

W O R D A T W O R K

Dear Friends:

In Psalm 15 the Lord describes who He welcomes in fellowship and what character traits count.

LORD, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly, And works righteousness, And speaks the truth in his heart; He who does not backbite with his tongue, Nor does evil to his neighbor, Nor does he take up a reproach against his friend; In whose eyes a vile person is despised, But he honors those who fear the LORD; He who swears to his own hurt and does not change; He who does not put out his money at usury, Nor does he take a bribe against the innocent. He who does these things shall never be moved.

Not only do we find the characteristics of the godly, but one issue is identified as the foundation for honor – the fear of the Lord. How do we identify the fear of the Lord in others and what are the benefits when it is released in the church?

Psalm 25:14 says, “The secret of the LORD is with those who fear Him....”

Psalm 33:18 says, “Behold, the eye of the LORD is on those who fear Him....”

Psalm 34:9 says, “There is no want to those who fear Him.”

Proverbs 10:27 says, ‘ The fear of the LORD prolongs days....’

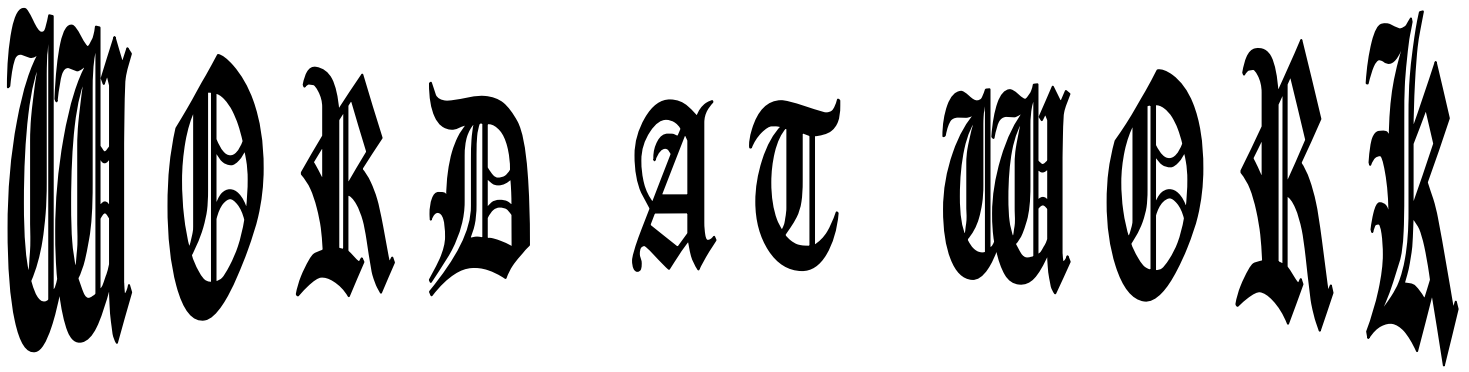
Proverbs 14:27 says, “The fear of the LORD is a fountain of life....”

Proverbs 22:4 says, “By humility and the fear of the LORD are riches and honor and life.”

Since we have so many promises dependent on developing the “fear of the LORD” perhaps it is time to pursue it!

Yours in Him,

Al Houghton



VOLUME XXIV NUMBER XI
Converts or Disciples? V

MONDAY, November 1

Scripture: Second Corinthians 5:9-11

Second Corinthians 5:9-11 says, “Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men; but we are well-known to God, and I also trust are well-known in your consciences.” Did Paul know something that we don’t? When he says, “Knowing, therefore the terror of the Lord, we persuade men...” he hints at a spiritual key to the power of his ministry. Paul was very persuasive. We have the same Holy Spirit. Should we not be as persuasive as Paul? Did Paul’s terror come from being knocked off his donkey when he met Jesus? He said, “Who are You, Lord?” How much of God’s terror did Paul catch that has never manifested to us? How much judgment, if any, does it take before we catch the terror of the Lord that persuades?

TUESDAY, November 2

Scripture: First Corinthians 5:1-3

In First Corinthians 5:1-3 Paul begins to face the issue of sexual immorality within the church, “It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles – that a man has his father’s wife! And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. For I indeed, as absent in body but present **in spirit**, have already judged, as though I were present, concerning him who has so done this deed.” How long would people living in sexual immorality feel comfortable where we go to church? How long would they be able to attend without having to address their sin/sexual addictions? Can we imagine confronting this issue in public before the church as Paul suggested? How long would it take to discern this activity in our midst? Sexual sin was as widespread in Corinth as it is in America. Therefore, the church did not hesitate to confront immorality. They understood its ability to hinder the entire body of believers!

WEDNESDAY, November 3

Scripture: First Corinthians 5:4-8

How would we respond if there was sexual immorality in our congregation? First Corinthians 5:4-8 says, “In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Do you not know that a little leaven leavens the whole lump? (Allowing that spirit access to the body is like exposing everyone to aids – others will catch it.) Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the

unleavened bread of sincerity and truth.” Have we ever been in a church where verses 4 and 5 have been placed in operation? Where is the **fear of the Lord** in the church today? Is one of the reasons why we lack the fear of the Lord, because leadership has not dealt biblically with these issues? Can we imagine anyone being delivered to Satan for the destruction of their flesh in a public service where we attend? Is this because there is no sexual immorality or is it because leadership chooses a different way to deal with things? Has Hollywood made sexual sin so acceptable, hardly anyone notices? Do we need a baptism of the **fear of the Lord**?

THURSDAY, November 4

Scripture: John 19:29-30

John 19:29-30 declares, “Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, ‘It is finished!’ And bowing His head, He gave up His spirit.” Perhaps the reason we don’t see the biblical addressing of sin in our midst is because we have all been taught that judgment for sin fell on Jesus therefore it is finished. Therefore it is not really an issue any longer. All we have to do is preach salvation and let people get saved. The problem with that line of thinking is the people Paul addressed in First Corinthians 5 – were saved! They were in the church. The issue is how did the apostles deal with sin in their midst? Did they address it? It’s obvious they did. Where are we in our confrontation over issues of sin? Have we totally lost our discipleship mandate for holiness? Are we trying to operate a church model from Acts without the authority of the early church? Where is the power of God to deal with sin? Perhaps it is just a decision away.

FRIDAY, November 5

Scripture: Revelation 19:11-15

Twenty-one years ago the Lord spoke to me something that dramatically changed my thinking concerning what we are going to face in the end-times. He said, “You are expecting the Jesus – Peter, James and John got and they were looking for the Jesus – you’re going to get” I had never thought about Jesus having two distinctively different ministries divided by the resurrection and I began to look at Scripture for validation. The Jesus – Peter, James and John expected is the Jesus of Revelation. He is the God of the prophets or the Judge of all the earth. The Healing, Delivering, Saving Jesus that Peter, James and John actually saw, in Suffering Servant form, was not the one they wanted or expected. The Jesus we’re going to get is described in Revelation 19:11, “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. 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. 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.” Are we preparing the church to walk with the Jesus of Revelation – the Judge of all the earth? Or have we camped out safely in the Gospels where He is the Savior, Healer, Baptizer in the Holy Spirit and Deliverer!? Does the church know the Jesus who is about to manifest in our midst? Are we preparing saints for what they are about to witness? If Jesus the Judge would show up in our church on Sunday morning – who would live and who would die?

SATURDAY, November 6

Scripture: Revelation 2:4-5

In Revelation chapter 2 and chapter 3, Jesus did show up in church. Actually He addressed seven different churches. To the church at Ephesus He said, “Nevertheless I have this against you, that you have left your first love.” Retranslated for the American church, the Lord said, “You have settled for converts and have not gone on to make disciples.” In verse 5 He said to Ephesus, “Remember therefore from where you have fallen, repent and do the first works, or else I will come to you quickly and remove your lampstand from its place – unless you repent.” The first church Jesus addresses in Revelation, chapter 2, is Ephesus. He said, “If

you want to save your anointing, if you want to keep your lampstand, if you want to keep your gifting and calling, then you need to make some changes.” Jesus said, “You need to go back to your first love.” Don’t run to evangelical theology thinking it will save you. Pentecostal theology offers the same trap. Following the Holy Spirit is the only answer. If we don’t pay attention our lampstand may go out. How is the lampstand in the church where we attend? Is it burning bright? Or is it burning dim? Jesus is coming to visit but will Malachi 3:1,2 define the visitation, “Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming,” says the LORD of hosts. But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire And like fuller’s soap.” Restoration of purity is a priority!

SUNDAY, November 7

Scripture: Revelation 2:14-16

In Revelation 2, writing to the church at Pergamos, Jesus said, “I have a few things against you, because you have there those who hold the doctrine of Balaam; who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.” The Jesus who visited the church in Pergamos said, “I will come to you quickly and will fight against them with the sword of My mouth.” I thought Jesus was suppose to be fighting *for* us? What if we find Jesus fighting *against* us? Is it because there is something we need to change? It was true in Pergamos. Is our church doing what Jesus called us to do? Are we preparing people for the manifestation of His presence? Or are we safely camped out in the Gospels, occasionally wandering into the book of Acts but only for the power passages? For what are we preparing? Is it to be raptured *out* – or to walk *through*? Is it to be the mouth and hands of Jesus in the earth, speaking things without hesitation people don’t like to hear? For what are we preparing?

MONDAY, November 8

Scripture: Revelation 2:21-22

In Revelation 2, speaking to the church in Thyatira, Jesus said, “And I gave her time to repent of her sexual immorality, and she did not repent. Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.” I thought Jesus was suppose to be our Healer. But here, He says, for sexual immorality and adultery, He brings ‘sickness and great tribulation....’ Not everybody who faces sickness and tribulation is facing it because of immorality – that is obvious. These things need to be discerned. Sometimes we face it because the Lord is using us (Romans 8) as sheep led to the slaughter in order to destroy the enemy by birthing an anointing. These things have to be discerned. Revelation presents a dramatic contrast between the ministries of Jesus in the Gospels and Jesus the Judge. Revelation lives up to its name by revealing Jesus the Judge after the Gospels portrayed Jesus as Savior. Why is it that Paul could decree blindness on the false prophet, in Acts 13? If he did not know the ascended, seated at the right hand, Jesus the Judge of Revelation, he could never have walked in that anointing. And if we completely omit any mention of Jesus the Judge, how can we prepare a generation and impart an expectation of His unveiling? Are we preparing the church to walk in the end-times? If we’re not teaching Jesus the Judge how can anybody walk with Him in such a season?

TUESDAY, November 9

Scripture: Revelation 3:3

In Revelation 3, writing to the church at Sardis, Jesus said, “Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.” What happens if we don’t go on to complete the assignments Jesus

calls us to do? The penalty here is entering prophetic blindness where we don't understand the times and seasons. When He appears, we won't recognize Him, because He will appear as a thief taking away what we should have birthed. Jesus visited each church of Revelation as Judge. Are we ready for a visit from Jesus the Judge? Would we recognize Him if He manifested – or would we attribute His works among us to the devil?

WEDNESDAY, November 10

Scripture: Revelation 3:15-16

Writing to the church at Laodicea, Jesus said in Revelation 3:15-16, “I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth.” Jesus did not soften hard words! Why do we? I would not want to be responsible for anybody's lukewarmness. How would you like to give an account, if you were a pastor, for allowing people to be lukewarm? That would be hard. Do we know Jesus the Judge? Are we prepared to walk with Him in the last days? To walk with Him also means to be available to speak and dispense His judgment. Do the sermons that we hear prepare us to discern and deal with the traitorous works of Hollywood spewing anti-American lies? Do we need Jesus the Judge in America today? Who is going to bring Him forth except the c-h-u-r-c-h? Is it any wonder we don't have any fear of the Lord in Hollywood or the Senate? There is very little in the church. Only the restoration of the **fear of the Lord** can impact Senators enough to pass the Federal Marriage Amendment protecting marriage from the court's assault!

THURSDAY, November 11

Scripture: Romans 11:25-32

Romans 11:25-32 outlines a foundational principle governing “Jesus the Judge.” It says, “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins.’ Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. For as you were once disobedient to God, yet have now obtained mercy through their disobedience; even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. For God has committed them all to disobedience, that He might have mercy on all.” How should we walk realizing that the **fear of the Lord** is an irrevocable part of our call? The gifts, callings, and purposes of God are irrevocable. They are set in cement. God gives them and He intends to bring them to pass. The attitude the church has to take during a season like this is to immerse ourselves in God's mercy. Even of the Jews we are told concerning all mankind, “For God has committed them all to disobedience, that He might have mercy on all.” The church has to walk ready to extend both the mercy of God and the judgment of God as the Holy Spirit dictates in any given situation. How can Israel be grafted in without seeing “Jesus the Judge”? This has to come through the church. If we immerse ourselves in God's mercy, we will be prepared with the right attitude and heart for God's demonstration.

FRIDAY, November 12

Scripture: Romans 11:31 and 11

Verse 31 says, “even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.” And verse 11 says, “I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.” We have to have a heart of mercy in order for God to use us to graft Israel back in and we have to realize they did not fall to stay in that condition. We have to possess such a glorious salvation that it provokes them to jealousy. That means a variety of manifestations to which both Old and New Testament readers can relate. Manifestations will proceed from the mercy of God. One side of covenantal mercy is judgment. The Supreme Court Justices promoting

homosexual marriage are untouchable. God would have mercy on the nation if He would confront them with an opportunity to repent or be removed before they legislate more destruction on the land.

SATURDAY, November 13

Scripture: Isaiah 55:1-3

The fastest way to immerse ourselves in mercy is to review God's covenant of mercy which He extends in Isaiah 55:1-3, "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. 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." God promises the extension of the Davidic covenant to us. He says all we have to do is be hungry and come to Him. If we are thirsty, it's available. He will make an everlasting covenant with us even the sure mercies of David. God offers us a covenant of mercy for one reason and that reason is that we might extend it in His behalf in the earth. Individually, corporately, regionally or nationally, it can only be presented by those who have been Holy Spirit qualified. He is at work equipping the obedient and we have to learn to walk with Him in these days. No man can extend a covenant of mercy to the nation who has not personally offered to those closest to him.

SUNDAY, November 14

Scripture: Second Samuel 7:1-6

Second Samuel 7 is where God extends the covenant of mercy to David. Verses 1-6 state, "Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around, that the king said to Nathan the prophet, 'See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.' Then Nathan said to the king, 'Go, do all that is in your heart, for the LORD is with you.' But it happened that night that the word of the LORD came to Nathan, saying, 'Go and tell My servant David, "Thus says the LORD: 'Would you build a house for Me to dwell in? For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle.'"" David wants to build God a house, but God says to him that He hasn't dwelt in a house since the time He walked with the children of Israel and He had never spoken a word to anybody about commanding them to build Him a house. The **covenant of mercy** is initiated when David states his desire to build God a house. It is God's idea to build David a house. God's purpose for David could not be fulfilled if sin disqualified him like it had Saul. The covenant of sure mercy guarantees a Kingdom contribution even if we have a disqualifying failure!

MONDAY, November 15

Scripture: Second Samuel 7:7-15

Now we come to the heart of the covenant of sure mercy, which is verse 15, "But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you." God says to David, in covenant, "I took My mercy from Saul and you saw what happened to him. I will not take My covenant of mercy from you if you have a failure that qualifies for removal. The reason for the covenant of mercy is I want to establish the work of your hands and the work of your son's hands." What does that tell us about God? Without the covenant of mercy the work of our hands could not be established because of our propensity toward moral failure. A covenant of sure mercy allows God to establish His plan through us. God is a restorer and redeemer of failure. He will redeem ours but demands we redeem others. Do we extend mercy and redemption or do we judge, disqualify and throw leaders out when they have failure? We need to embrace the covenant of mercy in more than our understanding – we need to embrace it in practice.

TUESDAY, November 16

Scripture: First Samuel 15:1-3, 9-11 and 20-23

First Samuel 15 records Saul's disobedience and failure. He spares Agag the king. He spares the best of the sheep, oxen and lambs. Everything that was good he was unwilling to destroy. Everything despised and worthless, that is what they destroyed. The first thing Saul loses is in verse 23b, which says, "Because you have rejected the word of the LORD, He also has rejected you from **being king**." Saul lost his office. When we compare 23b with 26b we find very similar wording, "for you have rejected the word of the LORD, and the LORD has rejected you from being king **over Israel**." The difference is the addition of the words "over Israel." "being king" is the office and "over Israel" is the call. If he hadn't lost his call he could recover the office, as with king David. He lost the office when he had to flee from Jerusalem. He didn't lose the call and regained the office once Absalom was removed!

WEDNESDAY, November 17

Scripture: First Samuel 16:1-4

Every office and call demand a corresponding anointing to fulfill them. In chapter 16:1-4 we find that when God rejected Saul, the anointing to walk in the office and fulfill the call also departed. Saul grieved God resulting in loss of office and loss of call. God sent Samuel to anoint another in his place. Little did young David know what he would have to endure under Saul's leadership. God's ways are indeed amazing usually in the depth of crucifixion they engender. Is it any wonder David had to learn mercy and extend it in his latter years. How are we doing in that department? Are we growing in the mercy of God? Are we extending it?

THURSDAY, November 18

Scripture: First Samuel 16:13-14

When Samuel took the horn of oil and anointed David in the midst of his brothers, the Spirit of the Lord came upon him and simultaneously, according to verse 14, left Saul. Three things happened when God removed mercy from Saul. These three things form the foundation of the covenant of sure mercy: loss of office, loss of call, and losing the anointing of the Holy Spirit to walk in the office and fulfill the call. The purpose of the covenant benefits Kingdom building by enabling the establishing of the work of our hands. If failure disqualified us, the Kingdom could never be built. How do we treat people in failure? Do we work to restore them or do we work to banish them? God's heart for restoration will judge us. Are we working *with* Him or are we working *against* Him. Pharisaism is very grievous because it wars against mercy.

FRIDAY, November 19

Scripture: Second Samuel 11:1-5

Does David have a failure that parallels Saul's? I suppose many of us could argue that it was actually worse than Saul's. Saul's failure and disobedience was that he spared Agag and the best of everything God told him to destroy. David's sin started with adultery and graduated to murder. What can we say about that? That is major league moral failure in every dimension. David deserves to lose everything, but David sets the example of how to respond to failure. The first thing he does is appeal to his covenant of sure mercy. Is that the first thing that happens to us when we discover a brother or sister in major moral failure. Do we reach for the covenant of sure mercy or do we reach for the sword to separate them? End-time preparation means we have to embrace and practice the covenant of mercy.

SATURDAY, November 20

Scripture: Second Samuel 12:9-12

In Second Samuel 12:9-12 we see a record of David's immediate response when he is confronted with the truth of his sin. What does the covenant of sure mercy do and what does it not do? It does not remove the circumstances of the biblical judgments that accompany the sins we commit. It does bring forgiveness and restore our relationship with God. It does guarantee that we can continue in our office, in our call and with the accompanying anointing of the Holy Spirit. But let us be quick to point out that David spent the rest of his life dealing with the sword in his own family. That never stopped. Are there worthwhile reasons why we shouldn't sin? If we ask David when we see him in eternity, the answer should be an unqualified "yes." Is the covenant of sure mercy awesome? It is! It allows us to complete God's call on our life. But it doesn't mean that we escape the personal pain and agony of the fruit of our failures. There is a reason why we should avoid sin. Sin has a personal penalty that can last a lifetime.

SUNDAY, November 21

Scripture: Second Samuel 12:13-14

When David is confronted with his sin, the very first thing he does, in an eight step process of restoration, is acknowledge his actions. He doesn't run from the truth. He doesn't alibi like Saul. He doesn't try to blame-shift and put it on somebody else. He says, "Yes, that was me. I did it. I have sinned against the Lord." He "fesses up". The beginning of all restoration in the covenant of sure mercy starts with our acknowledgement of our deeds. That is first. Second is accepting the righteous judgment of God. Sin has consequences. In verse 14, the child of adultery dies. David accepts it. It is very painful, but he accepts it. You can't extend the covenant of mercy to people who won't first acknowledge their sin, taking responsibility for the consequences of their deeds and accept the righteous restoration plan of God. Without those two foundation stones, the covenant is dead. You can't go any further. People have to acknowledge and they have to accept the price of what they have done. They must submit to a restoration plan. If they won't submit to the restoration plan, we're wasting our time. Restoration is dependent on acknowledgment and acceptance of consequences.

MONDAY, November 22

Scripture: Second Samuel 12:15-19

David intercedes for the child. He prays continually but on the seventh day accepts God's judgment. Seven is the number of completion or fullness, whether it is seven days, seven months or seven years. God is in control. On the seventh day the child dies and David knows it is over. He can now move on. The servants are afraid to tell him, but they shouldn't be because David understands the economy of God. It is time we learned this economy and accept the righteous judgment, mourning when appropriate and embracing true repentance as covenant fruit. Honoring the first two steps prepares David to finish the remainder of the process.

TUESDAY, November 23

Scripture: Second Samuel 12:20

The third thing David now has to do, after acknowledging and accepting the judgment or restoration plan of God, is make a choice to get up and stop wallowing in the sin. He chooses to rise. We have to choose to get up. This reflects accepting God's forgiveness and forgiving ourselves. David gets up. We need to help people get up because oftentimes the devastation of what their sin has produced is so great they live in paralysis. We need to help them. We need to reach out just as the Father would. It is time to see God arise over His people and to be the agents of restoration. This is how mercy functions. It is how it works practically. We are the hands of God's mercy extended. We need to make sure we're extending what God would.

WEDNESDAY, November 24

Scripture: Second Samuel 12:20

In step number four, David had to choose to wash. Washing is the process necessary for cleansing the conscience, enabling us to reconnect with God's call. The conscience has to be washed of all the affects of the sin. Each of us have to accept the fact that righteousness is something God-given and imparted, not something we earn. Washing is absolutely essential to restore this reality. It is the only way to cleanse self-condemnation. David washes the shame away before he is ready to move on.

THURSDAY, November 25

Scripture: Second Samuel 12:20

David now anoints himself. This reflects the joy of being clean. He is returning with confidence to ministry. There are two different Hebrew words for anointing. One is the anointing that is a one-time event into ministry or into an office answering a divine call. But this anointing is the anointing that comes after a shower. This anointing reflects the joy of being made clean when all the sweat and dirt are removed. It is a very important step in transformation and restoration. Oftentimes people need our support in order to accomplish this washing. They definitely need our acceptance and confirmation to fully accept their own forgiveness and restoration.

FRIDAY, November 26

Scripture: Second Samuel 12:20

David changes his clothes, signifying putting on the kingly robes or the robes of divine authority that are appropriate to his office. This is a step that is equally essential as washing but can only follow it. We cannot do this if we are not clean and we don't have a restored sense of righteousness. A restored sense of acceptance by the body is essential. This is where individual believers play a necessary role in the completing and restoring of God's purpose. David put on his kingly robes so he could walk in the office and fulfill the call. We have to do the same thing in the spirit.

SATURDAY, November 27

Scripture: Second Samuel 12:20-23

David now goes back to the house of the LORD and re-connects. He worships. The sin is over. The restoration is nearly complete. He can't change the past. He knows it. It is time to re-connect with the LORD and receive the boldness that comes because his sin is cleansed. David is ready. He embraces God in worship. This is the seventh step in moving back toward full restoration. Are we willing to extend this to people and help them walk it out? It's God's heart. It now must become ours! Acceptance is necessary to be both given and received.

SUNDAY, November 28

Scripture: Second Samuel 12:24-25

David has to become an agent of restoration for others. In the past he has banished offenders to a life of lonely solitude. David can't do that with Bathsheba. He now has to extend the same restoration to her that has been extended to him. In the process of that extension, he becomes God's heart and God's hands of mercy. What would happen if we began to move in this and were to demonstrate it in the earth? What would happen? How would the world receive the church if we were to actually walk in the covenant of sure mercy?

MONDAY, November 29

Scripture: Isaiah 55:4-11

What would happen if the church were to extend mercy? God tells us what would happen. Nations would come to us. They would run to us. We would call a nation we do not know and nations who do not know us would run to us. They are waiting to see this covenant of mercy in operation and if we can manifest it, we qualify for this dramatic anointing. How are we doing? Are we **converts** or are we **disciples**? Converts are under no obligation to restore anybody. They judge, get mad, discontinue relationship, forget about it and find a replacement. But how about disciples? Disciples have to walk their friends through restoration. We have to walk them through each of the eight steps. If we will embrace the process then we can take the promise in our mouth and God will honor it!

TUESDAY, November 30

Scripture: Isaiah 55:8-11

The only way to qualify for extending God's covenant of mercy to our cities and nation is to walk it out in our personal and corporate church families. God will not allow us to extend mercy to the nation unless we faithfully extend it to each other. **The nation desperately needs the fruit of a mature church.** God will use us to save the nation if we ever grow up! Multitudes are watching to see our Christ-likeness!

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ITINERARY

Al Houghton

October 31-November 1

Dayspring Ministries
965 Longpoint Road
Mt Pleasant, SC
Phone: (843)884-82123
Meetings: 31st 6:30 PM Nov 1st 6:30 PM

November 4-6

Conference Word Of Life Ministries
The Land Retreat Center
2135 E Cherokee Drive
Woodstock, GA
Phone: (770)772-6364
**Meetings: 4th 7:30 PM 5th 9:30 AM 1:30 PM & 7 PM
6th 9:30 AM & 1:30 PM**

November 14-21

Lighthouse Christian Church
Kilauea-Kauai, HI
Phone: (808)826-9080
Meetings: 14th 9:30 AM 16th 17th 18th 7 PM 21st 9:30 AM

Disciples NOT converts

MOVE FORTH IN God's FEAR
AWARE WITH EACH MOMENT
THEIR CAPTAIN IS NEAR

A FEAR THAT IS HEALTHY
PERMEATES TO THEIR CORE
IT'S A SHINING PATHWAY
THROUGH A HOLY DOOR

THIS FEAR UNDERSTANDS WELL
WITH AN AWE THAT'S UNCHECKED
THERE'S ONE HOLY GOD NEAR
WHO IS OWED ALL RESPECT

THIS SENSE OF HIS SPLENDOR
SETS THEM — POSITIONALLY
EXACTLY WHERE THEY NEED BE
RE-LATI-ON-AL-ly

HEARTS BOWED TO God's GLORY
TRUE DISCIPLES JUST FIND
THEY FLOW, MOVE & MOLD
WITH God's PURPOSE AND MIND

* * *

**No longer about me
Does my life exist
Entitlement laid down
With humbleness dressed**

**No longer about me
Now I'm centered in One
Who's beyond comprehension
I'm before Him ... undone**

Jayne Houghton