life, the Holy Spirit promises to live it through us.

TUESDAY, January 4

Scripture: Leviticus 16:7-10, 15:22; Hebrews 9:7-14; 10:22

Moses came down from Mount Sinai with much more than the law; he came down with plans for a tabernacle. What was the purpose of tabernacle? Tabernacle was the dwelling place of God among men. God desired to dwell among men, initially and ultimately in the heart. Every single individual wanted the covenantal blessing God offered but not everyone was willing to pay the preparational price of drawing near. Entering the tabernacle had definite danger. The problem was law and the sin revealed as a result of it. There had to be a cleansing of sin and the washing of each person's conscience. God commanded Aaron (on the day of Atonement) to confess their sins over a goat and that goat was carried away, never to be seen or heard from again. This act witnessed truth to the conscience. It was a perfect picture of what Jesus has done for us in the new covenant. In order to move into a full assurance of faith, our conscience has to be cleansed and we have to know that none of our faults, failures and faux pas will ever be used against us.

WEDNESDAY, January 5

Scripture: Acts 23:1,2; Hebrews 10:12-22

Jesus made it possible to walk with a clear conscience; the purpose is personal fellowship with the Father. This is our great calling. It is the liberty of sonship realized in freedom from sin. The apostle Paul had this understanding and it became the basis of his prayer life. He said, "I've lived in all good conscience before God until this day." The religious men couldn't understand it. They ordered him struck on the mouth. The religious mind cannot receive the fact that a man can say, "I've lived in all good conscience before God until this day." The reason being they don't have a revelation of the New covenant and the creative power it releases in causing us to be a new creation. When God says, "I will remember their sin and iniquities no more", He means it. The past is under the blood, over, forgotten, never to be remembered as far as God is concerned. That gives us the freedom to go into the Throne room and receive our needs met. The blood of the covenant continues cleansing us daily after the new birth. Accepting what Jesus birthed in the New covenant is essential!

THURSDAY, January 6

Scripture: Second Corinthians 5:17-19

God does not see sin as an insurmountable problem. The whole reason for the incarnation was curing mankind's captivity to sin! "For the purpose of the Son of God was manifested that He might destroy all the works of the devil. As a matter of fact, it is not sin that sends an unbeliever to hell as much as it is the fact that they never accept God's provision for that sin. Our New covenant ministry is the ministry of reconciliation; we must tell people about the glorious New covenant God has made with man and how they benefit from it when accepting Jesus as Lord and Savior! The covenant guarantees a cure.

FRIDAY, January 7

The tabernacle is a picture of the church and her relationship with God. God instituted the tabernacle to show man His desire for fellowship, but over the years penance replaced repentance, ceremony replaced cleansing, institutional service replaced the substitutional sacrifice and coming to church replaced coming to God. The ministry of the tabernacle was greatly diminished but several centuries ago God began moving to restore the truth in types and shadows to the church, and that restoration continues to this day. The prophets saw the restoration of the tabernacle of David as foundational for completing the Gentile harvest. "Ask of Me and I will give you the nations" is waiting for a people who understand covenant and walk in it daily.

SATURDAY, January 8

Scripture: Exodus 38:28-30; First Kings 8:64

As a believer entered the tabernacle, five stations stood between every believer and the Holy of Holies. Each one presented a progressive picture of relationship and fellowship with the Lord. Each station was identified in its function by the furniture. Each piece was very important in God's restoration process. The ministry of Martin Luther represented the first station. The first piece of furniture was the altar of burnt offerings or the brazen altar. Luther got a revelation which he proclaimed declaring "The just shall live by faith." The ministry of the brazen altar was restored with sacrifice for sin, cleansing the worshipper and it was something that had to be accepted by faith. In the tabernacle each worshipper experienced the cleansing power of the brazen altar as they watched the animal die which was being offered up in their place. Just as there were five stations that every believer encountered as they approached the Holy of Holies, so we have today a five-fold ministry charged with the assignment of preparing people to enter God's presence as divinely ordained priests. The ministry of the evangelist has the assignment of introducing people to the cleansing sacrificial work of Christ. That ministry has been fully operational, functional and restored to the church since the early 1500's. Everyone knows and accepts the work of an evangelist. There is little debate about that office in the church world. It is certainly well accepted, perhaps because we are so familiar with its function and operation.

SUNDAY, January 9

Scripture: Exodus 30:17-21

Two hundred and fifty to three hundred years after Luther tacked his thesis to the church door in Wittenberg, two brothers came on the scene in England and had a dramatic impact on the church globally. They were John and Charles Wesley. They received a revelation of sanctification and restored the washing which occurred at the laver. Moses built the laver as instructed for cleansing the priests, "When they go into the tabernacle of meeting or when they come near the altar to minister, to burn an offering made by fire to the Lord, they shall wash with water lest they die." The Wesley's experienced the sanctifying work of the Spirit cleansing their conscience so they might fellowship with God. Perhaps there is nothing more pastoral than bringing people in to a relationship in which they achieve peace with God and can therefore fellowship without fear. The purpose of the pastoral ministry is to help believers go near with confidence. This work of washing was accomplished at the laver. It is a very necessary, familiar and accepted ministry. There is no debate about the pastoral office. When God started restoring with Luther in the early 1500's, it appears that for each succeeding station He cut the time in half. Two hundred fifty to three hundred years elapsed between the reforming work of Luther and the emergence of the Wesley's as a major spiritual force. Only about one hundred and fifty years separate the laver from the candlestick.

MONDAY, January 10

Scripture: Exodus 25:31-40

In Exodus 25:31-40 God commands Moses to make a golden lampstand. The golden lampstand, or the ministry of the candlestick was restored to the church when the Holy Spirit was poured out at the turn of the century around 1900. The light of the Spirit and the fire of God once again began to burn; this time upon the church. The golden candlestick supplied the light for the tabernacle. The supply of light was dependent on the flow of oil. The church cannot really fully function without fresh oil. The teaching ministry was restored to the church in the power of the Spirit about one hundred and fifty years after the Wesley's had their greatest impact. Restoration that was marked by the lighting of the candlestick marched around the world and impacted the church on every continent. God's restoration marched on!

TUESDAY, January 11

Scripture: Exodus 25:23-30

In Exodus 25 God commanded Moses to make a table of showbread. This table is what holds the bread that the priests ate. The table was overlaid with gold and had a very distinct function. It was the appointed place for food and fellowship where the priests would eat and communicate with the Lord. About seventy-five years after the candlestick was restored the table of showbread appeared in the form of the Charismatic Renewal and the restoration of the prophetic ministry. Spending time with the Lord means partaking of His communion and His fellowship which means the prophetic revealing of things to come. Truly the table of showbread had been restored, but not everybody wanted to sit at that table. It is true that while the prophetic ministry may not have entered the dimension of maturity that God has ordained, it nevertheless has been restored to the church. It is sometimes more dangerous to reject it than it is to receive and attempt to pastor it.

WEDNESDAY, January 12

Scripture: Exodus 30:1-10

In Exodus 30:1-10 Moses was commanded to make the altar of incense. The altar of incense was the last piece of furniture encountered before entering the Holy of Holies. The altar of incense was important because a priest offered incense energizing the mercy seat enabling him to draw near. The incense that was offered would activate the mercy seat and it was a perpetual assignment just as was adding oil to the lamp. They burned incense to activate the mercy of God. We trust that just as restoration followed the progression of each station, so will the completion of five-fold ministry. We now find ourselves precisely in the timing for the emergence of that final ministry to prepare the church for the ultimate in end-times existence. The altar of incense was an apostolic ring of fire where the ingredients were mixed together, but before that they were beaten very fine. This picture of preparation for possessing apostolic authority is still valid. The Lord's restoration includes ministry to blend us as a people in church together to be an incense before Him. Surely the end-time work of the church is waiting for the final empowering and the last great waves that will bring in the harvest to complete the age. To that we look forward!

THURSDAY, January 13

Scripture: Hebrews 10:1,2

In the Old Covenant, a great hindrance was the personal inability of continually fellowshiping with God because they had a sin consciousness. This is not an unfamiliar problem for today's believer because the church has preached, and promoted condemnation in practice by how we treat those in failure. Redemption is conveyed in how we treat those experiencing the pain of moral failure. What we practice is much more powerful than what we preach. Being released from a sin consciousness and moving toward the revelation of righteousness is necessary. Believers are beginning to think in terms of holiness, in terms of walking with God to the best of our ability and serving Him with all our heart, for the time is truly short. Recognizing the times and seasons does not leave room for playing games and being worldly. God's Spirit is flowing among those who are preparing to move with Him. Covenant provides a steady platform.

FRIDAY, January 14

Scripture: First Timothy 3:8,9; 5:18,19; Proverbs 20:27

Guilt is a major human problem. To understand the magnitude of its power, we need to examine our conscience. Our conscience is the key to walking in the New Covenant. It is the voice of our human spirit. The spirit of man is the candle of the Lord, searching all the innermost parts of his being. God doesn't condemn us when we sin, our own conscience does! That is why walking with a pure conscience comes only by following the leadership of the Spirit. There is no condemnation to them which walk after the Spirit, not after

the flesh (Romans 8:1). Never in the history of our land have we had so many who knowingly sear their conscience until it no longer provides a barrier to sin. What happens to a person's ability to repent if their conscience is seared?

SATURDAY, January 15

Scripture: First Corinthians 8:4-8; First Timothy 4:1,2

Our conscience is a divine gift, a very important part of walking in the New Covenant. Honoring the voice of our conscience strengthens it, while ignoring weakens it until repeated denials can sear it to silence. People with a seared conscience cannot hear God speak. Conviction of sin grows fear from them. The devil always attacks new believers because their conscience is weak. Weak means "feeble or without strength". In First Corinthians 8 we find believers who, being just delivered from idolatry, want to be as far away from their past life as possible. It was troublesome for them to go to the meat market and buy meat that had been sacrificed in the heathen temples they had just been delivered from. The apostle Paul, in dealing with that, begins to teach about the conscience and about the knowledge of God that comes to make us strong. Our conscience was designed by God to be our guide in this life, that in everything we might be pleasing to Him. As we develop our conscience and learn to walk by it's witness, we will have confidence before Him.

SUNDAY, January 16

Scripture: Romans 14:1-5, 12-14, 21-23; Colossians 2:13-17

Rules are characteristic of religion, just as political laws are instituted to govern outward behaviors. Religious rules are a very poor substitute for governing the heart. The Holy Spirit would like that job through relationship. Political laws may change the external, but it takes the Spirit of God to change the internal. This is why the Holy Spirit says we have to learn to follow our spirit and listen to our conscience. It is *inside* that God registers His voice, leading and guiding us to move with Him by a peace that is pleasing because it passes all understanding. Colossians 3:15 in the Amplified says, "Let the peace (soul harmony which comes) from the Christ rule (act as umpire continually) in your hearts – deciding and settling with finality all questions that arise in your minds – [in that peaceful state] to which [as members of Christ's] one body you were all called [to live]. And be thankful – appreciative, giving praise to God always."

MONDAY, January 17

Scripture: Ephesians 4:22-24

God tells us that we are to put on the new man and to be renewed in the spirit of our mind. What is the "spirit of our mind"? The word for spirit is **pn-yoo-mah** and it generally means breath or the moving of air. Mind is **nooce** and it is used to mean the intellect. It comes from **ghin-occe-ko** meaning to know, perceive or be resolved. The witness of the spirit impressed on the mind establishes "knowing" and when chosen becomes a strong voice of conscience manifested in resolve. I believe this is how conscience works for our good. The mind is where we weigh competing voices from the Holy Spirit and evil spirits attempting to establish footholds in our conscience. When we say "yes" to Jesus and are born-again, God's Spirit and our spirit continually fellowship together within us and our spirit knows every issue of the heart. It knows what we need to do, it knows where we need to go and it knows all the major decisions of our life that need to be made. So the whole purpose of the New covenant is bringing us into a place where, with a cleansed conscience, we can fellowship with God free from guilt, even as Adam did before the fall. Faith flows freely from such a position.

TUESDAY, January 18

Scripture: Second Corinthians 5:17-21; First John 3:21-22

How do you get a cleansed conscience free from guilt so that you can fellowship with God, just like Adam did before the fall? Number one: you have to put on the new man who is righteous; he was created that

way. We renew our mind to the fact that we are a new creation. Number two: Second Corinthians 5:17-21 tells us that we are created in the righteousness of God. We are made the righteousness of God, and righteousness simply means in right standing or “accepted”. God accepted us and made us a new creation that never existed before. Number three: from First John 3:21-22 we know if we walk in the love of God we have confidence, because we are accepted and we do those things that are pleasing in His sight. Everything we pray for we expect to receive! This is the fruit of a clear conscience.

WEDNESDAY, January 19

Scripture: Ephesians 2:11-16

In Ephesians 2:11-16 we find a refreshing look at the power of covenant. Verse 12 proclaims, that at one time before making Jesus Lord we “...were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world.” The covenants of promise give hope and put us in relationship with God where He obligates Himself to work in our behalf according to His eternal purposes. Paul cited the law as the source of enmity that registers in our conscience, but the New covenant, through the power of the cross, releases us by putting that enmity to death and nailing it to the cross. Jesus paid for our peace and that we would be brought near in relationship to God. Covenant is the platform for developing a relationship that God has ordained and purposed from the foundation of the earth. Accepting what God has done in covenant is the foundation for growth.

THURSDAY, January 20

Scripture: Genesis 1:26-30

The word “covenants of promise” in Ephesians 2 is plural, meaning there are definitely more than one and each one is important for us to understand. The very first one is one that God made with Adam while he was in Eden, therefore it is called the Edenic covenant. In Genesis 1:26-28 we are told, “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ ... Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’” The Edenic covenant is one that established man’s position in creation as dominant because he is made in the image and likeness of God. Therefore, he has been given dominion over the remainder of the creation. One facet of the rebellion that we have in the earth today is manifested in the environmental movement. This insidious perversion gives the creation dominion over man. This is what the Endangered Species Act and a variety of other animal rights legislation does! By supporting such legislation, we spiritually ascribe worship to animals and bowing to the creation and giving the creation dominion over man. A good example of this twisted thinking is the mountain lion in California, where hunting was made illegal and people are penalized if they ever shoot one. The mountain lion population is so dense that they are coming down into the suburbs and beginning to attack pets and sometimes people. More and more joggers and hikers are being attacked by mountain lions in California. The lions are now stalking man. This is a perfect example of what happens when God’s covenant is turned upside down and nature is worshiped instead of God! Perverting the Edenic covenant has definite consequences most of which can now be sporadically read as they occur in our newspapers. Its time we understood God’s covenant and began to honor it, especially when we vote.

FRIDAY, January 21

Scripture: Genesis 3:6-10, 14-20

The Adamic covenant reflects the rebellion in the Garden and the pain and agony that was brought to mankind as a result of the fall. Long term pain and agony resulted from the failure of Adam and Eve. The woman found a whole new measure of pain in childbirth plus she was subjugated in the process. Adam found a curse in his provision and was consigned to experience death. It was in the Adamic covenant that we realized

the necessity of a deliverer! Salvation belongs to the Lord but is available to us by covenant. Romans 4:16 says, “Therefore it is by faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all.”

SATURDAY, January 22

Scripture: Genesis 6:5-8, 17,18

The next covenant in Scripture is the Noahic covenant in which God comes to Noah and says, “And behold, I Myself am bringing the flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; and everything that is on the earth shall die. But I will establish My covenant with you; and you shall go into the ark – you, your sons, your wife, and your sons’ wives with you.” The Noahic covenant preserved a godly line in the midst of judgment. The Noahic covenant reveals the depth to which God demands separation from the world if we are going to walk with Him.

SUNDAY, January 23

Scripture: Genesis 9:1-19

God promised in the Noahic covenant that He would never again destroy the earth by flood. That He would never again “cut off” by water all flesh. Rainbows, to this day, declare God’s faithfulness in covenant. He is a covenant keeping God. He keeps covenant to a thousand generations and has ordained the heavens to proclaim His faithfulness. Noah certainly did not do everything right but he did respond in the critical hour. The Lord appears to prize availability over perfection. Are we available?

MONDAY, January 24

Scripture: Genesis 12:1-3

The next covenant is called the Abrahamic covenant and becomes the foundation for all we have in Christ today. In Genesis 12:1-3 God said, “Get out of your country, From your kindred And from your father’s house, To a land that I will show you. I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.” The first thing God demands in the Abrahamic covenant is the kind of separation that we saw enforced in the Noahic. He wants Abram to leave his country, leave his family, and specifically the patriarchal house of his father, probably because of idolatry, and go on a faith journey to a land that will be revealed when he arrives. Abraham is going to walk by faith, he is going to make many mistakes, but God is going to grace him and carry him through and establish His covenant. This is a pattern of what we can expect today. God looks ahead and sees our failures before we ever make them, just as He did with Abraham, and He reveals Himself as Jehovah Jireh, the God who sees ahead and provides.

TUESDAY, January 25

Scripture: Genesis 12:8-10

Abraham’s first big mistake is assuming that when you arrive at a God-ordained goal everything will be good. It was not good. There was severe famine and Abram quit. He left town. Instead of staying and watching God provide, he heads south to Egypt where the crisis worsens. It’s an interesting principle getting involved in covenant. Walking in God’s covenant requires faith on our part that He will actually perform what He promises. The biggest tests in covenant come at this juncture – where we don’t see in the natural what God has promised and we have to *wait*! At this point, Abram consistently failed, and yet, ultimately became ‘the father of all them that believe’. Perhaps the greatest lesson of covenant for us comes at this juncture. How long can we wait and even if we find ourselves in the second and third generation stuck in Egypt, when they are not

coming out until the fourth one, can we be faithful throughout our life passing the vision on to the next generation. This lesson is engraved in blood on the bodies of the true prophetic pioneers of faith.

WEDNESDAY, January 26

Scripture: Genesis 13:9-11

When we discover that we have left the beaten path, the question is how do we get back to covenant land? Abraham found himself in this position because God told him to leave his kindred and his father's house, and he had taken Lot with him. Finally there was so much strife that Abram said, "Lot, you choose for yourself which way you want to go. If you go to the left, I'll go to the right. If you go to the right, I'll go to the left. It's up to you. You make the choice and you split. I'll go the other direction." Abram finally comes to the point of obedience, but he has to do it by returning to the point of departure. Verse 3 of chapter 13 says, "And he went on his journey from the South as far as Bethel, to the place where his tent had been **at the beginning**, between Bethel and Ai, to the place of the altar which he had made there at **first**. And there Abram called on the name of the LORD." When Abram returned to the place of his departure from covenant, it was *there* that God met him and *there* he made the choice to become obedient. It was *there* that he returned to the place of covenant and began to move toward his ultimate destiny. We have no reason to believe that this process is not the same for us as it was for him. The point of departure becomes the point of return, becomes the point of transition, becomes the point of restitution, and the point of restoration, and ultimately the key to the path of fulfillment.

THURSDAY, January 27

Scripture: Genesis 22:1-12

Finally Abraham reaches the pinnacle of his gifting and calling in how he responds when God calls for the sacrifice of his son. Abram uses his faith on his flesh to obey and becomes "the father of all them that believe". If we are going to stand and ask God to faithfully fulfill His covenant promises, then we must be ready to follow Abram's path. God expects us to faithfully fulfill whatever He asks. It's at this point that Abraham comes into the full measure of his gifting and calling. It is at this very point that he becomes "the father of all them that believe". One thing we can learn from Abraham is that the level at which you and I demand covenantal fulfillment from God dictates the level that God tests us in covenant.

FRIDAY, January 28

Scripture: Exodus 19:5-8

In Exodus 19:5-8 we see the Mosaic covenant unfold as God offers the whole nation of Israel to be a kingdom of priests and they become God's people. The problem with the Mosaic covenant is that the people said "yes" to all the blessing but in the very next chapter, in chapter 20, when they found out the price of holiness required for relationship, they reneged on their priestly promise. Then they said to Moses, such a deal we have for you, "You speak with us and we'll hear; but let not God speak with us lest we die." They, in affect, were saying to Moses, "Moses, we'll pay you to be our priest and you can walk in holiness and purity. You can go hang out with God and come back and tell us what He says. It's a little bit too expensive for us and we're afraid we just can't do it so we're going to pay you to do it. You be our priest for us." Now if that sounds a bit like the clergy laity system of today, perhaps it is because they are both based on the same dysfunctional attitude. Jesus made it very clear that He has made us a kingdom of priests to His father and the question is, are we going to move in that aspect of our covenant. The requirement will not go away. It still demands we rise to the occasion, address it, accept it and walk in it. Those are really the only choices we have.

SATURDAY, January 29

Scripture: Deuteronomy 29:10-15; 30:11,20

In the Palestinian covenant God promised Israel their land. So it is no wonder in Isaiah 66 that Isaiah could say “Shall a nation be born in a day?” It was in 1948. God fulfilled Isaiah 66 and again Israel was back in the land. A Palestinian covenant simply promised land to covenant people and it is obvious that God turned world events to fulfill it even in our lifetime. Why do we see continued negation in the Middle East in an attempt to deprive Israel of their God-given land?

SUNDAY, January 30

Scripture: Second Samuel 7:4-17

The next major covenant is called the Davidic covenant and in the Davidic covenant God promised He would extend sure mercy in the midst of failure. He basically told David that when you fail, or when your sons fail, if you will walk with me and be obedient, then I will redeem your failure. I will even make it the platform for your greatest success. When David had his moral failure with Bathsheba and murdered Uriah the Hittite, he had to walk through eight steps of restoration but God did exactly what He promised. He redeemed that failure and turned it into a platform for fulfilling David’s deepest heart desire, building a glorious temple for The Most High Himself! David understood how God wanted to dwell with man and that was the purpose of his heart desire for building the temple. The Davidic covenant belongs to us today, according to Acts 13, it has been bought and paid for by the Lord Jesus Christ.

MONDAY, January 31

Scripture: Jeremiah 31:31-34

Finally the seventh and final covenant is the New covenant, a New covenant based on better promises where *we* now become the temple of the living God. But covenant demands that we cross over all the different issues that are revealed in each one of these covenants so that we can come into the fullness of relationship with The Most High. The gospel of the Kingdom has to be preached. It is the territory over which the King rules and He desires to rule and reign in our lives, that He might rule and reign in the earth. The foundation for that has to come through our growth in covenant. Do we know the different aspects of the covenant and are we walking in them to the best of our ability? The call is there. The need is there. Never in the history of the earth has the church needed to more accurately represent the King of kings and Lord of lords than we do in our current culture. Are we confident to bring forth the word of the Lord from the platform of covenant? If not, we have no choice but to grow in that dimension because that is the call of God on our lives.

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You'll overtake chariots
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**That obstacle there...
You'll leap that high wall
Because I sustain you
You won't fail or fall**

**To my preparation
You've humbly agreed
And that dying to self
Has become precious seed**

**Your perseverance
Such sacrifice sweet
Will be one prized treasure
You'll place at My feet**

Jayne Houghton