

W O R D A T W O R K

VOLUME XX NUMBER XI
The Sure Mercies of David III

WEDNESDAY, November 1

Scripture: Matthew 23:23

Matthew 23:23 is something Jesus might say today exactly as He spoke 2000 years ago for the same reasons. “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: justice (judgment) and mercy and faith. These you ought to have done, without leaving the others undone.” Jesus noticed the ministry was much more comfortable preaching *familiar* themes and refused to tackle the hard issues that would have demanded cultural change. When the Church refuses to confront the culture – the Church ceases to be the CHURCH. When prophets stop confronting the Church they turn from “prophet” to “profit.” Jesus said if you are going to change the culture you have to have the courage and pioneering spirit to tackle the hard issues of Scripture. Are we cultivating that spirit? First on the list was *judgment*, but it was closely followed by *mercy* and then both had to be mixed together with *faith*. Each of the three could stand alone as a topic for teaching but they also flow together. Would Jesus say the same thing to the Church today that He said 2000 years ago?

THURSDAY, November 2

Scripture: Matthew 23:23-36

Jesus made it very clear God demanded an understanding of *judgment*, *mercy* and *faith*. To the dimension we understand and embrace the *judgment* of God, then and only then can we apply with wisdom God’s *mercy* and walk in the *faith* necessary to see the Lord move in our national circumstances. God calls the Church to impact and change the history of a nation for His prophetic purposes. Jesus’ main issue with the Church of His day was their refusal to confront: first - worldly corruption in their own ranks, second - the legalistic culture and third - abandoning of issues that would have cost them personally had they chosen to preach them. One of the things God always does is leads us into an application of the cross. When you come into ministry – you will always taste the cross! If you choose to follow the LORD in any dimension – in your family, in your business, in your relationships, in your neighborhood – He will always give you the opportunity to make choices and the choices you make will determine the magnitude of the application of the cross. How many sermons have you heard recently on *judgment*? Are our leaders neglecting the chief issues as the leadership did in Jesus’ generation?

FRIDAY, November 3

Scripture: Isaiah 55:1-3

In Isaiah 55:1-3 God extends an everlasting covenant. He says, “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.**” Whenever a nation comes to a point of impending judgment, God always offers the Church a plan of redemption. That redemption depends on the obedience of His people - not the condition of the world. Will we take the covenant of sure mercy in our mouth and apply it so the nation can experience a measure of salvation, or are we doomed to experience the *judgment* written? How much impact can we have?

SATURDAY, November 4

Scripture: Acts 13:6-12

There is a key to understanding the *judgment* of Acts 13 because immediately after this incident takes place, the very next activities in which we find Barnabas and Paul engaged is the ministry of the covenant of sure mercy. We have to conclude a declaration of sure mercy will nearly always follow a manifestation of judgment. The end-time Church must be able to balance the issues of judgment and mercy. Without it there can be no discernment as to the origin of naturally occurring events that oftentimes have their supernatural origin and occurrence in the seed of biblical principles. How do *judgment* and *mercy* flow together to bring salvation?

SUNDAY, November 5

Scripture: Acts 13:4,5,6

Acts 13 marks a major transition in emphasis in the Early Church. The Jerusalem church carries the main influence for a number of decades, but when we reach Acts 13 a dramatic shift emerges. Antioch rises to prominence because of their pioneering spirit. This may form a pattern that could impact us today. The Jerusalem church births the anointing of the Holy Spirit, which empowers the people and carries them out from the city to begin fulfillment of the great commission. The problem is Jerusalem is steeped in tradition because they have a model of ministry hurt by cultural barriers they seem impotent to overcome. We know from history, in Jerusalem, they certainly did not minister to anyone but Jewish people. It is only when we see the emergence of the Antioch church that we see the cultural barriers and boundaries begin to be broken. Is it possible after 100 years of the moving of the Holy Spirit, and the restoration of His work in the Church, God is ready for a transition that parallels the one we see between Jerusalem and Antioch?

MONDAY, November 6

Scripture: Acts 2, 3, and 4

To the credit of the Jerusalem church, they birth the empowering of the Holy Spirit, walk through persecution and are forced to go back to God for a second filling and in the process abandon themselves to God and break through the persecution barrier. This is perhaps the place where we find ourselves today. In many areas of the world, the Church is under severe persecution and yet we find bastions of Christianity where no such persecution exists. The question we have to ask ourselves very simply is this: can we have the double anointing without persecution? The pattern would seem to indicate it is very difficult to birth the double anointing without the purifying motivational effect of persecution. Persecution brings the Early Church in Acts 4 to an absolute abandonment to the purposes of God. We see that from what they pray in verses 23-30. They want the power of God more than anything else. The result of persecution’s purifying impact is - they get the power of God! But what they got was more than they bargained for. Is it possible we have already prayed and asked God for more than we bargained for and when it actually comes we’re going to be in shock!?

TUESDAY, November 7

Scripture: Acts 4:31

ELECTION DAY – VOTE BIBLICAL CONVICTIONS

Republicans may sing 3 choruses of “YELLOW ROSE OF TEXAS” Democrats-“TENNESSEE WALTZ”

The Early Church asked and demanded of God a second filling. They wanted a boldness that no man could gainsay or resist. They wanted the hand of God extended in signs, wonders and miracles to build a spiritual platform to declare salvation without hindering resistance. They knew only the Holy Spirit could propel them

beyond their fear of prison into the boldness desired. God gave it to them. The place where they were was shaken and Acts 4:31 declares, "...they spoke the word of God with boldness." Now the first manifestation of getting what they prayed for was a financial test. And in that financial test the spirit of mammon had to be dealt with. In verse 32, "...neither did anyone say that any of the things he possessed was his own,...." When they passed the mammon test they were ready to be released in the anointing for which they prayed. But as is often the case, we usually ask for things about which we don't realize the impact or cost involved. This was obviously true of the Early Church. They asked God, they prayed, God gave it to them, and they were absolutely shocked to see the results. No one asked for a mammon test – but it came to everyone! Probably our prayers have initiated events where God will bring "like tests" to both individuals and churches. If this is true the next few months and years should be really interesting in the Body of Christ.

WEDNESDAY, November 8

Scripture: Acts 5:1-12

Everyone wanted an anointing no man could gainsay or resist. Everyone wanted an anointing of which no sickness or disease could stand in the presence. The problem was – God gave it to them! And with it came something no one expected. No one expected the same anointing that vanquished sickness and disease would also kill those who refused to turn loose of the spirit of mammon. Such was the case of Acts chapter 5. It may be for Americans the Presidential election of 2000 is a referendum on this whole issue of mammon. Both my wife and I have marveled at the fact, when talking to some Christians, character doesn't seem to count. The majority of the electorate seems much more interested in what each candidate is going to do for *them* in their governmental programs and how much of a piece of the "financial pie" each candidate promises – than they are the character of the individual. This is a clear case of a society inundated by the spirit of mammon. If we either individually, corporately or nationally fail the mammon test – get ready! The *judgment* is coming! **Judgment came to the Church first in Acts 5, and it was a result of recruiting the anointing for which they prayed.** Will we see the same manifestation of God's judgment in the *Church first* – and then in the world? If, as a nation, we vote for a spirit of mammon and totally deny issues of character, putting into office an individual that can lie convincingly without any pang of conscience at all – then get ready for *financial judgment* beyond description. When Christians compromise principle to keep mammon - God guarantees they lose mammon. If we **compromise biblical morality** in order to vote for **good economy** – God's guarantee - the **good economy** "goes south"!

THURSDAY, November 9

Scripture: Luke 18:1-8

Jesus taught by parable the issue of judgment. It is amazing how often this passage is misinterpreted. He said in verse 2, " 'There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying, "Avenge me of my adversary." And he would not for a while; but afterward he said within himself, "Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me." ' Then the Lord said, 'Here what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?'" In verse 3 where we first see the word "avenge" it is **ek-dik-eh-o**. It is a compound word where **ek** is the point at which action begins. **De-kay** is a decision or its execution commonly applied to the issue of vengeance. This story is very clear cut and straightforward. We have an individual who is crying out to the judge for retaliation, punishment, judgment and vengeance. How it ends is a rhetorical message to the Church. The message very clearly says: when the Son of Man returns will He find the level of faith in the Church that can bring the judgment of God to the earth? *Judgment, mercy and faith* work together. They so much work together that Jesus questioned whether or not this level of *faith* would be operational in the Church when He returned? If we have trouble birthing the second level of anointing we certainly are not going to see the level of faith that Jesus spoke of here.

FRIDAY November, 10

Scripture: Luke 18:1-8

The interesting thing about this passage, especially when you look at it in the Greek, is that “avenge” is used four times. It is used twice by the widow who comes to the judge in verses 3 and 5. But in verses 7 and 8 it is also used twice by the judge. The difference is the widow simply uses **ek-dik-eh-o** - the root. But in verses 7 and 8 when Jesus tells about the response of the judge He uses **ek-dik-ay-sis** – a derivative. He says, “...shall God not ‘avenge’/ **ek-dik-ay-sis** His own elect...” And again in verse 8, “I tell you that He will ‘avenge’/ **ek-dik-ay-sis** them speedily.” Jesus uses not only **ek-dik-ay-sis**, a strengthened derivative, but in what must not be disregarded adds the word **poy-eh-o**. **Poy-eh-o** means to make, to qualify, to endow with or to do once and for all. The strengthened form of “avenge” as it appears in verses 7 and 8 is meant to encourage us in God’s commitment to work with the Church to re-establish the boundaries He dictates for civilization in the earth. When we trace **ek-dik-ay-sis** back to its primary root we end up with the Greek word **dee-kay**. The Complete Word Study New Testament defines **dee-kay** in the following way, “The basic meaning of the word involves the assertion by human society of a certain standard expected by its people and, if not kept, can bring judgment. Thus it can be said that **dee-kay** is expected behavior or conformity, not according to ones own standard, but according to an imposed standard with prescribed punishment for non conformity. It refers to legitimate custom. When **dee-kay** as expected conformity becomes judgment for violation, it becomes **kata-dee-kay**, used in the NT only in a verbal form, **kata-dee-ka-zo**, to condemn. In all instances when **dee-kay** occurs in the NT, it is used with the sense of **kata-dee-kay**, judgment, to render justice, and refers to those who suffer punishment in order that the acceptable behavior or custom violated by them might be re-established.” What Jesus is asking in Luke 18 is will He find the faith in the Church to participate with Him in re-establishing the borders and boundaries of His word over a city or over a nation through imposition of specific judgment? Where is the CHURCH when God needs it to save a city or nation?

SATURDAY, November 11

Scripture: Acts 13:26-34

Immediately after Paul and Barnabas are sent out the judgment of the Lord is manifested and they make an impact on a region. We should ask ourselves what were they preaching that brought that manifestation of judgment? The answer, in verses 26-34, is obviously they were preaching the covenant of sure mercy. We know it is called a “word of salvation” (in verse 26), and is offered as a gift to all who will hear and receive. Gifts are only valuable when they are received. Can we receive the gift of the covenant of sure mercy and participate with God in re-establishing the standards He has dictated for our cities and nations? If we don’t – we lose them in *judgment*. The future of our cities and nations then clearly rests in the hands of the Church. Will we be the CHURCH or will we continue looking for our own blessing rather than paying the price to fulfill God’s purpose?

SUNDAY, November 12

Scripture: Leviticus 20:1-5

In Leviticus 20 we begin to find out what defiles a nation and brings *judgment* to the extent the standard must be re-established by the Church. The first thing we find in verses 1-5 is the sacrifice of innocent children. When the Church chooses to support people who vote for and promote abortion, we participate with the rebellious spirits of darkness in destroying the land. But not only does the blood of innocent people start accruing to our hands, for which we will have to give an account in eternity when we face Jesus, but we will also have to give an account for the destruction of the land. One vote cast for one individual who supports abortion will bring a Church member face-to-face with Jesus to give a personal account over that issue. What our forefathers established in borders and boundaries, we have lost. The horizon reveals economic judgments already forming. Is it any wonder when the baby-boom generation reaches retirement age there won’t be enough workers to support them in the Social Security System. **Why** won’t there be enough workers? **Because** *32 million of them were killed* and never

brought into the earth! It's a natural *judgment* that directly proceeds from what has *already* been done. Do we need *judgment* for Supreme Court Justices who declare pornography "free speech"? We certainly do! There are two ways to change things: (1) A President is elected who will appoint godly men and women. If that doesn't work (2) the Church has to bring about a Luke 18 anointing that will grab them by the throat and turn them into *Justices who fear the LORD*! God has a plan either way the political game goes. If we lose in one arena – it may be for the purpose of developing in the other. The question is: are we willing to stay in the ball game until God's purposes are complete?

MONDAY, November 13

Scripture: Leviticus 20:6-24

A number of factors are all merging demanding the Church move into the Luke 18 anointing. After abortion, the second thing contributing to the destruction of the land is "Dial a demon" networks recruiting people and filling them with evil spirits. The penalty for consulting witches and mediums is defilement in the land and we have them everywhere. The third thing we see in verse 9 is what the drug culture produces – instant rebellion! We see that in our youth who get involved in drugs. The fourth thing that brings about the necessity of re-establishing borders and boundaries is a leadership which promotes, accepts and attempts to statutorily protect the perversion of homosexuality and lesbianism. We've had that for eight years and if we have it for another four then we will simply still need the anointing of God that re-establishes borders and boundaries. That anointing only comes through participating with God and the pattern of Acts 13 indicates, it comes when we extend *mercy*. Will we do it? Will we miss it? Will we simply pursue what gratifies the flesh or will we walk with God and birth what He has ordained to re-establish the borders and boundaries of our culture?

TUESDAY, November 14

Scripture: Ezekiel 14:12-20

When Israel had been constantly unfaithful, God spoke clearly. He told them exactly what they needed, had to have, and where they had to go. God, through Ezekiel, prophetically began to recruit what would turn and transform the nation. He even outlined the spiritual laws that would govern their situation. The word of the LORD came to Ezekiel and God told him, " 'Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it. Though these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness,' says the LORD GOD." There is a standard of righteousness the Church has to birth and a fear of the LORD that it must bring in a season when a nation is consistently unfaithful. We are rapidly approaching that point and the future of the country is in the hands of the CHURCH. What we do depends on whether God saves a nation or we lose it.

WEDNESDAY, November 15

Scripture: Ezekiel 22

For nine chapters God begins to recruit in order to save the nation. Finally in Ezekiel 22 God goes on to say those He recruited would not pay the price to birth what He intended. Verse 26 says, "'Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known the difference between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them.'" He goes on to say in verses 30 and 31, "'So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one. Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads,' says the LORD GOD." So for nine chapters God sought among the Church those who would pay the price and birth redemption. He found they were not willing to pay the price and reluctantly *judgment* came. Are we in the same place? Are we in the same

situation? It seems that we, in fact, ARE! The amazing thing about this process is the future is well within the hands of the Church and the question is: what are we going to do about it?

THURSDAY, November 16

Scripture: Psalm 130

The question is: can we prevent total destruction from happening and turn *judgment* into a restoration of the borders and boundaries God intended and which our forefathers adopted? According to Psalm 130 we need to realize God has a place for us where we can walk with Him that can turn judgment into redemption. Verse 1 says, “Out of the depths. I have cried to You, O LORD; Lord, hear my voice! Let Your ears be attentive To the voice of my supplications. If You, LORD, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, That You may be feared. I wait for the LORD, my soul waits, And in His word I do hope. My soul waits for the Lord” Verse 7 says, “O Israel, hope in the LORD; For with the LORD there is mercy, And with Him is abundant redemption....” The promise of Scripture is *mercy*, but the depth of *judgment* a nation receives, and whether or not it becomes a redemptive re-establishing of original borders and boundaries, depends on the Church. Do we know the God of *mercy*? Do we know the God of *judgment*? Do we walk with Him in a depth and dimension that can dispense His purpose and plan at the right time? GOD is waiting on the CHURCH!

FRIDAY, November 17

Scripture: Second Samuel 11:1-5

A year ago when I was in Germany one of the things the Lord asked me was, “Did David’s failure take Me by surprise? When did I promise Solomon to David – *before* or *after* he met Bathsheba?” Obviously if it was *after* then it was just a sign of God’s mercy and restoration. If it was *before* it meant God saw failure and then prepared a plan of redemption that had to be possessed. In Second Samuel 11 we find David first meets Bathsheba. Verse 2 says, “Then it happened one evening that David arose from his bed and walked on the roof of the king’s house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold. So David sent and inquired about the woman. And someone said, ‘Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?’” We know the story from there and it went downhill fast. The interesting thing about this process is we discover that four chapters *before* David met Bathsheba, God spoke to him about who his son would be that would build the temple and succeed him. That son, of course, came from Bathsheba. Does God see ahead to the greatest failures of an individual, a city or a nation and does He make provision? What we do with that question depends on the depth we’ll walk with God in the last days.

SATURDAY, November 18

Scripture: Second Samuel 7:1-12

If God spoke to David about his son Solomon *before* He ever met Bathsheba that speaks volumes about the redemptive nature of God. In Second Samuel 7, in the first three verses, David had a sudden inspiration. He was struck by the fact that his new house was complete but God was outside in tent curtains, and David couldn’t stand the disparity so he decided to build God a house. Nathan the prophet gave him a word “off the top of his head” and then in verse 4 had to come back and correct it. The more we study what happened when Nathan spoke God’s plan to David, the more we realize how great was the correction Nathan had to bring. It does give us some insight into the prophetic ministry. It is very easy when a prophet knows you and trusts you to give you a “go ahead” word. Oftentimes it is easy to prophecy things to people based on what we know and sometimes we have to go back and correct it when God gets detailed! God got detailed with Nathan and so he had to go back to David in verses 4 through 12. In verse 12 God speaks something very specific to David. He 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.” There is not a biblical commentator, who is a firm believer, that would suggest anything other than the fact God was speaking about Solomon. We know because of God’s foreknowledge He looked ahead

and saw and he spoke to David precisely who that individual was to be. This shows us God has a heart to redeem our failures. Will we let Him?

SUNDAY, November 19

Scripture: First Chronicles 28:1-6

In First Chronicles 28:1-6 David prepares Solomon for his future assignment. In verse 2 we find David saying, “Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it. But God said to me, “You shall not build a house for My name, because you have been a man of war and have shed blood.” However the LORD God of Israel chose me above all the house of my father to be king over Israel forever, for He has chosen Judah to be the ruler; and of the house of Judah, the house of my father, and among the sons of my father. He was pleased with me to make me king over all Israel. And of all my sons (for the LORD has given me many sons) He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. Now He said to me, “It is your son Solomon who shall build My house and My courts; for I have chosen him to be My son, and I will be his Father”” The reference on verse 6 is Second Samuel 7:13-14. The only place in Scripture where God says “I will be his Father and he will be My son” is in the two accounts of Nathan prophesying the covenant of sure mercy. God told David about Solomon *before* he ever met Bathsheba. What does that say about God in His interaction with man?

MONDAY, November 20

Scripture: First Chronicles 17:3-13

Sometimes we need to see things in the mouth of two or three witnesses. In First Chronicles 17:3-13 once again we have a parallel account of Second Samuel 7 and Nathan speaking to David. In verses 11-13 he says, ““And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. He shall build Me a house, and I will establish his throne forever. I will be his FATHER, AND HE shall be My son; and I will not take My mercy away from him, as I took it from him who was before you.”” God was very specific in dealing with David, not only about what was in his heart, but He also used that as a framework to speak to David about a covenant for establishing the family that would bring forth the Messiah. It is obvious when we put these passages together that God very specifically spoke to David about his son, Solomon. God knows where our greatest weaknesses are and He extends to David a covenant of sure mercy in order to guarantee the success of the eternal plan in bringing forth salvation in the earth.

TUESDAY, November 21

Scripture: Second Samuel 7:12-15

In Second Samuel 7:12-15 God promises David a spiritual house that will come through his natural family. When He speaks to him about Solomon in verse 12, He goes on to tell him in verses 13-15, ““He shall build a house for My name, and I will establish the throne of his kingdom forever. 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.”” David saw what happened to an individual who rebelled and experienced the pain of mercy removed. He saw demonic spirits invade Saul, control him and destroy him. David knew the penalty for disobedience and in this perhaps single most important event God visited David extending a personal covenant declaring “My grace and mercy is greater than your capacity for failure. Whatever sin you or your son commit, I *will* redeem it.” He doesn’t say there won’t be a penalty for the sin, and there certainly was. What He says is “My mercy is greater than your capacity for failure.” Will we let God redeem our failures?

WEDNESDAY, November 22

Scripture: Second Samuel 7:15 and First Samuel 15:1-3

In Second Samuel 7:15 God said, “But My mercy shall not depart from him (Solomon), as I took it from Saul, whom I removed from before you.” What did God mean when He said, “...as I took it from Saul,...”? What did God take from Saul? First Samuel 15 shows us the beginning of God removing His mercy from Saul. In the first place, what was the sin? In First Samuel 15:1 God told Saul, through the prophet Samuel, that He was going to war with Amalek. God remembered how Amalek attacked the women, children and elderly at the end of the procession out of Egypt, and God wanted the entire nation, (*everything*) destroyed. Now that seems pretty hard – men women and children – but we need to realize the entire culture was permeated with sexual perversion including nature worship and bestiality, even to the children, and that’s the reason why God required the earth be cleansed of that nation. Saul’s problem was – he didn’t obey! Is there redemption for past failures to obey? You better believe it!

THURSDAY, November 23

Scripture: First Samuel 15:9-23

In verse 22 after much debate, much denial, much blame-passing, Saul finally admits that he sinned. He is still in the midst of excuses for his leadership failure when Samuel begins to openly confront him about what he has done. And Samuel says, “For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry Because you have rejected the word of the LORD, He also has rejected you from being king.” When God took his mercy from Saul, in step #1 Saul lost his office. When we read verses 24, 25, and 26 we find that verse 26 is strikingly similar to the end of verse 23b. In verse 26 Samuel says 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.” There are two additional words to the text in verse 26 that were not uttered in verse 23. The difference is, “...over Israel.” In verse 23 Saul is losing his *office*. In verse 26 he is losing his *call*. There is a distinct difference between losing your office and losing your call. If you lose your office, but not your call, you can move to another place and still function in the office. That happens in ministry all the time. But if you lose your office and your call then the likelihood of you continuing greatly diminishes. So what does a covenant of sure mercy include? The first two things it includes are guarantees for restoration of the office and the call. You may find yourself out of office, and wondering about your call – take heart. God restores!

FRIDAY, November 24

Scripture: First Samuel 16:1-4

The transition begins in the judgment of Saul after the confrontation over sin. The first thing that happens is the Lord tells Samuel to stop mourning for Saul, he has been rejected, its time to go anoint his successor. Samuel, in obedience, says, “God wait a minute, Saul will kill me. He is jealously protecting his *position*.” You know its amazing how many people jealously protect their position even when the anointing departs. But it won’t work. When God anoints David something very interesting now happens to Saul. The divine protection that has been upon him is now lifted and he is open to the deception of spiritual voices and forces from which he has previously been protected. When God says “I will give you a covenant of mercy” that covenant of mercy is very important because of redemption and restoration. How else will God’s purposes be established beyond our personal failures? Is it possible to lose your office and your call? You better believe it. But it is also possible to be restored. The choice is ours. God has already revealed what He wants to do. He wants to restore every fallen individual. He wants to restore our office. He wants to restore our call. The question is: are we willing to walk through the process that leads us into that fulfillment?

SATURDAY, November 25

Scripture: First Samuel 16:14-23

This has always been a very interesting passage to me because it shows what can happen when, through disobedience, we lose the anointing of the Holy Spirit. There were three things Saul lost when God took His mercy away. The first thing he lost was his office. The second thing was the call. The third was the anointing of the Holy Spirit to walk in the office and fulfill the call. That was taken from him and immediately a replacement arrived – oops! The anointing to walk in the kingly office and fulfill the call went to David while a distressing spirit came upon Saul. Saul's judgment, deception and down-hill slide into witchcraft accelerates dramatically. We don't have to lose the anointing of the Holy Spirit. The covenant of sure mercy promises us God will not only restore us to our office, but He will not take our call and He will not take the anointing of the Holy Spirit to walk in the office and fulfill the call. Those are the three provisions of the covenant of sure mercy. But we can draw a fourth provision from our passage in First Samuel 16 and that is the anointing of the Spirit that will keep us from the deception of the enemy. Are we going to walk there? Will we possess it? Will we do what God requires so that covenant can be manifested in our lives? The choice is ours!

SUNDAY, November 26

Scripture: First Samuel 16:17-23

Perhaps a final word needs to be said about the *judgment* of God. When we lose our office, lose our call, and lose the anointing of the Holy Spirit, the only place where an individual on that level of rebellion can find peace is in the presence of the next generation to whom God has already given the same anointing. The tendency has always been for every generation toward the end of its spiritual years of success to judge the succeeding move adversely. Such judgment guarantees a season without peace where you walk in your own ability and are open to other voices. Because of the covenant of sure mercy it doesn't have to go that way. God can have a generation that has a successful season of spiritual leadership and then passes the baton and raises the succeeding generation to start on the platform their elders built. Wouldn't it be refreshing to see such a transition in the Body of Christ. Will we live to see it? We're believing for the best!

MONDAY, November 27

Scripture: Second Samuel 12:1-12

Did David sin? Yes he did! And in many ways it almost seems like David exceeded what Saul did, that perhaps David's sin was greater than Saul's. David's sin not only included adultery but also cold blooded calculated murder of the husband to cover up Bathsheba's pregnancy. However, when David is confronted, unlike Saul, he immediately repents. When we look at the sin of Saul, the disobedience in carrying out the command to destroy Amalek, and at the sin of David, adultery and murder, - we can't really say which one seems worse or which one seems more far-reaching because they appear to be in different dimensions. David's sin is a significant abuse of his kingly office. Compare David to our 20th Century leaders. David was ten times worse than Richard Nixon. David would have not just gone from office, he would have gone to jail. So what can we say about David and Saul? David's sin was every bit as great, if not greater than Saul's, and yet the outcome is entirely different. Is the reason the covenant? Do we know our covenant? Are we taking hold of our covenant? We need to walk in God's covenant!

TUESDAY, November 28

Scripture: Second Samuel 12:13-14

The great difference between Saul and David is that in First Samuel 15 we find a whole chapter of Saul being evasive, blaming it on the people, blame-shifting, doing everything he possibly can – “This wasn't my idea. This is not my fault.” He refuses to shoulder responsibility for his leadership actions – as opposed to David. In Second Samuel 12:13 David says, “I have sinned against the LORD.” And Nathan said to David, “The LORD

also has put away your sin; you shall not die.””” David has a far different heart. At least he is willing to face the issues and repent as opposed to Saul who is not. The question is: do we have David’s heart and are we willing to appropriate his covenant? His covenant is available! The difference between Saul and David is great on both sides. Most of us would agree, we would ten times rather end up where David did than where Saul did. We can – if that covenant has also been extended to us.

WEDNESDAY, November 29

Scripture: Second Samuel 12:14

The other thing we need to say in the process of attempting to bring out this covenant of sure mercy is that even with a covenant of sure mercy there are always often long-standing repercussions of sin. David is about to discover that in a very dramatic way. Even though he does not lose his office, nor lose his call, nor does he lose the anointing of the Holy Spirit to walk in his office and fulfill his call – yet he is going to now live the rest of his life with something he desperately wishes he could escape. Verse 14 says, “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.” Nathan also says to David, ““Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon. Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.”” God even said, “... ‘I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israel, before the sun.’” There is a reason why we shouldn’t sin – the reason is we’ll probably be living with the repercussions of it for the rest of our life. But in that place of grief and agony can we find mercy and restoration? We *certainly* can. Will we take it – if its offered?

THURSDAY, November 30

Scripture: Isaiah 55:1-3

God offered a covenant to David – what about *us*? Isaiah got a revelation concerning that very issue. He said, “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.” Did Isaiah extend the covenant of sure mercy to the nation prophetically? The answer is “Yes”! We have a covenant of sure mercy. Will we receive it? Will we walk in it? And will we *extend* it to other people? Once again – its in our court. What are we going to do with God’s covenant?

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November 4

Church Of The Holy Spirit/ Eagle Wings Ministries
Meeting at Vineyard 2110 Santiam Hwy SE, Albany, OR
Services: 10AM Dbl Hdr and 6:30 PM Phone: (541) 926-3188

November 5

Central Coast Christian Center
New location in Depoe Bay 31 N 101 Ste E (Beach Side of 101)
Services: 10AM and 7PM Phone: (541) 765-4355

November 17-19

Word Of His Grace (425-)820-1872 Fri-7pm, Sat-10am Dbl Hdr, 7pm, Sun 10 & 6