

# WORD AT WORK

VOLUME XXI NUMBER I  
The Sure Mercies of David V

MONDAY, January 1

**HAPPY NEW YEAR!**

Scripture: Acts 13:26-32

In Acts 13:26 Paul is preaching and by the Holy Spirit says, “Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.” The covenant of sure mercy that he and Barnabas obviously practiced at Antioch is a word of salvation. It is a clear word of salvation. The rules governing the appropriation and consummation of salvation are very simple and clear. First it must be **heard**. Second it must be **believed**. Third it must be **acted on** in some measure, whether by verbal acknowledgement or by physical action demonstrating a belief in the heart. This word of salvation was to be received, walked in, acted on and extended to others. This is our call in this season. How challenging is it to extend mercy to those demonstrating a “win at all cost” strategy in our Presidential election damaging our economy, world leadership status and poisoning the political landscape for the next President. Are we willing to walk it out.

TUESDAY, January 2

Scripture: Acts 13:27-34

In verses 32 and 33 we are told, “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.’” The promise made to the fathers comes to fulfillment in the declaration that what they are preaching is the covenant of sure mercy. Whenever we are looking back to the fathers in order to bring forth a doctrine we know is biblical from Genesis to Revelation, there is an excellent seven-fold test we can apply which in many ways pours spiritual cement in our mind so we can **know** this is a true consistent doctrine of the LORD. That seven-fold test very simply is as follows: (1) The doctrine must appear in Genesis in seed form (2) It must be enumerated somewhere in the Law (3) We should see it in Psalms or Proverbs (4) The prophets should have spoken of it (5) Jesus should have taught it in the Gospels (6) There should be a reference to it somewhere in the Acts of the apostles and (7) We should find it mentioned in the Epistles. If this covenant of sure mercy is a true doctrine of the LORD we should be able to apply this seven-fold test and find it in all these places.

WEDNESDAY, January 3

Scripture: Genesis 14:12-20

Perhaps a better way to introduce this seven-fold test of doctrine is to take a teaching which is currently controversial in the Church and apply this seven-fold test to see if the teaching qualifies for doctrine. One area that seems to engender tremendous controversy, wherever you go, is the concept of biblical blessing or covenantal prosperity. Does it belong to us? Should we have it? Is God really going to give the anointing to

spoil? And certainly we can understand why there is passion on both sides because the excesses of such teaching when it comes across *without the application of the cross* leads to bald-faced greed! Anyone who walks the crucified life finds spiritual offense whenever this doctrine is preached without the cross. And because it has been consistently preached without the cross so many times, there is a major division concerning the doctrine in the land. Yet if we take the foundational principles and apply this seven-fold test we might be amazed at what we find. The first place we look is Genesis 14 where Abram finds himself obligated concerning a covenant member of his family, which had he been obedient would have never left Ur of the Chaldeans. Lot is taken captive with the people of Sodom so Abram arms himself and all of his men for war. Abraham wins the battle and institutes the tithe while returning the remainder to the king of Sodom. We see the anointing to spoil in seed-form in Genesis in the context of warfare – a type and shadow of releasing it through spiritual warfare today. One appearance is enough to qualify for the first step of a seven-fold test, but perhaps because this is such a controversial doctrine God would provide more seeds in Genesis!

#### THURSDAY, January 4

Scripture: Genesis 26:12-16

Once again we see the anointing to spoil in Genesis in seed-form a second time. In Genesis 26:12 Isaac is about to make the same mistake, in verses 1-4, that Abraham made so many times during his life. In a time of famine Abram would split and go down to Egypt where he always got in trouble and lost his wife forcing God to intervene. Here we find another famine in the land and Isaac is about to copy his father. But in verse 2 God appears to him and says, “Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father.” God says to Isaac, “Look I want to perform My covenant, but the greatest platform for that is a season of need. Don’t do what Abraham did and run off to Egypt.” Isaac believes what God says. He stays in the land and in verse 12 we’re told, “Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the LORD blessed him. The man began to prosper, and continued prospering until he became very prosperous; for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him. Now the Philistines had stopped up all the wells which his father’s servants had dug in the days of Abraham his father, and they had filled them with earth. And Abimelech said to Isaac, ‘Go away from us, for you are much mightier than we.’” Once Isaac learned God’s ways, he continued sowing and continued prospering until he surpassed everyone in the area. This was God’s purpose and God’s plan in the Church. The anointing to spoil has always been for the purpose of sowing and for God’s end-time harvest of cities and nations. But what happens when men and women become prosperous? They start spending it on themselves. They do not spend the majority of it under the direction of the Holy Spirit in God’s kingdom for His purposes and consequently they lose that anointing. So we find, the second time in Genesis in seed-form the anointing to spoil is mentioned and it comes not only by spiritual warfare but, number two, by sowing and reaping.

#### FRIDAY, January 5

Scripture: Genesis 49:27

As Jacob begins to pray and prophesy over his children he speaks a word to Benjamin and he says in verse 27, “Benjamin is a ravenous wolf; In the morning he shall devour the prey, And at night he shall divide the spoil.” So for a third time in Genesis in seed-form we see God speaking about the issue of the anointing to spoil. He said it would come first by spiritual warfare, second it would come by sowing and reaping, and third it would come by inheritance. When God gives you a major inheritance, whether spiritual or physical, what is your response? What do you do with it? The purpose of inheritance is to serve the LORD. It is not just to spend it on yourself. We have to pray and be led by the Spirit in what we do with our inheritances that they may serve the LORD as God prophesied to Benjamin. So, ultimately, instead of just one appearance in seed-form in Genesis, we find this principle three times (one application for each member of the Trinity).

#### SATURDAY, January 6

Scripture: Deuteronomy 20:14-15 and Numbers 31:25-27

In Deuteronomy 20 we discover God says in the Law, concerning the cities that were to be taken, “But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies’ plunder which the LORD your God gives you. Thus you shall do to all the cities which are very far from you, which are not of the cities of these nations.” It is very obvious God in the Law institutes the issue of spoil and its’ purpose according to Deuteronomy 20 is to be given to the warriors. Numbers 31 adds an addendum which states in verses 25-27, “And the LORD spoke to Moses, saying; ‘Count up the plunder that was taken, both of man and beast, you and Eleazar the priest and the chief fathers of the congregation; and divide the plunder into two parts, between those who took part in the war, who went out to battle, and all the congregation.” So God was very interested in the fact that not only were they to spoil the cities assigned but the distribution was a heart test that would follow. This is one of the toughest concepts for individuals participating in the anointing to spoil to understand their obligation toward covenant people in the Church and God’s purpose in ministry. The Law makes it very clear that God ordained and anointed people to spoil. He also makes it clear that with the spoil came tremendous responsibility. So far we have two out of the seven and they are indisputable!

#### SUNDAY, January 7

Scripture: Psalm 68:11-12 and Proverbs 13:22

In Proverbs 13:22 we’re told, “A good man leaves an inheritance to his children’s children, But the wealth of the sinner is stored up for the righteous.” One verse in Proverbs would be enough to qualify in proving or testing and trying our doctrine to make sure it is consistently of the LORD. But this concept goes beyond Proverbs. Psalm 68:11-12 says, “The Lord gave the word; Great was the company of those who proclaimed it: Kings of armies flee, they flee, And she who remains at home divides the spoil.” So both in the Psalms and the Proverbs we see God speaking concerning the issue of prospering through the concept of spoiling. It is consistent and it is obviously something God has in mind for the Church perhaps at some point of prophetic fulfillment. The question is – are we believing for it? Are we asking God for it? Are we really ready to move into it?

#### MONDAY, January 8

Scripture: Isaiah 53:11-12

Can we find spoiling in the prophets? Perhaps the prince of the prophets, Isaiah, spoke of this prophetically. Isaiah said in 53:11-12, “He shall see the travail of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.” Isaiah specifically prophesied the anointing to spoil would be personally supervised, dispensed and displayed under the personal direction of the Lord Jesus Christ. It is clear. It is concise and above argument. Are we working with Jesus to birth what He desires in the earth or have we written it off as just a selfish doctrine that appeals to the flesh? Those who have written it off as a selfish doctrine have probably been offended by the spirit of manipulation and greed often displayed by its promoters. If we are going to believe God for the “anointing to spoil”, then we also have to embrace the responsibility that comes with it. It is not just for us. It is for God’s purposes. And we have to be willing to walk that out when it comes. We found it in Genesis in seed-form. We found it in the Law – Deuteronomy and Numbers. We found in both Psalms and Proverbs, although only one is required. We found it in the prophets. Next, did Jesus teach this?

## TUESDAY, January 9

Scripture: Matthew 12:22-29

Not only did Jesus teach it, but He taught something so panoramically prophetic that in the light of today's current eschatological climate we are forced to ponder how we got this far off the beaten path of God's purpose and passion. Jesus said, in Matthew 12:27-29, "And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or else how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house." In a season when much of the Church is looking for the rapture perhaps the enemy has led us to focus on the wrong event! The Greek word used for rapture in First Thessalonians 4:17 is **har-pad-zo**. **Har-pad-zo** means to take openly as a display of overarching authority or power, to demonstrate ones supremacy versus **klep-to** which is to steal in secret where no eye can see. **Har-pad-zo** is to take openly so that all can see as a demonstration of superior authority. We know the rapture is going to be such a dramatic demonstration and is being thrust into the forefront by the wonderful "Left Behind" series. We need to realize this series is fiction. First Thessalonians 4:17 is not the only place **har-pad-zo** appears. It also appears in a strengthened form in Matthew 12. Jesus declares in Matthew 12 a horizontal demonstration of the rapture before the vertical one we all expect. Have we been conned into expecting the wrong rapture? Verse 29 says, "Or else how can one enter a strong man's house and **har-pad-zo** his goods, unless he first binds the strong man? And then he will **dia-har-pad-zo** his house. **Dia** doubles the impact of **har-pad-zo**. Jesus is saying "Because of the death, burial and resurrection victory I am going to personally accomplish, I will release the Church to do in the light what I did in stripping all principalities and powers of their authority. I will supervise a demonstration of authority and power in the earth that will exceed the rapture. I will anoint the Church to take cities and nations from the deceptive hand of the enemy. The Church will also take the money to disciple them. It will be such a great display it will make the rapture look like a secondary event. Do we realize the passion Jesus has for the anointing to spoil? Have we been looking at the wrong rapture? Who in their right mind would want to miss a demonstration greater than the rapture of the Church being caught up to meet the LORD in the air? Scripture clearly, in the Greek, presents what the Church does as a much greater demonstration. Isaiah 53:12 presents further evidence when Jesus says He will personally supervise the anointing to spoil with the strong. Isn't it time we grew into the full measure of what God is calling us to do?

## WEDNESDAY, January 10

Scripture: Acts 4:32-35

Is there a manifestation of the anointing to spoil in the book of Acts? In a measure we see that where the Church gets delivered from the spirit of mammon, people apparently sell their rental properties and perhaps investments properties bringing the proceeds and laying them at the apostle's feet. Barnabus happens to have some land that as a Levite is not kosher. Levites are only suppose to have grazing land. **Cho-ra** is the kind of land that you have for grazing cattle. That is the land allowed for Levites. The land they were not allowed was **ag-ros** – tillable land. It is obvious Barnabus was forced to work at tent-making possibly and probably due to the corruption of the religious system, waiting prophetically and faithfully for the establishment of true government where the leadership was delivered from the spirit of mammon and the distribution of God's money would support eternal purposes. In such a season he, like others, were led to sell and then sow what they had. It is a perfect example of the outworking of the anointing to spoil and the purpose that God brings through it. It established the government of God. Will we see it again?

## THURSDAY, January 11

Scripture: James 5:1-8

Finally, in the Epistles, we see a prophetic judgment concerning those who were rich, possibly one who had participated in the anointing to spoil but could never quite let go. James said "...and the cries of the reapers

have reached the ears of the Lord of Sabaoth.” He told the ministries to be patient because God’s judgment would turn the captivity and release the finances. The rich had heaped up in the last days. We see the seven-fold test of Scripture satisfied on the issue of the anointing to spoil. God’s divine prosperity certainly fits all the tests of biblical doctrine. The question is are we willing to accept it and walk in it, embrace it and believe for it? We must believe so we can establish the government, purposes and plans of God.

#### FRIDAY, January 12

Scripture: Genesis 19:15-17

As we apply the seven-fold test to a manifestation of God’s covenantal mercy in the midst of judgment the seed-form place we see it is in Genesis 19:15-21. This, of course, is the fruit of Abraham’s intercession, in Genesis 18, as the angels remove Lot and his family from Sodom and Gomorrah. Verses 15-17 make God’s *mercy* clear. They say, “When the morning dawned, the angels urged Lot to hurry, saying, ‘Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.’ And while he lingered, the men took hold of his hand, his wife’s hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city. So it came to pass, when they had brought them outside, that he said, ‘Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed.’” God demonstrated great mercy to Lot and his family when they were warned about the destruction to come but they still could not part with their home, so God had to say “I’m taking you out.” He literally had to put His hand on them in what appears to be picking them up and setting them outside the city. What a demonstration of *mercy* in the midst of judgment. We certainly have an example of God’s covenant of *mercy* manifested in Genesis!

#### SATURDAY, January 13

Scripture: Genesis 12:18-21

God’s *mercy* in the midst of judgment was so great that when Lot couldn’t imagine going into the mountainous hill country where there was little or no civilization, he asked the Lord concerning a small city named Zoar and God even agreed He would not overthrow Zoar because of Lot. Lot saved a city like Abraham saved him. What a demonstration of *mercy* to save a whole city just because Lot could not fathom the loneliness of living in the mountains. When Lot entered Zoar, he realized it was equally as rotten as Sodom and Gomorrah and ended up in the mountains anyway. We must realize God’s *mercy* was so great He saved a city because Lot asked Him! God probably saw Lot would never be able to live in that city but granted the request anyway. How great is God’s *mercy* toward His people in the midst of judgment.

#### SUNDAY, January 14

Scripture: Genesis 13:9-11

Perhaps one of the things we should ask ourselves, as we’re investigating God’s *mercy* in Genesis in seed-form, is how in the world did Lot get in this mess to start with? The answer to that, of course, is Genesis 13:9-11. Lot violated the principle the early Church had sown in its very foundation. In Genesis 13:9-10 we’re told, “‘Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left.’” Those are the words of a man who is finally ready to obey God. In verses 10 and 11 we see Lot’s response, “And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar. Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other.” Isn’t it interesting that Lot chose a place to live, not based on God’s leadership or direction, but based on the principle of mammon. As a herdsman Lot knew he needed water and good grass. He saw it in the plain of Jordan. The problem was that perversion had taken over the land and in the process of choosing what would be great prosperity he also had to live in the midst of great

perversion. That perversion dramatically impacted his family. If Lot had not failed the mammon test, Abram would not have had to go into war for him in chapter 14, nor probably have had to interceded for his very life in Genesis chapter 18. It is amazing how the choices we make today determine our blessing or judgment tomorrow. Are we making right choices?

#### MONDAY, January 15

Scripture: Deuteronomy 7:12-13

We need to see God promises *covenantal mercy* in the midst of Law, which we know is full of judgment. In Deuteronomy 7:7-9 we're told, "The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. Therefore know that the LORD your God, He *is* God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;...." The Law very forwardly proclaims God's covenant of blessing and judgment is also a *covenant of mercy* and it will extend for a thousand generations for those of us who choose to walk in that covenant. Does the Law proclaim mercy in the midst of judgment? We must say, "Yes, it does."

#### TUESDAY, January 16

Scripture: Deuteronomy 7:12-15

Again we have the proclamation of God's *mercy* in the midst of judgment. He says in Deuteronomy 7:12-13, "Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers. And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you." God consistently makes it clear in the Law that He is a covenant-keeping God and that if they would keep His covenant judgments then His *covenant mercy* would continually prevail in their lives. It is obvious this concept of *mercy* in the midst of judgment is clearly in the Law.

#### WEDNESDAY, January 17

Scripture: Psalm 51

Is it in the Psalms? Psalm 51 is David's declaration of *mercy* in the midst of God's judgment concerning his adultery and murder. He starts off in Psalm 51 by saying, "Have mercy upon me, O God, According to Your loving kindness; According to the multitude of Your tender mercies, Blot out my transgressions. Wash me thoroughly from my iniquity, And cleanse me from my sin. For I acknowledge my transgressions, And my sin is ever before me." Psalm 51 is the picture of David responding to God in the midst of his greatest failure and it proclaims God hears, God acts, and we know from Second Samuel 12 the prophet Nathan said to him immediately upon the conclusion of his prophetic repentance in Psalm 51, "The LORD has put away your sin; you shall not die." Do we see *mercy* in the midst of judgment in the Psalms? We see David standing on the covenant and getting the full measure - including the restoration!

#### THURSDAY, January 18

Scripture: Second Samuel 12:13-14

When David proclaimed his *covenant of mercy* we find him in the midst of great judgment. Second Samuel 12:13-14 tell us, "Then David said to Nathan, '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.’” It is obvious from this passage that judgment is all around David. He deserves the same judgment that Saul had but because of his covenant of mercy he is spared, yet the fruit of his sin, the child of Bathsheba’s pregnancy, is judged and dies. The innocent child pays the price for the parents’ sin. But after David repents, in verses 15-21, we find the next child born from the fruit of *mercy* is the wisest man to ever live. He leads Israel to the pinnacle of its power under the Old Covenant. His name is Solomon and he will ever be for a sign and a wonder to the *mercy* of God in the midst of judgment. Are we laying hold of God’s *mercy*? Would we rather believe prophecies of judgment for our nation or are we laying hold of God’s *mercy* for revival, repentance, and restoration? The God of the Bible is the God of covenantal *mercy*! We’ve seen it in Genesis in seed-form. We’ve seen it in the Law. We’ve now seen it in the Psalms and we certainly see it in the prophets.

#### FRIDAY, January 19

Scripture: Isaiah 55:1-3

Isaiah 55 makes the covenant of sure *mercy* very clear! Isaiah even prophesied the extension of that covenant to all who would meet the requirements. Verses 1-3 say, “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.” Do we find the prophets proclaiming *mercy* in the midst of judgment. We find them led by the Spirit to extend that covenant beyond David to all who are thirsty and to all who would come. Clearly this doctrine is beginning to pass the seven-fold test.

#### SATURDAY, January 20

Scripture: Second Samuel 7:1-15

Perhaps we should ask ourselves concerning the issue of finding God’s covenant of *mercy* in the prophets if its origin is significant in coming through the prophets? God’s *mercy* appears in covenantal form originating through the prophets. The question we should ask ourselves is if God uses the prophets to originate the covenant of sure *mercy* that He extends to David, what should we expect when God chooses to restore the fruit of that covenant in the Church. Should we not expect it to come through the prophets? Are the prophets speaking judgment or are the prophets speaking *mercy*? In Second Samuel 7:15 it is the very core of the covenant of sure *mercy* where God says through the prophet Nathan, “But My *mercy* shall not depart from him, as I took it from Saul, whom I removed from before you.” When God wants to originate a return to *mercy* it is clear that the ministry of choice is the prophetic ministry. Are we responding? Are we hearing? Are we moving in what God has for us?

#### SUNDAY, January 21

Scripture: First Samuel 15:23, 26 and First Samuel 16:14

It should be also clear that when God is ready to institute a restoration of *mercy* He chooses the prophets to define the parameters of that restoration and that covenant. Such is the case in First Samuel 15 and 16. In First Samuel 15 we found out what God meant in Second Samuel chapter 7 when He said “My *mercy* shall not depart from him, as I took it from Saul, whom I removed before you.” In First Samuel 15:23 we found that when God removed His *mercy* from Saul the first thing he lost was his office. God said in verse 23, “...Because you have rejected the word of the LORD, He also has rejected you from being king.” The second thing he lost, with the addition of two words to the same phraseology, are in verse 26, “But Samuel said to Saul, ‘I will not

return with you, for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.” The second thing Saul lost was his call. His office is being king. His call was to Israel. The third thing he lost in First Samuel 16:14 was the anointing of the Holy Spirit to walk in the office and fulfill the call. So the prophets are once again used not only to originate a covenant of restoration of mercy but also define the parameters of that *mercy* and how it is going to function and operate in a particular season. While prophets are speaking of judgment for the land perhaps what we should be doing is praying and seeking God concerning the parameters of the outpouring of His mercy so we can prepare the Church for what is coming. How are the prophets responding in this season?

#### MONDAY, January 22

Scripture: Matthew 12:1-8

In Matthew 12:1-8 when Jesus is criticized for His actions, He responds by referring to the covenant of mercy because the accusation is He and His followers have just violated the Law deserving judgment. In Matthew 12 verses 1 and 2 we discover the infraction, “At that time Jesus went through the grain fields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. But when the Pharisees saw it, they said to Him, ‘Look, Your disciples are doing what is not lawful to do on the Sabbath!’” They violated the Law. They deserve judgment. But what is Jesus’ response? Jesus refers to David. Why would He refer to David? David has a covenant of sure mercy. Verses 3-7 tell us, “Then He said to them, ‘Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? But I say to you that in this place there is *One* greater than the temple. But if you had known what this means, “I desire mercy and not sacrifice” you would not have condemned the guiltless.’” If we prophesy from the Law, or from offense, we speak against the *mercy* of God. The Pharisees were speaking from the offense of the violation of the Law, but they were also speaking against the *mercy* of God. Can we answer the question Jesus asked in verse 7? Do we know what this means, “I desire mercy and not sacrifice.” Do we occasionally condemn the guiltless? One thing we know for sure. Jesus lived, demonstrated and taught God’s covenant of mercy in the midst of a generation qualifying for judgment. Are we extending His *mercy*?

#### TUESDAY, January 23

Scripture: Acts 13:34-41

We can ask ourselves very clearly did Jesus intend to extend the covenant of sure mercy through the early Church? We have to say based on Acts 13 that He certainly did! Paul and Barnabas preached it very clearly and extended the covenant even *warning* people not to be despisers of God’s covenant of mercy because if they did it could cost them severely. The covenant of sure mercy seems to be the center pole of what the Church in Antioch birthed and then took out to cities and nations as they sent forth their apostolic teams. As our churches today embrace five-fold ministry and send forth teams are we going out with denominational doctrine or are we taking the *covenantal mercy* of God?

#### WEDNESDAY, January 24

Scripture: Matthew 12:38-45

What happens if the message of sure mercy comes and we choose not to receive it? In Matthew 12:38-45 Jesus spoke clearly about a principle that operates over both messages and ministries that have their origin in God. He starts by saying, in verse 39, “‘An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of

Nineveh will rise in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.” What was Jesus teaching? He was saying that in previous generations God sent both ministries and messages and there were always people willing to hear both the ministry and the message. But oftentimes the ministries encountered people who rejected their ministry and would not hear their message – usually they were in the church. But God had people who were outside the church – even in one instance sending a prophet to a city of unbelievers and the people listened. Jesus’ example is very clear. In Solomon’s day the queen of Sheba rode a camel nine months just to hear his wisdom. Jesus went on to say, “When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.....when he finds no rest he takes seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first” then makes the application to His generation when He says, “So shall it also be with this wicked generation.” The principle is clear. When God sends a message of *mercy* and we continue proclaiming our judgments and don’t hear it, then we can potentially end up seven times worse off than before we ever heard the message of *mercy*. Will we develop a hearing ear? If we don’t – the fruit of it will be clearly seen in a multiplier of seven. Can we afford that?

#### THURSDAY, January 25

Scripture: James 2:12-13

The last step in our application of the test of biblical doctrine is to see if we find God’s covenant of *mercy* extended in the midst of judgment in the Epistles. James 2 speaks to that issue in verses 12 and 13 when it says, “So speak and so do as those who will be judged by the law of liberty. For judgment is without *mercy* to the one who has shown no *mercy*. *Mercy* triumphs over judgment.” James could not have been any more clear. “*Mercy* triumphs over judgment.” Are we willing to proclaim that? Are we willing to declare it? Are we willing to act on it? Are we willing to move in it? God has given us a covenant of *mercy* – isn’t it time we extended it to our family, our friends, our city and our nation?

#### FRIDAY, January 26

Scripture: Acts 13:44

Perhaps a question we should ask ourselves is how **sure** is the covenant of sure *mercy*? In Acts 13:34 we are told, “I will give you the sure mercies of David.” The Greek word translated sure is **pis-tos** from **pi-tho** which means to convince by argument; assent to evidence; agree; to prevail by persuading; to free from fear or doubt consequently to have confidence. **Pis-tos** builds on that root by adding that which is true, trustworthy, worthy to be believed, steadfast in word or promise with the intent of giving credibility so one can believe. So when it is called a covenant of sure *mercy*, God makes it covenantal so we can appropriate the word, build a platform of spiritual cement and begin to function and operate from that platform. Is our cement forming up or is it still in the mixing stage? What shall we do with this covenant of sure *mercy*? If we don’t want to end up seven times worse off, we better make sure it becomes a foundational covenantal platform for our life.

#### SATURDAY, January 27

Scripture: Acts 13:40-41

Paul warns the hearers concerning the covenant of sure *mercy*. He says, “Beware therefore, lest what has been spoken in the prophets comes upon you: ‘Behold, you despisers, Marvel and perish; For I work a work in your days, A work which you will by no means believe, Though one were to declare it to you.’” What do we know from this passage? We know when they preached the covenant of sure *mercy* they also proclaimed a warning about what the hearers were to do with it and the warning they gave put it in the

context of something already spoken by the Old Testament prophets. Habakkuk 1:1-7 is one of the places where this verse appears. Habakkuk is fed up with the iniquity and violence in the land and he is crying out to God for judgment and God responds in verse 5 and says, "Look among the nations and watch – Be utterly astounded! For I will work a work in your days Which you would not believe, though it were told you." Then he goes on to tell about the army of the Chaldeans that is coming. Translation: the judgment is so great you wouldn't believe it if it started happening tomorrow. When Paul says, "Beware...lest what is spoken in the prophets comes upon you..." both instances of Acts 13:41 in the prophets are in the context of judgments – one upon a nation and one upon a city. So when God says **beware**, He is saying to us very clearly what we do with the covenant of sure mercy will determine whether we keep or lose our country and keep or lose our cities to judgment. Are we agreeing with God in what we're speaking or are we agreeing with the devil? His covenant is **sure** – and it is time we put it in our mouth and used it!

#### SUNDAY, January 28

Scripture: Acts 3:19-21

How does God want us to use the covenant of sure mercy? He tells us in Acts 3:19-21. This, of course is the passage that describes the first of the three comings of the Lord in Scripture. The last and final coming of Jesus is in Jude where He comes with His saints. The coming of the Lord before that is in First Thessalonians 4:17 where He comes for His saints. Then in Acts 3:19-21 we have the promise of Jesus coming to His Church and we're told what the purpose is - restoration. These three verses say, "Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began." Jesus personally promises to supervise a restoration and fulfillment of all the prophets have promised. Are we ready for a visitation of Jesus to the Church in order that we might see prophecy fulfilled? We have the prophecy of the anointing to spoil. We have the Psalm 2 prophecy, "Ask of Me and I will give you the nations for your inheritance" a great and mighty end-time harvest. Perhaps the greatest days of the Church are yet ahead. Will we hear and prepare for such a season. Perhaps it is nearly upon us.

#### MONDAY, January 29

Scripture: Acts 3:21

In Acts 3:21 we are told Jesus has to be received by heaven until the times of restoration of all things. The word for times there is the word **chronos** and it is generally used of a 40 year leadership generation but the more interesting word for our season or period of leadership is the Greek word restoration which is a compound word **ap-ok-at-as-tas-is**. **Apo** means to remove or lift off with surgical skill. **Kath-is-tay-mee** means to set or place in a new condition, to reposition to set or place in office. The biblical concept of restoration implies a two-fold operation. First is spiritual surgery where with surgical skill we cut out the cancerous part and then in the second application reposition the person, the city or nation into God's call that it may fulfill God's purpose and plan in the earth. The season of restoration is coming. The question is will we be prepared and ready to walk in it.

#### TUESDAY, January 30

Scripture: Genesis 20:1-10

The first thing we must understand about restoration is that it implies failure. The only people who need to be restored are people who encounter failure. The covenant of sure mercy is given for personal failures that God's plan might be established in the earth. In Genesis 20, the father of faith is just about to blow it one more time! God wants him to stay in Canaan so He can supernaturally provide but there is a famine in the land and Abraham goes south. Once again he loses his wife. She ends up in another man's tent. God has to

intervene. God has to protect Sarah. God, in a dream, warns Abimelech not to touch Sarah because if he does he is a dead man. In verse 7 we see restoration. Genesis 20:7 says, “Now therefore, restore the man’s wife; for he is prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours.” This is God directly intervening to do the restoration, but it shows us how God operates and therefore how we must operate. It shows us God’s attitude and therefore what must be our attitude. The first thing we learn from this is restoration is a life or death issue. Number two God wants *mercy* in the midst of judgment. He doesn’t want to kill Abimelech and he doesn’t want to kill Abimelech’s nation. He wants to avert judgment. He wants repentance and restoration. The amazing thing is that Abimelech didn’t get there without some complicity on Abraham’s part. Abraham is partially responsible and God acknowledges that in the exchange He and Abimelech have in verses 3-6. God apparently is more than willing to clean up our messes including all the things we haven’t done that have contributed to the condition of our cities and nation - if we will but choose to walk, embrace and extend the covenant of sure mercy. Are we making those choices?

### WEDNESDAY, January 31

Scripture: Genesis 20:8-18

In this process of restoration we not only see Sarah restored but we see Abimelech and his nation healed and Abraham and Sarah are enriched, or financially blessed in the process. What does this say to us? If we will embrace God’s covenant of mercy and begin to extend it one of the things that will come is an anointing to heal. The second thing that will come is a release of God’s financial blessing. Is it possible God is waiting on us. Both the healing anointing and the financial outpouring are waiting on the Church to extend God’s mercy. If that is so – then we have a job to do. We need to qualify for what God wants to give us and that comes by ***choosing*** to ***do*** His word. Let’s make the choice and move with Him.

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January 12

Wasilla Ministries  
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Wasilla, Alaska  
(907)376-4864  
Friday night 7 PM

January 14

Ministry of Living Stones  
Sterling, Alaska  
(907)262-7321  
Sunday 10AM and 6PM

It is my heart's desire  
That You, Lord, have Your way  
That Your refining fire  
Might fall on humbled clay

Jayne Houghton

I encourage you, child,  
To stay in the fight  
Press forward toward blessing,  
Break through to the light

I joy when you stand  
Fully steadfast in Me  
Not crippled by trials  
Or crushed by what you see

Yes, press toward My blessing  
What I've promised will be  
Please do not despair  
For I walk beside thee

Jayne Houghton