

W O R D A T W O R K

VOLUME XX NUMBER XII
The Sure Mercies of David IV

FRIDAY, December 1

Scripture: Matthew 23:23

In Matthew 23:23 Jesus describes a parallel condition we see today in the Church. He said, “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: judgment and mercy and faith. These you ought to have done, without leaving the others undone.” There is hardly a church in existence today that hasn’t been taught about the covenant of the tithe, and while there be certain theological arguments concerning whether or not the tithe is of the law or whether it still exists by New Testament standards. Jesus clearly declared the covenantal tithe should be ministered to God’s people. He said, “These you ought to have done....” Well, they did them. What was the problem? The problem was they ministered only on the things that were comfortable, only on what was historically accepted. They were not dealing with the tougher issues of Scripture. Perhaps we need to realize we have come to a critical season in the last days where we find the convergence of *judgment*, *mercy* and *faith* rapidly impacting the purpose of the Church. Without understanding how *judgment*, *mercy* and *faith* flow together, is it really possible to be the people God called us to be in the last days? We’ve had a hundred years of the “love of God” ministered so there is hardly any “fear of the Lord” left in the Church. When there is no “fear of the Lord” in the Church it is because there is little understanding of the *judgment* of God. How long will we continue to neglect the “...weightier matters...” of Scripture?

SATURDAY, December 2

Scripture: Matthew 23:23

Judgment, *mercy* and *faith* are three elements that have to be woven together in order to prepare our salt and light assignment in the end-times. The Church has to know the *judgment* of God. The main issue concerning the Church and the *judgment* of God is the fact that we are not accurately representing the returning Lord when presenting Him as the Suffering Servant of the Gospels. We are representing the KING of kings, LORD of lords and JUDGE of all the earth. “Jesus in Revelation” is returning! How can the Church prepare nations and present truthfully the LORD of Scripture if we are emphasizing the wrong aspect of His ministry? The Suffering Servant has already accomplished His purpose. When Jesus returns again He is not returning as a Suffering Servant. He is returning as the JUDGE of all the earth and Revelation 19 makes it very clear the Jesus we need to prepare people to encounter is the Jesus of *judgment*. Revelation 19:11 says, “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.” Has the Church been preparing nations to receive this Jesus – or the loving

Jesus who heals, blesses, saves, and delivers? Preaching the Jesus who saves, heals and delivers is fun, but to emphasize it to the exclusion of Matthew 23:23 creates a situation where we have “...neglected the weightier matters...” of the word.

SUNDAY, December 3

Scripture: Matthew 23:23

GOD is a God of *mercy* and He has given us a covenant of *mercy*. When Barnabas and Paul in the early Church were sent out from Antioch, they were sent with a message so close to the heart of God that when it was spiritually resisted it brought a manifestation of God’s judgment that was called the **did-akh-ay** or doctrine of the Lord. How can we ever impact strongholds like Washington, D.C. or Ottawa, Canada or Strasbourg or Canbera – how can we impact the governmental centers of continents without moving in the full measure of the *doctrine of the Lord*? The foundation for that is understanding the covenant of mercy and ministering it. Are we there yet? Are we prepared?

MONDAY, December 4

Scripture: Matthew 23:23

The third aspect mentioned here is *faith*. If we understand the *judgment* of God and we are ministering foundationally on the covenant of mercy, how are we going to apply our faith and remove the *judgments* of God and apply His *mercy* so we can get a harvest that is eternal? All three of these truths come together and converge for the Church of the last days.

TUESDAY, December 5

Scripture: Hebrews 10:19-24

We are told in verse 22, “...let us draw near with a true heart in full assurance of faith,....” The word for “full” there is **play-rof-or-eh-o**. It comes from **play-race**, meaning to make full, to fill, or make complete, to fulfill thoroughly. It is a compound word with the second part, **for-eh-o**, meaning to have a burden or wear as clothing or to walk with a constant companion. So in verse 22 when we’re told to “...draw near with a true heart in full assurance of faith...” it is possible to stand in the presence of God doing business with Him where our heart does not condemn us and our prayer assignment is released with faith and great expectation for divine intervention. Now – do we have a true heart in “...full assurance of faith...”? Is it possible that if we don’t, God has a path we can tread toward fulfillment? “...full assurance of faith...” is not optional in the last days.

WEDNESDAY, December 6

Scripture: Romans 5:12-19

There is a progression that leads us into “...full assurance of faith...” That progression has a very solid beginning in Romans 5:12-19. Verse 19 says, “For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.” Jesus bought and paid for righteousness and because we accept Him as our Lord and Savior, God accepts us based on the sacrifice Jesus made. It is one thing to read that we have imputed righteousness – its another thing for it to be a reality in our mind. What good is the gift of righteousness if it is not received? So the question is - have we ever received the gift of righteousness? How will we know? If we have “...full assurance of faith...” in the Throne Room, we have received the gift of righteousness. If we don’t have “...full assurance of faith...” in the Throne Room, we probably have not received the gift of righteousness. Where do we stand?

THURSDAY, December 7

Scripture: First Peter 2:1-10

It may be if we have not received the gift of righteousness it is possibly that we have never walked through the door that allows that righteousness to become reality. In First Peter 2 we find out what the door is that takes us into that position. We find in verses 6-10, “Therefore it is also contained in the Scripture, ‘Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.’ Therefore, to you who believe, He is precious; but to those who are disobedient, ‘The stone which the builders rejected Has become the chief cornerstone,’ and ‘A stone of stumbling And a rock of offense.’ They stumble, being disobedient to the word, to which they also were appointed. But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” So what is the doorway to righteousness? The doorway to righteousness is *mercy*. When we receive the *mercy* of God then righteousness can become a reality. If we never receive the *mercy* of God, righteousness will never be a reality and, “...full assurance of faith...” will just be words on a page the fruition of which we never really experience.

FRIDAY, December 8

Scripture: Second Samuel 7:1-17

God gives David a promise and the promise He gives him is not just for David alone. God does not give David a covenant of mercy just because He likes David. It goes way beyond David to even our present generation. Four times in verses 12-16 the word “established” is used pointing us to the *purpose* of the covenant of mercy. In verses 12 and 13 God says, “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will **establish** his kingdom. He shall build a house for My name, and I will **establish** the throne of his kingdom forever.” Twice God uses the word **establish** as a promise for the kingdom of Solomon. In verses 15 and 16, speaking to David, God says, “But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be **established** forever before you. Your throne shall be **established** forever.” Twice God says of Solomon, his ministry will be established. Twice God says to David, “...your throne and your kingdom shall be established...” What is the issue of a covenant of mercy? The issue is very clear. Without a covenant of mercy, because of our propensity for personal failure God’s purposes and plans could never be **established** if man had to walk it out without failure. So God knowing and being determined to establish His purposes in the earth and committing to do it through man necessitates a covenant of sure mercy to overcome individual failures. The covenant of sure mercy is necessary for the establishing and carrying out of God’s will in the earth. If that is true, and it is, why are we not better at receiving and extending it?

SATURDAY, December 9

Scripture: First Samuel 15:21-23

When God said “I will make a covenant with you and I will not take My mercy as I took it from him who was before you” – He was, of course, speaking of the progressive destruction Saul experienced. Saul made excuses for his disobedience in verses 10-21 and just flat refused to initially acknowledge his sin, so much so that in verse 23 Samuel rebukes him for stubbornness and says it “...is as iniquity and idolatry.” He continues, “Because you have rejected the word of the LORD, He also has rejected you from being king.” The very first thing Saul lost, because of his continual refusal to acknowledge his sin, was his *office*. We have people who lose their offices today and after a few years they move somewhere else and get back into another church office. Ministry is not completely over if we lose our *office*. If there is never any true repentance, like we apparently see in Saul, you can pretty much bank on the fact that judgment will take the office away. The good news is that when

we have a covenant of sure mercy, if there is repentance there can be guaranteed restoration for finishing our race in the office.

SUNDAY, December 10

Scripture: Second Samuel 7:15,16 and First Samuel 15:24-26

After Saul loses his *office*, and only then, does he acknowledge any responsibility for his sin. But he is still playing the blame-game. In verses 24-26 we are told, “Then Saul said to Samuel, ‘I have sinned, for I have transgressed the commandment of the LORD and your words, because I feared the people and obeyed their voice. Now therefore, please pardon my sin, and return with me, that I may worship the LORD.’ 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.’” Two words are added in verse 26 you don’t see in 23b. In 23 we are told, “Because you have rejected the word of the LORD, He also has rejected you from being king.” In verse 26 Samuel says, “...for you have rejected the word of the LORD, and the LORD has rejected you from being king OVER ISRAEL.” When the words “OVER ISRAEL” are added we see this enumerates step two. He has not only lost the *office* of king, but God has now taken from him the *call* and the *call* is “...OVER ISRAEL.” His office is king, but his ministry call is to Israel. He has now lost both the *office* and the *call*. What happens when we lose both the office and the call? The option of restoration ceases. It is over! We see straight forward *judgment* in Saul’s life. The good news is that if we have a covenant of sure mercy these judgments can be averted. Do we understand the *judgment* and *mercy* of God?

MONDAY, December 11

Scripture: Second Samuel 7:15-16 and First Samuel 16:14

There is a third and final step the covenant of sure mercy affects. That, of course, is in First Samuel 16:14 where after Saul loses the *office* and the *call* he now loses the *anointing of the Holy Spirit*. Verse 14 says, “But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.” So one of the things we see here is God’s judgment grieving the Holy Spirit to the point of departure. The good news is those who have a covenant of sure mercy do not have to lose their office, do not have to lose their call and do not have to lose the anointing of the Holy Spirit to walk in the office and fulfill the call. Saul did and became an example for everybody. But David also becomes an example for everybody when God gives him a covenant of sure mercy. Do we understand how *judgment*, *mercy* and *faith* can converge at the same time in the same season where all three are functional and operational in the Body of Christ? I believe we’re coming to such a season. Are we prepared?

TUESDAY, December 12

Scripture: Isaiah 55:1-3

Isaiah invites us into David’s covenant. We are told 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 says, through the prophet Isaiah, that He is extending the same covenant He brought to David to all those who will come and accept it – to the thirsty – to the hungry – and to those who want to experience true satisfaction of life. And it is not a covenant that has an end. God is very specific to call it an “everlasting covenant.” The covenant of sure mercy belongs to us today every bit as much as it belonged to David when God first extended it to him. The prophet Isaiah makes that very clear! Are we walking in it? Are we receiving it? Is it a foundational part of our life and experience?

WEDNESDAY, December 13

Scripture: Acts 13:27-39

In Acts 13 we find Paul and Barnabas have just been sent forth to minister. The first thing they experience in their ministry is a manifestation of resistance in verses 6-13. In the process of dealing with this resistance the doctrine of the Lord is manifested in *judgment* that they speak out and then God performs it. A man is blinded who is resisting their word. The question has to come – were they looking for somebody to sizzle and fry? Were they looking for somebody to speak *judgment* on or is there another spiritual dynamic happening here? This is where we have to say there is definitely another spiritual dynamic happening here and one we need to recognize. They were ministering something that became a platform for manifesting the *judgment* of God. They were not looking for somebody on which to speak *judgment*. That is something we need to emphasize today. In a season of judgment you don't have to look for objects of wrath. The thing is, you have to have your heart right and you have to have the right message so God can bring correction when it is truly needed at HIS pleasure – not at our offense.

THURSDAY, December 14

Scripture: Acts 13:26-34

The message Paul and Barnabas were preaching clearly emerges. They were preaching the covenant of sure mercy. In verse 33 we're told, "God has fulfilled this for us their children, in that He 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.'" It is obvious Paul and Barnabas were sent out with a message and the message they were ministering was the good news of the covenant of sure mercy – that it belongs to us today. You don't have to lose your office. You don't have to lose your call. You don't have to lose the anointing and the gifting of the Holy Spirit to walk in your office and fulfill your call. I'm sure we can see that ministering that message of *mercy*, which is so close to God's heart, that any significant resistance evokes *judgment* against the agents of resistance. Paul did not shrink from the confrontation. We must simply walk it out as the Lord brings it forth.

FRIDAY, December 15

Scripture: Acts 13:35-40

In Acts 13:40-41 God says, "Beware therefore, lest what has been spoken in the prophets come upon you: 'Behold, you despisers, Marvel and perish; For I work a work in your days, A work which you will be no means believe, Though one were to declare it to you.'" The covenant of sure mercy now has an exclamation that goes with it and the exclamation is "Beware..." that if you do not receive the covenant of sure mercy then what the prophets proclaimed many happen to you. If we can go back in the Old Testament and find out the context of what the prophets proclaimed, we can discover exactly what the warning actually means. The covenant of sure mercy was instituted for the purpose of redemption and restoration. If we receive it we keep our office, we keep our call – but if we don't receive it what are the consequences of the warning the prophets gave? Do we understand *judgment, mercy and faith*?

SATURDAY, December 16

Scripture: Habakkuk 1:1-7

In Habakkuk 1:1-7 we find in verse 5 the warning mentioned in Acts 13:41. This passage says, "The burden which the prophet Habakkuk saw. O LORD, how long shall I cry, And You will not hear? Even cry out to You, 'Violence!' And You will not save. Why do You show me iniquity, And cause me to see trouble? For plundering and violence are before me; There is strife, and contention arises. Therefore the law is powerless, And justice never goes forth. For the wicked surround the righteous; Therefore perverse judgment proceeds. **'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. For indeed I am raising up the Chaldeans, A bitter and hasty nation Which marches through the breadth of the earth, To possess dwelling places that are not theirs. They are terrible and dreadful; Their judgment and their dignity proceed from themselves.” When God uses the words “Beware lest what is spoken in the prophets come upon you...” what is the context? *The context is a judgment, the loss of the nation.* What are we being told in Acts 13? If we refuse the covenant of sure mercy we may lose our nation.

SUNDAY, December 17

Scripture: Isaiah 29:1-4

In Isaiah 29 we see the very same context in verses 1-4 where the prophet is speaking a warning to Ariel, the city of Jerusalem. He says, “Woe to Ariel, to Ariel, the city where David dwelt! Add year to year; Let feasts come around. Yet I will distress Ariel; There shall be heaviness and sorrow, And it shall be to Me as Ariel. I will encamp against you all around, I will lay siege against you with a mound, And I will raise siege-works against you. You shall be brought down, You shall speak out of the ground; Your speech shall be low, out of the dust; Your voice shall be like a medium’s, out of the ground; And your speech shall whisper out of the dust.” When we are warned in Acts 13:40-41, “Beware and do not despise this covenant of mercy lest what was spoken in the prophets come upon you...” it is abundantly clear the prophets spoke dramatic definite *judgment*. And it is very specific – losing a city and losing a nation. If we take the covenant of sure mercy in our mouth and extend it to our city and extend it to our nation we do not have to lose either. WHAT are we going to do? Can we extend it if we haven’t received it?

MONDAY, December 18

Scripture: Isaiah 29:11-16

In Isaiah 29:11-16 we see the real fruit of disregarding the covenant of sure mercy at the city level. Isaiah says, “The whole vision has become to you like the words of a book that is sealed, which men deliver to one who is literate, saying, ‘Read this, please’; and he says, ‘I cannot, for it is sealed.’ Then the book is delivered to one who is illiterate, saying, ‘Read this, please’; and he says, ‘I am not literate.’ Therefore the LORD said: ‘Inasmuch as these people draw near to me with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men, **Therefore, behold, I will again do a marvelous work Among this people, A marvelous work and a wonder;** For the wisdom of their wise men shall perish, And the understanding of their prudent men shall be hidden.’ Woe to those who seek deep to hide their counsel far from the LORD And their works are in the dark; They say, ‘Who sees us?’ and, ‘Who knows us?’ Surely you have things turned around! Shall the potter be esteemed as the clay; For shall the thing made say of him who made it, ‘He did not make me’? Or shall the thing formed say of him who formed it, ‘He has no understanding’?” The *judgment* for disregarding the covenant of sure mercy is a prophetic blindness, a lack of direction, and the inability to discern or understand what God is saying and doing. The future of the nation and the future of our cities lies in the hands of the Church depending on what we *do* with the covenant God has given. Are we ready to stand in the gap or will we lose our cities and nation?

TUESDAY, December 19

Scripture: Second Samuel 12:1-13a

How are we doing in the Throne Room? Do we have “...full assurance of faith.”? If we don’t, then we realize we cannot persuade God to intervene saving cities and nations. We must learn to walk through the door God has provided and receive the *mercy* that we might walk in the gift of righteousness and be fully equipped as priests to accomplish divine purposes in the Throne Room. David walked through eight specific steps to receive the *mercy* of God. The very first one is often the most difficult and probably the most important as it opens the door to continue through the others. In Second Samuel 12 Nathan the prophet confronts David about his sin. He

pronounces judgment in verses 9-12 and then in verse 13 David responds, “Then David said to Nathan, ‘I have sinned against the LORD.’” Step #1 in the process of *receiving* the *mercy* of God is when confronted, unlike Saul, acknowledge our failures. David was quick to acknowledge his sin. Saul continued for nearly half a chapter to blame everyone else in his life and lost the full measure of God’s *mercy*, David goes the other direction. He is quick to say, “I have sinned against the LORD.” And God’s response is equally as quick. In the latter half of verse 13 we’re told, “And Nathan said to David, ‘The LORD also has put away your sin; you shall not die.’” David’s life had a far different outcome than that of Saul. Saul’s life ended in disgrace, devastation and death. David is going to find his throne established and God placing a son on his throne to succeed him. David found the *sure mercy* of God. Can we find it for our cities and for our nations.

WEDNESDAY, December 20

Scripture: Second Samuel 12:12-13 and Psalm 51:1-11

Psalm 51 is an elaboration of David’s heart after he makes his acknowledgement that he has sinned against the LORD. When we see Psalm 51 we realize exactly what David is doing. David is embracing his covenant before the LORD and he is praying it and taking a stand on his covenant. Notice what David says in the first three verses, “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.” In verse 11 David lays hold of another of the promises of his *covenant of sure mercy*. He says, “Do not cast me away from Your presence, And do not take Your holy Spirit from me.” It is obvious David is standing on his covenant before God and praying every part of it. He is doing what we need to see and do when we take hold of the *covenant of sure mercy* to save a family, city or nation. Are we doing it?

THURSDAY, December 21

Scripture: Psalm 51:12-14

When we make a choice to accept God’s word, come clean, be honest and transparent and acknowledge our sin as David did – then we can pray what he prayed in Psalm 51:12-14, “Restore to me the joy of Your salvation, And uphold me with Your generous Spirit. Then I will teach transgressors Your ways, And sinners shall be converted to You. Deliver me from blood guiltiness, O God, The God of my salvation, And my tongue shall sing aloud of Your righteousness.” Righteousness is the fruit of receiving the *mercy* of God. Without walking through the doorway of mercy we can never have the righteousness of God. If you don’t have “...full assurance of faith...” in the Throne Room it is because you haven’t completely received the *mercy* of God and the first step is to acknowledge our sin, our failure, our weakness. David did and he could pray, “God, establish me in Your righteousness.” Have we prayed that? Is it a reality? God is showing us the steps to take to get there. Let the walk begin!

FRIDAY, December 22

Scripture: Genesis 3:6-8

When we choose to walk in step #1 and acknowledge our failures we are reversing the most common failure of mankind that began with Adam and Eve in the garden. This is probably why the fruit of walking the other direction has so many promises and seems to get God’s attention. Notice in Genesis 3:6-8 exactly what happened when personal failure came. This passage says, “So when the woman saw that the tree was good for food, that it was pleasant to the eyes and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.” The most common response of man is to find trees and hide behind those trees. Now these are not just any trees – these are trees in the garden. Trees in the garden represent

acceptable pillars, therefore, when we sin and hide among the trees we are hiding behind reasonable excuses for our behavior, covering our failure just as Saul, only with religious frosting. We can blame our failure on something or someone else – on our parents failure, the failure of the school we went to, on the impoverished city and state in which we grew up. There are a hundred and one “trees.” There is the “I was abused by a priest” tree. There is the “I was abused by my parents” tree. Whatever the excuse is, it takes on the religious frosting that makes it look like it is a reasonable foundation for why a person is acting the way they are. God demands we come out of hiding. His demand is reasonable because He is willing to unveil the “trees.” Can we ask God to show us if there are any “trees” in our lives? We need to.

SATURDAY, December 23

Scripture: Genesis 3:8 and Isaiah 61:1-3

When we think about hiding behind the “trees” in the garden and we come to what Jesus has bought and paid for in Isaiah 61:1-3, notice the transition that can be made when we acknowledge and come out of hiding with our failures. These verses state, “The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn, To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the LORD, that He may be glorified.” What happens when we come out from hiding behind the “trees” then God will lead us through the path of covenant *mercy* and take the “trees” we were hiding behind and transform them into “...trees of righteousness, The planting of the LORD...” and in that process His eternal work is established and He is glorified. God wants to take our greatest failures and turn them in to the platform for our greatest successes. Are we willing to walk that path? Are we willing to let God do what He wants to in that dimension? Are we willing to turn a tree of hiding into a “...tree of righteousness, The planting of the LORD...”? God is ready. He is waiting on us.

SUNDAY, December 24

Scripture: Psalm 51:15-19

Verses 15-19 describe the seven days David spent on his face embracing the brokenness and contrition of his failure. David knows God will redeem this failure if he honestly and completely repents. David demonstrates how to take the second step which is to embrace the brokenness and contrition that comes with acknowledgement of sin and failure. That is precisely what he does. We find God moves toward the humble and moves toward those that have a broken and contrite heart. Verse 17 says, “The sacrifices of God are a broken spirit, A broken and a contrite heart – These, O God, You will not despise.” To embrace the brokenness and contrition brings a humility that draws God’s *mercy* like a magnet. As we speak to our cities and to our nation God’s *mercy*, we can do what Daniel did in identificational repentance and bring the *mercy* of God to manifestation.

MONDAY, December 25

MERRY CHRISTMAS

Scripture: Second Samuel 12:19-20

Second Samuel 12:20 gives us the last six of the eight steps to receiving the *mercy* of God. We find after a seven day period in verses 15 through 19, of wrestling with his sin and the repercussions in the *judgment* of God, David makes a decision. We need to realize whether it be seven days, seven weeks, seven months, or seven years – there is a period we walk through where we have to wrestle out the repercussions of our failures. David’s failure produced some strong and lasting repercussions. But when that period was over and he had seen the *judgment* of God, understood the repercussions, he could continue in the *mercy* – not losing his office, his call or the anointing of the Holy Spirit to complete them. At the end of that seven day period he had to make a strong decision. The decision in verse 20 making step #3 was to stand back up as a man of God. To receive *mercy* is to choose to get up. And David made that choice. How many of us have acknowledged, have embraced the brokenness, but have never

really made the choice to get back up? David had to choose to get up and we have to do the same thing. Step #3 is when we recognize the “seven numbered season” has come to an end, which includes our acknowledgement and our embracing of the brokenness that we make a divine choice to get back up, walking in our original calling. David did it. And it is time we did it. And we can claim it for our cities and for our nation.

TUESDAY, December 26

Scripture: Second Samuel 12:20

The 4th thing David did was he washed. He made a choice to wash off the shame. To wash off the condemnation. If you don’t – you have no faith. You have no confidence toward God. You have no full assurance in the Throne Room. So David chose to wash. We have an advantage because we have the “...washing of the water of the word...” which we can do. David chose to wash and it is time we chose to wash because there is a lot to do in our generation. Let us wash off the shame and the condemnation from ourselves, from our churches and stand up for our cities and for our nation.

WEDNESDAY, December 27

Scripture: First Corinthians 4:3-5

We have examples of people who walked through this process in the New Testament. One of them, of course, was the apostle Paul, who in Acts 7 apparently instigated Stephen’s martyrdom. Of course we can deduce he was one of the chief instigators because verse 58 says all those who stoned Stephen “...laid their clothes at the feet of a young man named Saul.” So when Saul was knocked off his donkey and came into the kingdom he had a few serious things to deal with. Its no wonder God blinded him for three days while he dealt with some of his stuff. We certainly know he walked through this process and we know he washed off the shame and the condemnation because we are told in First Corinthians 4:3-4 the following, “But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord.” Did you notice the apostle Paul said, “For I know nothing against myself...” How with his background of wasting significant sections of the Church could he say “...I know nothing against myself...”? We are looking at the fruit of somebody who has washed. It is no wonder Paul preached the covenant of sure mercy – he lived it first. He found it. He washed in it and it brought him to a place of “...full assurance of faith...” Are we moving in that direction? We better because cities and nations depend on it.

THURSDAY, December 28

Scripture: Second Samuel 12:20

The 5th thing David did was he anointed himself. Now why did David have to anoint himself? Probably because nobody else believed he could get back into the place he was before and yet David knew he had the covenant of sure mercy. Nobody else would anoint him, so he had to anoint himself. When we review the transitional process of the anointing between Elijah and Elisha we recall that Elijah’s mantle did not fall on Elisha – it fell on the ground. Elisha had to bend over and pick up Elijah’s mantle and then take it over to the Jordan and use it exactly like Elijah had to see if he could get the same results. He did. David makes a choice to pick up the mantle and move on with his gifting and calling. Have we made that choice? We need to make it. We can make it and God says its time to make it!

FRIDAY, December 29

Scripture: Second Samuel 12:20

The 6th thing David did was to change his clothes. One of the things we need to remember is when a King changes his clothes he is not putting on a pair of levis. When a King changes his clothes he is putting on Kingly robes. That is a picture of something. That is a Revelation 1:6 picture. David put his Kingly *authority* back on

and began to move in it. Jesus said "...I have made you kings and priests..." Its time we began to move in the authority we have been given, without apology, but in the full *mercy* of God. Can we obey the calling and move in that direction? Its time!

SATURDAY, December 30

Scripture: Second Samuel 12:20

What was the 7th thing David did? He went "...into the house of the LORD and began to worship..." God. He made a choice to re-connect with his ultimate source. And he did it. He released his heart and his spirit before the LORD and the LORD met him there and now his confidence came full circle and he is ready fully and completely to not only resume his gifting and calling, but his schedule. #7 – he fully re-connected with the LORD. Have we re-connected? Its time.

SUNDAY, December 31

Scripture: Second Samuel 12:20, 24, 25

#8 they set food before David and he ate. He resumed his normal schedule. These eight steps lead to a new beginning – to redemption from failure and success in the area of our mistakes. Now God is ready to turn David's greatest failure into the platform for his greatest success. God loves *mercy* and when we accept the *covenantal mercy* He has provided then His redemption can begin to flow. We see that redemption and we also see David transformed into a minister of *mercy*. David had a choice. He could have gone to Bathsheba and said, "You are the cause of all my problems. You are the cause of the greatest failure I've ever had in ministry and I never want to see your face again." But because David had received *mercy* he is now forced by *covenantal law* to extend *mercy*. So David comforts Bathsheba and the very next son they have is named Solomon and the Scripture says something very interesting about Solomon, and if we compare it with verse 15 we see the power of the *covenant of sure mercy*. Verse 24 says, "And the LORD loved him." Compare that with verse 15 where "...the LORD struck the child that Bathsheba bore to David, and it became very ill..." and eventually died. What made the difference? Why did God's *judgment* fall on the first but God "...loved..." the second? The difference is Solomon is the product of the *covenant of mercy*, David's greatest failure, his relationship with Bathsheba after receiving *mercy* now produces his legacy, his heritage, the wisest man to ever live, the builder of the Temple and the one who takes Israel to the pinnacle of its power and influence. What a picture God gives to you and I – to His entire Church about the power of the *covenant of sure mercy*. Will we let God redeem our failures? He has already done it by *covenant*. Its now up to us to walk through the door, take these eight steps and apply them and produce some Solomonic fruit! Our cities and our nation are crying for the Church to be the CHURCH in these last days. Will we rise to the occasion? The choice is up to us.

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December 8-10

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