

THE LORD AT WORK

VOLUME XXI NUMBER III
The Sure Mercies of David VII

THURSDAY, March 1

Scripture: Second Samuel 7:12-17

When God extends a covenant of sure mercy to David, He extends this covenant in the midst of generational and personal failure saying, “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.” The covenant of sure mercy was extended with one purpose in mind – to continue God’s call generationally until completion without forfeiting divine purpose through personal failure. Every generation can complete their assignments. God redeems the failure and makes it a platform for success witnessing God’s grace to the next generation. This seems to be the intent of the covenant. The question is what are we doing with covenant?

FRIDAY, March 2

Scripture: Second Samuel 12:13-18

In Second Samuel 12:13-14 we find David in the midst of his own personal failure. He says, “ ‘I have sinned against the LORD.’ And Nathan said to David, ‘The LORD also has put away your sin; you shall not die. However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also who is born to you shall surely die.’” David found himself in the unique position of having received a covenant of mercy and then committing disqualifying iniquity that was equal or greater than what Saul had done. David knows he deserves to lose his kingdom, lose his throne, and yet he has this covenant of sure mercy that promises restoration. The problem is his sin is so great it demands judgment. Is it possible to walk in a covenant of sure mercy and still live in the on-going judgment incurred by the transgression? The answer to that is “yes” and it should help us understand seasons of God’s dealings with nations, because what is true of individuals is also true of nations when they have a covenantal purpose in God. Believers have a covenantal right to extend mercy to their nation for eternal purposes while simultaneously the nation incurs judgment.

SATURDAY, March 3

Scripture: Second Samuel 12:15-18

One of the things we see in this passage is how the judgment of God for David’s sin, when embraced and acknowledged by him, becomes a platform and a foundation for restoration in birthing the full magnitude of God’s mercy. David had to walk through the judgment. As he walked through it he pleaded with God, interceded and the process brought the right heart attitude to *receive* the covenant of mercy and walk it out. As we understand the covenant of sure mercy we realize it is a process where judgment is overcome by *mercy* so God’s purpose can ultimately be fulfilled in the life of the person or nation whose failures

are often colossal, catastrophic and career ending. David is a great example of how judgment, *mercy* and restoration transform an individual into much more of the image and likeness of God while completing divine assignments.

SUNDAY, March 4

Scripture: Second Samuel 12:19-25

In verses 19-25 David finishes the steps which lead him into restoration and recovery once again fulfilling his God-given purpose. Because he acknowledged his sin, embraced the humiliation, chose to get up once the initial judgment was passed and in faith washed off the dust of the ground, anointed himself, changed his clothes, worshipped and ate returning to a normal schedule - God honors David with a new dimension of ministry. He now becomes an agent of *mercy*. Because he has received God's *mercy* he can successfully extend that *mercy* to Bathsheba and together in faith, believing for God's restoration, they receive a child who will lead Israel to the pinnacle of its achievement covenantally. I think it's time we got back in the race and chose to be all God calls us to be.

MONDAY, March 5

Scripture: Second Samuel 13:1-21

David, by needing so much *mercy*, became a man who extended it and when a son raped his own daughter he could only extend *mercy*. The process of forgiveness and *mercy* unfortunately reveal the depth of what is in a person's heart. The corresponding action of Absalom toward Amnon proves how unforgiveness turns to bitterness releasing judgment. This progression is at the door competing for attitude and action on nearly a daily basis. Who is winning the war over our choices? Are we extending God's *mercy*?

TUESDAY, March 6

Scripture: Second Samuel 13:28-29

Absalom decrees judgment on Amnon. His actions are calculated, commanding and controlling. Absalom's demand for judgment and failure to extend *mercy* takes him into a depth of captivity from which there is no recovery or restoration.

WEDNESDAY, March 7

Scripture: Second Samuel 15:1-4

Absalom follows progression which guarantees personal destruction. Absalom steals the hearts of the men of Israel not by extending *mercy* but by promising them judgment. We need to realize the power, prestige and appealing promise judgment commands. Every individual that came was won over from David to Absalom because of one issue – the promise of quick judgment. If the demand for judgment is so great in the heart that the majority of a covenant nation could be quickly won over, what is the antidote to such deception? How difficult is it to overcome that natural inclination and tendency to speak judgment? Will we ever find God's river of *mercy*?

THURSDAY, March 8

Scripture: Second Samuel 15:5-6

We are told in verses 5 and 6, "And so it was, whenever anyone came near him to bow down to him, that he would put out his hand and take him and kiss him. In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel." What is in the heart of man that so demands justice and judgment that it will move away from God's choice into absolute rebellion when

judgment is promised? Did Hitler rise to power by promising judgment? Do we need to insulate our hearts against the prophetic declarations of judgment? We probably do if we are going to accurately discern God's purposes in the last days.

FRIDAY, March 9

Scripture: Hebrews 12:14-15

In Hebrews 12:14-15 we are told, "Pursue peace with all men, and holiness, without which no one will see the Lord: looking diligently lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;...." How many were defiled by the progressive bitterness of Absalom who refused to extend *mercy* in his own family? We are told all these things in the Old Testament "...were written for our admonition, on whom the ends of the ages have come." These are our lessons on how to operate, on how to deal with each other, how to walk and extend God's covenantal blessing of *mercy* and grace. Bitterness is progressive. Bitterness brings a spiritual progression from which there can often be no recovery. We see this progression in Absalom. We see it in Ahithophel. We know this progression is destructive. Whether Absalom or Ahithophel – the principles are still the same, the progression is identical and the outcome predictable! Let's choose a better path. We either pursue peace with all men or we pursue the path of judgment. What are we pursuing?

SATURDAY, March 10

Scripture: Second Samuel 17:1-3

Absalom pursued a path that led to death. Ahithophel pursues the same path. Second Samuel 17:1-3 reveals the bitterness of Ahithophel's heart. We are told, "Moreover Ahithophel said to Absalom, 'Now let me choose twelve thousand men, and I will arise and pursue David tonight. I will come upon him while he is weary and weak, and make him afraid. And all the people who are with him will flee, and I will strike only the king. Then I will bring back all the people to you. When all return except the man whom you seek, then all the people will be at peace.'" Ahithophel followed the same pattern as Absalom. It is no wonder they ended up in covenant together. The problem is they were in covenant against God's *mercy*! Have you ever been in covenant with people agreeing against the purpose and plan of God? Are you now? Absalom ended up with the majority of the nation of Israel supporting him against the purpose and plan of God. David, with only a small group left, fled. The "mighty men", a small group of about 30 and possibly others from the army, were all that remained. Absalom still lost. David was restored. What does that say about people who agree together against the purpose and plan of God? Their judgment never passed the *mercy* test! *Mercy* triumphs over judgment!

SUNDAY, March 11

Scripture: Second Samuel 17:1

Ahithophel demonstrates four steps to destruction. Each proclamation of "I will" reveals a root and we know the consequential progressive fruit! The first pronouncement is, "...I will arise and pursue David tonight." Step one in developing the fruit of the root of bitterness is personal deception impairing judgment. Ahithophel is a counselor not a warrior. How will he lead men into battle? We know from our previous month's study that the root of bitterness for Ahithophel is David shamed his granddaughter, Bathsheba. David caused the death of her first husband – another great source of pain for Ahithophel. Because of Ahithophel's inability to extend *mercy*, he finds himself fully allied with Absalom. Having illegally appropriated the office of king, now the deception accelerates as they attempt to execute the office without the anointing. This happens frequently as we judge and criticize those in ministry offices. Beware of the "deception of office." Ahithophel is the wisest man in the kingdom. He has been David's counselor forever. His word is like the oracle of God. But suddenly Ahithophel's good judgment is clouded by the deception of walking in an office for which he was never chosen. He said, "I will arise and pursue David tonight." The deception of that proclamation is amazing. Ahithophel is

called to be a counselor – not a warrior leading in a coup attempt. “The deception of office” leads us into saying and attempting things we are simply not equipped for.

MONDAY, March 12

Scripture: Second Samuel 17:1-2

The second great “I will” of deception in Ahithophel’s life is, “I will come upon him while he is weary and weak, and make him afraid. And all the people who are with him will flee,....” Deception number one comes as a result of judging, criticizing and assuming a position that wasn’t ever given – the deception of office. The first leads to the second which is attempting to save others from our pain. It is amazing how often we hear the voice of pain. To say we are going to save others from our pain can be a dangerous assumption. We may be removing them from the very circumstances which will crucify and transform their flesh. How often do we hear judgments coming out of people’s mouth that are 100% pain-based. We all do it. It’s universal. It’s common to man. Pain has a voice. The second level of deception cementing bitterness and bringing destruction is an assumed attempt to save others from the pain we have experienced when that pain may very well be the application of the cross God wants to deliver them from their own flesh.

TUESDAY, March 13

Scripture: Second Samuel 17:2

The third “I will” is in verse 2 and it says, “...and I will strike only the king.” This is an attempt to justify vengeance. Rather than forgiving, extending *mercy* and bringing restoration we walk the other path and look for reasons to justify vengeance and judgment. This is the pathway the enemy takes us down when we choose to agree with the wrong spirit. The power of agreement is an awesome power in Scripture because we are told in Genesis 10 at the Tower of Babel that agreeing together against the plan of God works to our own destruction. God intervened in order to stop their agreement by scattering them across the earth, and giving different languages to hinder that process of rebellion. The power of agreement is awesome in its working and when people agree together to justify their vengeance death and destruction are the result. Because they agreed against God’s purpose and plan their agreement produced their own death and destruction – not David’s! Let’s make sure we’re not attempting to justify our vengeance.

WEDNESDAY, March 14

Scripture: Second Samuel 17:3

And finally the end of the process they agreed in verse 3, “Then I will bring back all the people to you. When all return except the man whom you seek, then all the people will be at peace.” Bitterness reaches the ultimate deception when we see the fruit of our action as saving people from themselves. The enemy would attempt to lead us down the path whereby we see ourselves like the Savior when, in fact, that is not what God called us to do at all. Will we walk the path Absalom and Ahithophel walked or will we choose to become extenders of *mercy* and grace and let God do the “saving” even with people whose failures are nearly beyond comprehension?

THURSDAY, March 15

Scripture: Second Samuel 17:23

If Ahithophel was Bathsheba’s grandfather, he would have been Solomon’s great-grandfather. Ahithophel forfeited perhaps his greatest potential ministry of sowing wisdom and anointing into a future king – the one who would lead Israel to the pinnacle of power. When we choose not to extend *mercy*, we may be choosing a direction that ultimately forfeits our highest call and greatest ministry. We need to understand this process and choose to be a people who extend the *mercy* of God. The amazing thing is that in choosing to extend

mercy we place judgment in God's hands. To qualify for this spiritually is to gain the heart that the covenant of sure mercy addresses. Because David wanted *mercy* for Absalom his hand was never raised against Absalom. Because David wanted *mercy*, his hand was never raised against Ahithophel. Because David wanted *mercy* for Amnon, his hand was never raised against Amnon. David wanted *mercy* and everyone who deserved judgment got it. God is a reluctant judge and He often waits a whole lot longer than we would, but His judgment is sure, it is complete, and it eventually comes.

FRIDAY, March 16

Scripture: Acts 13:1-3

In jumping from Second Samuel to Acts 13 we discover the same anointing manifested in the Old Testament in judgment birthed and carried outside the Church to accomplish God's purposes. The first thing we must ask ourselves is what kind of church is Antioch and what were they doing that would birth the judgment of God? Acts 13:1 states, "Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul." Perhaps the first thing we notice about Antioch compared to Jerusalem is that the Antioch church is multi-cultural as opposed to Jerusalem where they only ministered to Jewish people. Antioch had in its leadership team a Levite, a Greek, a black brother, and one who had grown up as part of the aristocracy. We find not only were they a multi-cultural church but one that covers the entire spectrum in the social and financial arena. There is obviously no elitism in Antioch. They seem to have a representative from every aspect of society. Secondly, they have victoriously conquered any form of racial, social or financial discrimination. Antioch seems to be open and free! Antioch must have been a church where the only restrictions were in the hearts of the individuals because their diversity seems incredible for the season and culture in which they operated.

SATURDAY, March 17

Scripture: Acts 13:32-34

There is one thing we know about the church at Antioch – they had a revelation of the covenant of sure mercy. Not only did they have it but they were preaching it everywhere they went. As we are told verses 32-34, "And we declare to you glad tidings – that promise which was made to the fathers. God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'You are My Son, Today I have begotten You.' And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.'" Antioch birthed the message and saw the fulfillment of the covenant of sure mercy. They were convinced the New Covenant message was fulfillment and extension of the Davidic covenant of sure mercy to everyone who would believe through the Lord Jesus Christ. That was a very revolutionary stance to take. They understood the covenants of promise included prophetically a promise of victorious rule and reign in life through One Jesus Christ! The wind that was birthed as an anointing in a body could flow out to others, and the same covenant David walked in was available to every individual to establish God's purpose in the earth. It was a highly prophetic revolutionary message. The diversity of Antioch intimates they lived it in their body first then exported the message.

SUNDAY, March 18

Scripture: Acts 13:6-12

When we look at Acts 13:6-12 we realize that when this revelation of Scripture was birthed automatic repercussions followed because they chose to establish the word in their hearts. They were not looking for someone on which to speak blindness just as Jesus was not looking for a fig tree to curse, but in the situation, because their heart was for *mercy*, when resistance came God judged it immediately. They saw the fullness of

God in manifestation against the resistance of the devil. They saw political barriers shrink where the enemy was setting up a stronghold of resistance to keep them out of the region. When we look today at our governments and cultures we can see strongholds of resistance, some of which have been established by the highest courts in the land, others by fiat. Yet the response of the early Church was the same. They went out preaching the covenant of sure mercy and when resistance came God was there to meet it with judgment. David showed *mercy*. He didn't have to extend judgment – God did it for him. And here we see the same principle at work in the church at Antioch. Jesus Christ really is the same yesterday, today and forever!

MONDAY, March 19

Scripture: Acts 11:19-24

In Acts 11:19-24 we see the early formation and activity of the church at Antioch and we discover Stephen's early ministry resulted in a wide-spread persecution and those who left Jerusalem went as far as Antioch but they were only ministering to Jews. Jerusalem was astounded when a multitude of Greeks were saved and a thriving church developed in Antioch. They were so amazed by it they sent Barnabas to see if it was real. Barnabas saw the grace of God and encouraged them to continue. As a result of Barnabas coming, many were added to the church. While Barnabas was encouraging the church at Antioch to travel well beyond the prophetic vistas of Jerusalem, God honored his spiritual pioneering by giving him a revelation and the faith to introduce the church at Antioch. Barnabas travels to Tarsus to seek Saul when no one else will touch him. This was a dramatic move on Barnabas' part and shows the unique prophetic gifting operational in the church at Antioch. Does God want to birth some of the same things today? Are we witnessing the restoration of patterns and principles? If so, we need to move toward the principles that made Antioch a unique church.

TUESDAY, March 20

Scripture: Acts 11:25-30

Paul arrives in Antioch and teaches for a year after which, we are told, they were first called "Christians" in Antioch. Antioch slowly gains a name for itself as a church rivaling in influence and authority the church at Jerusalem. Antioch has liberty with what seems like an unhindered flow of the Holy Spirit bringing revelation and prophetic direction while birthing an anointing that parallels what God is doing in Jerusalem. God reveals prophetically that famine is coming and the church at Antioch begins to prepare by giving to the churches in Judea. Antioch rapidly becomes the primary New Testament church model breaking away from the cultural restrictions and traditions that bound the church in Jerusalem.

WEDNESDAY, March 21

Scripture: Acts 12:1-4

As the church in Antioch continued to grow in power and influence the church at Jerusalem continued under persecution. It reached a critical point when Herod killed James, the brother of John. When Herod saw how much it pleased the Jews, his next move was to seize Peter also. The church at Jerusalem was in real trouble. They had lost one apostle and the chief spokesman is now incarcerated. What are they to do? Where do they go? How do they react? What will God do for them? This was a critically difficult season for the church in Jerusalem. Fortunately the church at Antioch had sent Barnabas and Paul who would undoubtedly contribute dramatically. We need to remember Paul and Barnabas are very active in Jerusalem during this period. Let's see what they contributed.

THURSDAY, March 22

Scripture: Acts 12:5-9

While Peter was in prison the church at Jerusalem began continual prayer for his deliverance. That prayer resulted in God's visitation sending an angel to escort Peter out. It was so dramatic that the next day

when Herod discovered Peter was gone he had the guards executed in Peter's place. The church was so successful in their spiritual warfare that they dislodged the influence of Herod from Judea and he moved for a season to Caesarea. We are not told how much Barnabas and Saul contributed but we can guess it was probably considerable. The church birthed a great victory – not just the deliverance of Peter, but the moving of Herod their arch nemesis.

FRIDAY, March 23

Scripture: Acts 12:20-25

We can probably postulate from what they preached that Barnabas and Saul ministered the covenant of sure mercy and the revelation they received at Antioch with Jerusalem. It was that revelation that brought Gentiles into the covenant. It was that revelation that produced an anointing for judgment as long as they were careful to extend mercy. If the church at Jerusalem extended mercy in their prayer and intercession we would expect that when that mercy was rejected it would ultimately bring judgment. Of course this is exactly what the end of chapter 12 tells us. Verse 23 says, "Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died." Not only did the prayer and intercession of the church at Jerusalem birth a deliverance for Peter, it also birthed a judgment for Herod who was hindering the gospel. When that was complete we are told in verse 25, "And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark." Isn't it interesting to see only after Herod dies that Barnabas and Saul had "...fulfilled their ministry..." If we accept that Barnabas and Paul probably had some experiences which produced the faith for judgment manifested in Acts 13 and back up into 12 we can certainly postulate what those ministry experiences consisted of in Jerusalem. They must have shared their revelation of the covenant of sure mercy and what it produces when the Church takes it to heart and extends it in their cities and in their nation. Are we extending the covenant of sure mercy? Are we seeing the results? Is God calling us to birth the level of anointing that goes with this covenant just as He did with Barnabas and Saul? What a season to live and participate in God's purpose for the Church.

SATURDAY, March 24

Scripture: Acts 13:23-31

What do we know about the covenant of sure mercy from what we see at Antioch? We know it compares with what we see at Jerusalem in Acts 4. The covenant of sure mercy is not an *individual* revelation that can be brought to a group. It has to be birthed by the group model. One thing Jerusalem did that was notably outstanding is they demonstrated that God gives a group or community assignments to birth certain levels of anointing. Jerusalem birthed through their community of believers and yielding to the Holy Spirit an anointing that not only healed all the sick but also brought judgment to those who would not commit to the level of accountability that everyone else accepted. They birthed an anointing and their actions raised a standard to which some could not climb. We've had a hundred years of a ministry model that is far different from what we see here. Once again God is calling us back to the community model to birth the very next thing He wants to do. Are we ready? Are we committed?

SUNDAY, March 25

Scripture: Ephesians 6:10-18

There are two primary ministry models for birthing moves of the Spirit in the New Testament. The first ministry model is what we found in Acts which we could call the group model. The second one is in the Epistles in Ephesians 6 which we will call the individual spiritual warfare model. Since the restoration of the Holy Spirit on January 1, 1901, we've had a hundred years of primarily the Ephesians 6 warfare ministry model in which individuals sought God, paid the price, got a revelation or an anointing and brought it back to the

church. This pretty much explains the revivals that have been birthed in the last hundred years of the restoration of the Holy Spirit. The group ministry model in the book of Acts seems to be what is missing at this stage because in the New Testament the group ministry model is the foundation for the individual warfare model and, as God often does – restoring in reverse order that which is lost, we should expect Him to restore the individual warfare ministry model first, followed by the group model. Just as Ephesians 6 encourages to go before the throne and obtain what God has and bring it back. We can also see that in the last hundred years the individual Ephesians 6 warfare model has not birthed a reformation bringing dramatic national change. It has brought seasons of refreshing and renewal but it has *not* produced what the prophets saw and promised – the saving of cities and nations. It may be we have come to a season where God is now ready to combine both the individual warfare model with the group ministry model. If this is the case we can expect to birth an anointing that will take cities and nations. They birthed it in the early Church and we certainly are ready to see it again if prophecy is to be fulfilled. Certainly, the time is right.

MONDAY, March 26

Scripture: Hebrews 10:13-22

In Hebrews 10:13-22 we are very clearly told Jesus is waiting at the right hand of God until His enemies are made His footstool. We are also told this is to be a product of the New Covenant and possibly a manifestation of the covenant of sure mercy. We are invited to come boldly before the throne room and do business with God as a body. For a hundred years we have had individuals who received a measure of God's anointing and brought it back to the church. Isn't it time we go as "bodies" and groups to the throne room to see the full measure of what God has promised in both blessing and judgment. This New Testament promises us we can walk in it in the last days and fulfill all the prophets promised. Isn't it time we begin to possess the promises.

TUESDAY, March 27

Scripture: Isaiah 55:1-7

Isaiah is one of those prophets who spoke promises yet to be possessed. One of the promises of Isaiah 55 was we could do throne room business with God just as Hebrews says based on a covenant of sure mercy and that if we would establish ourselves in that covenant of mercy the fruit would be verse 5, "Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the LORD your God, And the Holy One of Israel; For He has glorified you." Isaiah promised the covenant of mercy would produce a people who could go into the throne room and do business with God, a people that did not necessarily have to clean up the heavenlies through individual warfare as a prerequisite but in the throne room could obtain the prophetic purposes of God. Perhaps that is the difference between the last hundred years of the restoration of the Holy Spirit, and the season ahead. God wants us to make a transition. He is calling and revealing – the question is are we hearing and doing?

WEDNESDAY, March 28

Scripture: Isaiah 55:8-11

In verses 8 through 11 once again Isaiah holds out another promise based on us fulfilling the first seven verses and establishing ourselves in the covenant of sure mercy. He says secondly once we have done the other we are entitled to God's full measure of blessing in that we can birth His prophetic promises. He says the word in our mouth will become reality when we become a people who have established a platform of demonstrating *mercy* to each other. Until we demonstrate *mercy* to each other the words in our mouth don't necessarily have to come to pass. But when we will extend His *mercy* to each other we can grow to a place where His word will accomplish exactly what He intends and, of course, that word (Psalm 2) promises cities

and nations should come to Him. Did God intend the covenant of sure mercy to be a foundation of saving cities and nations? It appears to be the only conclusion we can draw from Isaiah's proclamation!

THURSDAY, March 29

Scripture: Isaiah 55:1-11

Verses 10 and 11 say, "For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it." Now what word is Isaiah referring to in verses 10 and 11? Perhaps he is referring to verse 5, "Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the LORD your God, And the Holy One of Israel; For He has glorified you." Isaiah 55:5 is the fruit of doing verses 1-4 which is establishing ourselves in the covenant of sure mercy. Isaiah 55 is a very progressive passage. It promises us that if we'll do the first part, God will do the second. How are we doing in extending God's covenant of mercy?

FRIDAY, March 30

Scripture: Isaiah 55:12-13

The progression continues in Isaiah 55 from doing the covenant of sure mercy to God's word performing His promise of bringing cities and nations into the kingdom to verses 12 and 13 where we have an anointing to reverse the curse. 12 and 13 say, "For you shall go out with joy, And be led out with peace; The mountains and the hills Shall break forth into singing before you, And all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress tree, And instead of the brier shall come up the myrtle tree; And it shall be to the LORD for a name, For an everlasting sign that shall not be cut off." All we have to do is ask ourselves what are "thorns" and "briers"? Thorns and briers are part of the curse that came on the land as a result of rebellion. It was true for Cain. Difficulty in the earth producing followed expulsion from the garden. God says if we will walk in the covenant of sure mercy then He will not only give us cities and nations but we will go forth and even the creation will rejoice in our ability to reverse the curse and speak the blessing of God. Bare land will become fruitful. Parched earth will receive the rain of heaven and blessing will once again flow where judgment now resides. Look around – there is plenty of need to reverse the curse! California needs electricity. New York needs voter discernment.

SATURDAY, March 31

Scripture: Jeremiah 33:19-21

And finally we have to understand that God's covenant of sure mercy is so great that Jeremiah pointed to it and said if we can mark a day where the sun does not rise then and only then can we consider that God might break His covenant of sure mercy with David. That covenant is as sure as anything can be. Whenever Antioch was established in that covenant they went out preaching it and no one could successfully resist them. God wants to birth that level of anointing in the Church again – but we cannot do it individually. It has to be done by a corporate body who demonstrates the covenant of mercy to each other and receives the prophetic promise as a result. Will we be those people? God is looking. Certainly we should be the ones who qualify in this season. The time is at hand!

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March 16-18	Father's House Ministry Blackfoot Civic Auditorium, Shilling and Judicial Blackfoot, ID 83221	(208)782-1199 [Call for meeting times]

BEHOLD THE MAN

Behold the Man
The world despised

Behold the Lamb
Who did arise

Behold the righteous
Holy One ...

Behold and come
Come, child, come

Jayne Houghton

HIS CHILD

**Not perfect
but perfectly acceptable**

**Not sinless
but covered with Christ's blood**

**Not fully mature
but on the path my hand in His**

**Not worthy
but loved and cherished as I am**

Jayne Houghton