

WORD AT WORK

The Call To One Accord IV
July 2002

Dear 14:

Proverbs 20:18 says, “Every purpose is established by counsel; By wise counsel wage war.” Our Bible declares we have available the full measure of divine wisdom necessary to accomplish any assignment. God is ready to pour out counsel like damned up water. Open the gates.

Verse 24 adds: ‘A man’s steps are of the LORD; How then can a man understand his own way?’ The necessity of covenantal relationship enables us to embrace God’s prophetic purposes while welcoming input en route, minimizing the rabbit trails and through faith advancing toward the goal. Birthing God’s end-time purposes is a group effort.

Verse 27 proclaims, “The spirit of a man is the lamp of the LORD, Searching all the inner depths of his heart.” The time for direction and confirmation of purpose is here. We are expecting a Holy Spirit encounter significantly lighting, blessing and strengthening your divine purpose. Faith and boldness are the product of knowing God’s will.

Finally verses 28-30 declare, “Mercy and truth preserve the king, And by lovingkindness he upholds his throne. The glory of young men is their strength, And the splendor of old men is their gray head. Blows that hurt cleanse away evil, As do stripes the inner depths of the heart.” All we have endured and the wisdom it has produced will contribute to enthroning the Lord’s visitation accomplishing His end-time purposes. The glory of the Lord is coming to the Church. Prepare to receive!

Yours in Him,

Al Houghton

W O R D A T W O R K

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The Call To One Accord IV

MONDAY, July 1

Scripture: John 17:20-23

Just before Jesus went to the Garden of Gethsemane He prayed a high priestly prayer in John 17. The essence of that prayer can be summed up in verses 20-23. Verses 20 and 21 say, “I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.” One of the first things we notice in this prayer is Jesus not only prayed for the twelve but He also prayed for all of us who would believe based on their eye-witness testimonies. Jesus prayed for our generation that we would learn to walk in the same unity and harmony embraced by the founders. We are certainly included in that process. He asked that the same kind of unity He had with the Father we would experience with the Godhead – the result of which would be the world believing Jesus is the Son of God. There are a number of prophetic promises that remain inaccessible if we fail to qualify by committing to walk in unity and harmony. This appears to be a chief challenge for the Church today but one the Holy Spirit is demanding we address. Division and strife originate with the enemy but must be overcome. Are we recognizing the necessity of walking in unity and harmony?

TUESDAY, July 2

Scripture: Isaiah 1:19-20

Isaiah 1:19-20 tells us, “If you are willing and obedient, You shall eat the good of the land; But if you refuse and rebel, You shall be devoured by the sword”; For the mouth of the LORD has spoken.” When we discover accessing some of God’s greatest promises demands developing a platform of unity and harmony we are forced to choose a path concerning the issue of **one accord** because it requires a life commitment. We must ask what does God expect us to offer in our first step toward this goal? The answer to that question may be much simpler than most of us would think. Isaiah 1:19 makes it very clear that at the beginning of any God-ordained pursuit two primary ingredients guarantee success – a willingness of heart and obedience of mind. If we are willing and obedient then the promises can be ours. If we are willing to embrace the concept of covenantal relationships and if we act on it as led by the Holy Spirit, church may change. Relationships will grow and attain depth necessary to lay hold of God’s promises believing we can bring them to birth. It starts with a simple attitude of heart and a choice of the will. If we are willing and obedient we shall surely eat the good of the land. Are we willing to walk in covenantal relationship in the church of our assignment? Will we choose to stay in relationship and overcome the offenses as giants manifest to hinder our progress? Its time to make a choice to be willing and obedient.

WEDNESDAY, July 3

Scripture: John 17:20-23

Verses 22 and 23 give us a hint as to how we can walk out this unity and harmony that we are encouraged to embrace. After Jesus prayed for the twelve, and for us, He went on to say in verses 22 and 23,

“And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.” There is a distinct glory or anointing that is available to us specifically for accomplishing this goal. It cannot come unless we choose to be willing and obedient in walking out covenantal relationships. This is very clear in verse 22. The glory which the Father gave the Son He has now given to the Church that we may be one just as they were one. The only meaning we can deduce from this passage is the resident anointing that was birthed in the early Church, in progressive levels of unity, revealed the glory of God and caused multitudes to be added daily to the local church. This was not just a one time event. This was a promised pattern for every generation to follow who would stir themselves up to embrace the promises and pay the price to walk out covenantal relationships. Have we chosen to be willing and obedient?

THURSDAY, July 4

HAPPY INDEPENDENCE DAY TO ALL AMERICANS

Scripture: Isaiah 60:1-4

Isaiah 60:1-4 gives us a prophetic promise that fits the high priestly prayer of Jesus. Isaiah 60:1-4 says, “Arise, shine; For your light has come! And the glory of the LORD is risen upon you. For behold, the darkness shall cover the earth, And deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you. The Gentiles shall come to your light, And kings to the brightness of your rising. Lift up your eyes all around, and see; They all gather together, they come to you; Your sons shall come from afar, And your daughters shall be nursed at your side.” Jesus offered us the same glory the Father gave Him for the purpose of demonstrating true love through our growth and development in unity the world might see the glory and come running to the Church. Perhaps what Jesus prayed in John 17 was a step in the fulfillment of what Isaiah saw and prophesied. Surely we can see how our willingness and obedience to walk in unity and harmony has prophetic promise that enables the Church to wind up the age fulfilling Psalm 2:8, “Ask of Me and I will give you the nations for your inheritance,...” Isn’t it time we began to seriously embrace unity and harmony as a goal that God’s prophetic promises might be fulfilled in our generation.

FRIDAY, July 5

Scripture: Ephesians 2:11-22

In the transition from the Old Covenant to the New we have the unique issue of the transition from physical Israel to spiritual Israel. This process has left a considerable amount of debate which often leaves believers not quite sure what we can claim, what is ours and what isn’t. Most confusing of all is the term “replacement theology”. If animal sacrifice is over, something got replaced. If I am not required to visit Jerusalem at Passover, something was replaced. The question is “what” and “how much”? At this point the Pauline Revelation is absolutely imperative. When we accept what God revealed to Paul, we understand spiritual Israel becomes God’s agent for ministering salvation. While God extended covenant promises to natural Israel, and Romans promises they will be grafted in again, they can’t do that apart from spiritual Israel. In Ephesians 2:11-22 we find that while we were once Gentiles in the flesh and that distinction was made very clear by those who were physical Jews, that in Christ we now have a new status and in that status we are no longer strangers from the covenants of promise but we have been brought near and those covenants of promise belong to us as believers in Christ. It goes on to say that of Gentile and Jew He made of the two **one new man**. Verse 16 says, “...and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.” So as New Testament believers we are no longer strangers to the covenants of promise and what the prophets saw in the Old Testament concerning the glory of God coming, we have every right to claim, believe for and participate in. We need to accept and embrace our spiritual status. What Jesus prayed in John 17 certainly has a foundation in Isaiah 60 and no one in the Church today should ever shrink from believing for those promises for our generation. It is time the Church rise in faith understanding who we are and what is available and fulfill God’s purpose and plan.

SATURDAY, July 6

Scripture: Galatians 4:21-31

In this process of trying to understand physical Israel and spiritual Israel, one of the primary issues Paul makes clear for us is the difference between law and grace. Under the Old Covenant physical Israel related to God by law. But in Christ Jesus, under the New Covenant, spiritual Israel relates by grace and Paul makes it quite clear that law and grace cannot co-exist. This is a battle the early Church had to fight in the temptation to return to the Jewish law. Peter was carried away by it, but Paul and Barnabas brought the correction. We see this in Galatians 4 and we are told in verses 21-28: “Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar – for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children – but the Jerusalem above is free, which is the mother of us all. For it is written: ‘Rejoice, O barren, You who do not bear! Break forth and shout, You who do not travail! For the desolate has many more children Than she who has a husband.’ Now we, brethren, as Isaac was, are children of promise.” Concerning the question of whether the New Covenant replaces the Old, this passage brings a certain dimension of clarity. However, the question is often asked today does spiritual Israel replace physical Israel? The answer to that is a two-edged sword. It is both “yes” and “no”. Paul makes it clear here that concerning law and grace the two cannot co-exist. He goes on to say in verse 30, “Nevertheless what does the Scripture say? ‘Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.’” Are certain prophetic promises given to physical Israel under the Old Covenant to be fulfilled by spiritual Israel in the New? It is obvious from reading the apostle Paul the answer to that question is “yes”. We have every right to claim Isaiah 60 and should do so – especially in this season.

SUNDAY, July 7

Scripture: Roman 7:1-4

Paul writing to the Roman church gives us four verses which show us his position on the issue of spiritual Israel and physical Israel. He says, “Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another, even to Him who was raised from the dead, that we should bear fruit to God.” So did God put Israel away under the Old Covenant? The answer is “yes” and “no”. Did He put them away as in divorce? “No”. But what did He do? He came in the body of a Man and died so they could be free to marry another. But that freedom now demands a choice and the choice is which mountain top are they going to camp on? Are they going to stay married to the law on Mount Sinai or are they going to move to Mt Calvary, accept Messiah and become the **one new man**? Spiritual Israel therefore has access to the promises given to physical Israel through this process of the death, burial and resurrection of the Initiator of the Covenant. We have every right to claim the prophetic promises and walk them out. Are we rising to the occasion?

MONDAY, July 8

Scripture: Romans 9:6-8

One of the issues Paul clarifies is who is Israel? In Romans 9:6-8 he tells us, “But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, ‘In Isaac your seed shall be called.’ That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.” Paul understood who the children of God were and makes it very clear there is no other name given under heaven whereby we must be saved. The children of God have to go through Jesus Christ. There is no other door. He proclaimed it Himself in John 10, “...I am the door...” There is no way around that – there can’t be – there won’t be – and there never will be! John 10:1-5 makes this issue very clear, “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.” In verse 7 Jesus said “...I am the door...” Spiritual Israel is charged with opening the door and bringing salvation to the world. That is why Jesus gave us the glory that the Father gave Him. This question should be put to rest once and for all. The promises belong to us and we have every right to walk them out.

TUESDAY, July 9

Scripture: Romans 11:20-29

Did God give a covenant promise to natural Israel? Paul says “yes” He did and we need to recognize it’s the job of the Church to graft natural Israel back into the olive tree but there is no other way they can get there except through “...the door...” which is Jesus Christ. Spiritual Israel has every right to the covenant promises of physical Israel in the Old Covenant and yet we must bear the burden of bringing natural Israel by the flesh back into the Kingdom. That is an appointed season and one we need to understand is not revocable. The gifts and callings are without repentance, Romans 11:29 says, and natural Israel, the natural physical Jew, will have the opportunity to come into the Kingdom. The glory God gives to the Church is to make the natural Jew jealous and open the door for them to come into the Kingdom. Isn’t it time we begin to believe God for His prophetic promises, manifest His glory, pay the price and ultimately graft physical Israel back into the vine.

WEDNESDAY, July 10

Scripture: Acts 1:14

The disciples committed to join together **in one accord**. This Greek word appears twelve times in the New Testament and it is a compound word **hom-oh-oo-mad-on**. The first part is **ho-meo** from **ho-mos** meaning to assemble together. The second part **thoo-mos** meaning passion coming from **thoo-o** meaning a sacrifice by fire. The concept being with one mind, with one accord, or with one passion to proceed together toward the same goal or purpose. The question begins with our choice of being willing and obedient to let God blend us together for His purposes. One of the great challenges is to find ourselves assigned to a church for God’s purpose with many conflicts in personality or relationship. God always blends a body together for His purpose and not necessarily our own. The obedience comes in our willingness not to separate but to stay together for God’s purpose, choosing to love each other and overcome the offenses and controversies that rise from the conflict in personality and gifting which is inevitable in God’s Kingdom. The price for birthing manifested glory is our willingness to stay and be a sacrifice by fire. This attitude invites God to come because we have chosen a path in which we refuse to separate once we discern God’s assignment for His eternal purpose. If we’re willing and obedient at this point then we qualify to take God’s covenant in our mouth and believe Him to manifest His glory.

THURSDAY, July 11

Scripture: Psalm 50:1-23

Psalm 50 enumerates elements of what God is looking for concerning our walking together in covenant. We are told in verses 14-20, “‘Offer to God thanksgiving, And pay your vows to the Most High. Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me.’ But to the wicked God says: ‘What right have you to declare My statutes, Or take My covenant in your mouth, Seeing you hate instruction And cast My words behind you? When you saw a thief, you consented with him, And have been a partaker with adulterers. You give your mouth to evil, And your tongue frames deceit. You sit and speak against your brother; You slander your own mother’s son.’” In order to take God’s covenant in our mouth asking Him to manifest His glory giving us cities and nations in the harvest seems to have certain pre-conditions we must meet. Verse 14 says we must be a people of thanksgiving and we must pay any vows we declare. In order to walk in His covenant and keep His statutes we cannot be a people of severe judgment breaking covenantal relationship. We can’t speak evil of each other or judge each other apart from the redemption process. We have to be people of restoration who have a heart of mercy. If we do not walk extending God’s covenant of mercy then we forfeit our right to take His covenant in our mouth and to believe Him for the glory of the Lord that will impact cities and nations. Its time we understood God’s principles and choose to walk accordingly.

FRIDAY, July 12

Scripture: John 17:23

In John 17:23 Jesus prayed, “‘I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.’” The Greek word for perfect is the word **tel-i-o-o**. **Tel-i-o-o** means that we might accomplish or consummate our purpose, that we might walk it out until it comes to completion or fulfillment. If we are to take God’s covenant in our mouth and lay hold of the promise of His glory the path goes through the personal obedience of loving each other and refusing to separate because of offense – confronting each other in the love of God and growing and changing into the character and likeness of Christ. It’s a choice and we’re the only ones that can make it.

SATURDAY, July 13

Scripture: Numbers 13:21-22, 30-33

In Numbers 13:21 and 22 we meet the five giants who resisted Moses’ generation. The problem in verses 30 to 33 is very similar to what we face today when we choose to embark on this path. This passage says, “‘Then Caleb quieted the people before Moses, and said, ‘Let us go up at once and take possession, for we are well able to overcome it.’ But the men who had gone up with him said, ‘We are not able to go up against the people, for they are stronger than we.’ And they gave the children of Israel a bad report of the land which they had spied out, saying, ‘The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature. There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight.’” The giants were so large that their presence convinced the people their assignment was impossible. God promised if we be willing and obedient we shall eat the good of the land. Faith is designed to bring us into a place where we can trust and believe for God’s very best and fulfill His promises. Faith’s primary application is to be used on our flesh to obey God and stay within the parameters of the assigned process. God is calling us to unite, to get in harmony and agreement that we may fulfill and bring to pass what He has promised, “‘Ask of Me and I will give you the nations for your inheritance....”

SUNDAY, July 14

Scripture: Numbers 13:33; 14:26-28

Verse 33 states, “There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight.” When we choose to embark on a path guaranteeing conflict from the enemy within, our choice is to maintain covenant relationship and not split. Giants were the enemy’s plan to detour the people of God from completing their heavenly assignment. We face the same enemy today with the same purpose and same parallel detours. The issue of the giants is the issue of how we see ourselves in relation to the assignment or the impossibility of it. Our actions in the process determine God’s response. In Numbers 14 the people act out of how they see themselves in relationship to their assignment. Verses 27-28 state, “How long shall I bear with this evil congregation who murmur against Me? I have heard the murmurings which the children of Israel murmur against Me. Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will do to you:....’” The place where our willingness and obedience accepts God’s assignment initiates a response releasing grace to deal with the giants. The only other option releases God’s judgment. This becomes the nexus of our warfare. The five giants attempt to create the same havoc and hope for the same kind of response forfeiting the anointing for taking cities and nations. This passage was given to us that we might be fully and thoroughly prepared for what is coming in these last days. It is time we understood, accept and begin to prepare so we can walk it out with a far different result.

MONDAY, July 15

Scripture: Numbers 14:29-34

There are seasons in God where we find ourselves in a generational test as well as in individual tests. It may well be we are coming to such a point today in the fulfillment of Psalm 2. Our preparation for that has to be the generation of Moses and what they faced. In verses 28-34 of Numbers 14 we are told, “Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will do to you: The carcasses of you who have murmured against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in. But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised. But as for you, your carcasses shall fall in this wilderness. And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. According to the number of the days in which you spied out the land, forty days, for which day you shall bear your guilt one year, namely forty years, and you shall know My rejection.’” There is a season in which we face a challenge generationally. We can either embrace the “victim” mentality that is being sold by a certain group of pimping preachers or we can embrace the covenant of the Living God! There is a generation of leadership in black America that embraced the “victim” mentality instead of the gospel. They have peddled, promoted and pimped this message for their own profit! They made themselves a spokesman for their culture based on “victim” mentality and are exactly like the majority of spies. They will die in the wilderness without God’s power and without His presence. But the younger generation God will bring in and the very ones they have proclaimed to be “victims” will find the glory of God and lead their culture to freedom. It is time we understood God’s ways and embraced His purpose.

TUESDAY, July 16

Scripture: Ecclesiastes 4:9-12; Numbers 13:22

Ecclesiastes 4:9-12 says, “Two are better than one, Because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, For he has no one to help him up. Again, if two lie down together, they will keep warm; But how can one be warm alone? Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken.” When God established covenant He established it with three generations. He became the God of Abraham,

Isaac and Jacob. When we look at how the enemy operates with the giants we realize that he is attempting to duplicate the establishing process with three generations of giants, and the third one has three in it leading us to believe the first two generations are preparational for the third one. We find generation #1 is Arba who has a son, Anak, who in turn has three boys, the third generation of three, Ahiman, Sheshai and Talmai. Just as God established covenant with Abraham, Isaac and Jacob and became known as the God of Abraham, Isaac and Jacob – so the enemy attempts to weave three generations of giants into our lives in such a way that it is nearly impossible to break the cord that binds. And yet, we understand that just as Israel was called to dispossess the nations and take their covenant land, we have a promise to dispossess the enemy and bring cities and nations into the Kingdom. Our war is parallel to what their generation faced. We war against three generations and five giants. Recognition may be nine tenths of the battle. But if we know what it means to be born in sin and that we all have some of them, we should at least be able to generate some compassion for each other and a commitment to face each other's giants. If we don't, we forfeit the generational test and watch our children rise up, possess the glory of God and take cities and nations and in the process they become our judges. Lets not forfeit what God has called us to possess.

WEDNESDAY, July 17

Scripture: Numbers 13:22; Acts 1:15-26

The very first giant Israel faced is Arba and Arba means self-promotion or selfish ambition. We would expect the very first test, after Jesus ascended, to be an Arba test. That test is the issue of promotion. It is a test because they fought over who was going to lead for several years. The test was very personal. Which is more important, attaining the position/office or promoting the most qualified? What if I have a greater qualification, but another person is chosen - do I fight, do I complain, do I murmur, do I break covenantal relationship or do I support the lesser qualified individual? Since it was more important to be **in one accord** than who gets the position, I have to make a choice. I must now choose to be willing and obedient. Can I support the individual who gets promoted even though I know I am more qualified. That is the Arba test. It was the very first thing to hit the early Church. Thank God they knew and understood because of the Upper Room preparation where the warfare was! All these things in the Old Covenant are written for our admonition upon who the ends of the world have come that we might know, be prepared and ready to walk with God through this process. They understood it and they passed the test. Will we?

THURSDAY, July 18

Scripture: Acts 2:1-13; Numbers 13:22

The second giant was Anak. Anak means self-will or self-effort. The Church is accused of Anak (self-effort) when ridiculed as being drunk. When accused of self-effort or self-will, we often stop our advancement long enough to do an inventory of where we're at. It is during the process of inventory that the accuser of the brethren takes advantage and attempts to stop all advancement in the Kingdom. For three and a half years the twelve, then the seventy and others as the Lord added, healed the sick, cleansed the lepers, raised the dead and enjoyed the full measure of anointing Jesus imparted. Suddenly, Jesus was gone and they were anticipating the return of that anointing. Instead of birthing an expected anointing they received the Holy Spirit and began to speak in other tongues. Their experience brought ridicule, mockery and persecution. In a very underhanded way they were accused in verse 13 ("They are full of new wine") of being drunk. They were accused of Anak. I'm sure they took time to go through the Scripture and find where God promised He would pour out His Spirit on all flesh. They stood on the verses God gave them and refused to be stopped by the accuser of the brethren. We certainly need to learn that lesson if we are going to continue maintaining covenantal relationship and refuse to break ranks.

FRIDAY, July 19

Scripture: Numbers 13:22; Luke 9:51-56

Anak and self-effort present two very distinct problems for those of us who are believing for the full measure of God's glory to wind up the age. Problem #1 is one side of a two-edged sword. In the first problem we find Anak or self-effort leads us to confront or bring judgment on those God would not confront and who don't really at this point deserve judgment. A perfect example is in Luke 9:51-56. James and John are attempting to get permission to call fire down from heaven because Jesus is not received. The problem is, Jesus does not want to be received because He has to go to Jerusalem and pay the price for salvation. So He has to say to them essentially the same thing He had to say to Peter, "You don't know what spirit you are of." Anak has this impact when unchecked in the life of believers. Anak disqualifies us from moving in the glory of the Lord bringing judgment or confrontation. It is time we dealt with Anak in order that we might be fully equipped for what lies ahead.

SATURDAY, July 20

Scripture: First Samuel 15:1-9; Numbers 13:22

The other edge of the sword comprising Anak is self-effort and self-will through which we save those God wants destroyed. This, of course, is the example of Saul who was sent to destroy Amalek because Amalek attacked the elderly, the women and the children at the end of the processional, as Israel came out of Egypt. God said He would have war with Amalek until they were destroyed. Saul was commanded to accomplish that purpose, but Saul, in perhaps a combination of unsanctified mercy and personal greed, caused the people to spare everything they considered worthwhile and advantageous in only destroying what was in their own eyes "worthless". This decision cost Saul his leadership. Anak overcame Saul. We cannot afford to shrink from confronting those God wants confronted. Anak is a two-edged sword and attempts to disqualify us from moving in the full measure of God's glory. It is time to face and deal with him so we might possess all God has for us in these last days.

SUNDAY, July 21

Scripture: Numbers 13:22; Acts 2:44-47

The third giant is Ahi-man and it means "who is my brother?" This is the manifestation of Isaiah 14, "I will sit on the mount of the congregation." Ahi-man is the spirit that attempts to dictate who we're going to hear based *not* on the content of what they say but whether or not we actually *want* to hear it. It is interesting that as soon as this test was passed they received a resident healing anointing. Ahi-man attempts to isolate us so that we cannot hear those with strategic words God sends for our growth and development. The refusal to hear correction comes under the heading of Ahi-man. The very first "who is my brother?" test was Cain and Able. Jesus raised that to a different dimension when He talked about seeing our brothers in need and not responding. This was the third test of **"in one accord"** which the Church walked through. The test was so dramatic, that once they passed it they received a resident healing anointing where you could declare and decree a deliverance and it was established. If we could just pass the Ahi-man test, then perhaps we could get a level of anointing that would impact a city and take a nation.

MONDAY, July 22

Scripture: First John 3:14-22

In First John 3 we find being our brother's keeper brings us into a place of faith we cannot reach without following this path. When we accept the fact we are our brother's keeper and have a responsibility to help those in need walking it out in obedience, verse 20-22 says, "For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God. And whatever we ask we receive from Him, because we keep His commandments and do those things that are

pleasing in His sight.” When the early Church chose to become their brother’s keeper, the spiritual fruit manifested as confidence in their heart, in what they asked God He would do for them. He did it in such great measure that people came just to get in the shadow to be healed. Certainly when we have a promise God will multiply what the early Church birthed and walked in, we can embrace the pattern and walk it out. If we expect to see a double of what the early Church experienced isn’t it time we begin to pay the price and see it manifested?

TUESDAY, July 23

Scripture: Numbers 13:22; Matthew 12:1-2

Sheshai is the fourth giant and the word means white linen or self-righteousness. The Isaiah 14 equivalent is “I will exalt my throne above the stars of God.” In Matthew 12 we see how the giant of pharisaism operates. Verses 1 and 2 state, “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!’” Pharisaism at its root exalts law above grace. It judges everyone by whether or not they break rules, not by their heart and not by the mercy of God. This is a reason why pharisaism is so condemned in the New Testament because it looks not to redemption or to grace and mercy but strictly to relationship based on law. And since no one has ever been able to keep the law how could we ever have a relationship that went to any depth if that is how we judged each other? Its time to recognize Sheshai in our midst and to call him for what he is – pharisaism – anyone need an attitude change?

WEDNESDAY, July 24

Scripture: Matthew 12:1-8

Jesus’s response to pharisaism is consistently the same. He points to how David violated the law and went into the house of God on the Sabbath and ate the shew bread because it was a matter of life and death and he was counted blameless, or how the priests work all day on the Sabbath and are counted blameless. The real issue of pharisaism or self-righteousness is that it always leads us to violate the very heart and nature of God Himself by condemning the guiltless. Jesus said in verses 6 and 7, “‘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 not sacrifice,” you would not have condemned the guiltless.’” Can we really afford to judge people whose circumstances we hardly know possibly finding ourselves in a place where we would be condemning the guiltless? This is a process that forfeits the glory of God because we violate the very principle by which we were saved. The principle of God’s mercy and grace. We must learn to be a people of mercy and reign in Sheshai or pharisaism in our midst.

THURSDAY, July 25

Scripture: Matthew 12:22-26

One of the main repercussions of spiritual pharisaism is that we don’t recognize God’s voice or God’s vessel when he is in our midst. Verses 22-24 state, “Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw. And all the multitudes were amazed and said, ‘Could this be the Son of David?’ But when the Pharisees heard it they said, ‘This fellow does not cast out demons except by Beelzebub, the ruler of the demons.’” The most dangerous thing in the world about Sheshai is his ability to blind us so we do not see or recognize the word of the Lord or the vessel bringing God’s word when it appears. This means, spiritually speaking, that we often find ourselves in a place of deception and in a place where we have very little, if any, discernment. That is consistently dangerous and certainly something we cannot afford in this day.

FRIDAY, JULY 26

Scripture: Matthew 12:25-31

Ultimately Sheshai attempts to take us into a place of absolute disqualification by judging what God brings as a gift of the Holy Spirit as something from Satan himself. How devastating to wake up one day believing you have accurately discerned what was a trap from the enemy and find out it really was God wooing us all along. The most dangerous thing a believer can ever do is attribute to Satan what is given by the Holy Spirit. This comprises the sin of blasphemy and Sheshai attempts to take the Church into such deception that they are attributing to the devil what is the very work of the Holy Spirit Himself. How dangerous it is for the Evangelical church to attribute the prayer language of tongues to the devil! This is a pinnacle manifestation of Sheshai at work in the Church to keep multitudes of people from the blessing God intended. Shall we not walk free of Sheshai in the last days in order to birth the full measure of what God has for us?

SATURDAY, July 27

Scripture: Acts 4:17-18

In Acts 4:17-18 we see the major Sheshai test and it says, “But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name. And they called them and commanded them not to speak at all nor teach in the name of Jesus.” The very first Sheshai test was perhaps very familiar when we consider this was the Sanhedrin, or the Supreme Court of Israel. The Court was, in effect, saying “You can have no prayer in school classrooms. You have to take the Ten Commandments off your school walls. You can have no Manger scenes on any public buildings during Christmas, and no mention of Jesus in your class rooms, or anywhere else for that matter.” At this point – they have a choice. The Church can either demonstrate and show righteous indignation or they can go back to the church-house, pray and agree for an anointing to follow the leadership of the Holy Spirit. They do not demonstrate. They do not react in any spirit of pharisaism, but they do react spiritually instead of carnally. Perhaps if we could learn this lesson we would have made a far greater impact on abortion than we have. Sheshai is alive and well and still attempting to short circuit the pattern God has given us. Lets rise to the occasion and follow the pattern to birth the anointing to make a difference!

SUNDAY, July 28

Scripture: Acts 4:23-26

In verses 23-26 we are told, “And being let go, they went to their own companions and reported all that the chief priests and elders had said to them. So when they heard that, they raised their voice to God with one accord and said: ‘Lord, You are God, who made heaven and earth and the sea, and all that is in them, who by the mouth of Your servant David have said: ‘Why did the nations rage, And the people plot vain things? The kings of the earth took their stand, And the rulers were gathered together Against the LORD and against His Christ.’” So when confronted with the opportunity to manifest a religious spirit, the early Church declined. They refused to do public demonstrations. They refused criticism of the Sanhedrin and the government of Israel. Instead they came together in covenantal relationship and chose to stay **in one accord** and begin to pray the initial verses of Psalm 2. They began to seek God and launch a progressive fulfillment of Psalm 2 beginning with the first two verses. Surely we can see pattern and principle here as the early Church refuses the temptation of a pharisaical response and instead launches into the realm of the spirit asking God for an anointing that no man can gainsay or resist. If we could learn this lesson perhaps we could make a dramatic difference in all of the defiling issues that face our nation.

MONDAY, July 29

Scripture: Acts 4:27-30

In verses 27-30 we're told, "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done. Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus." The essence of the heart of the early Church was – "We refuse to condemn political government but we demand a higher level of anointing that we may obey a higher law and when there is conflict, You will do exceeding abundantly above anything we could ever ask or think empowering us to overcome the resistance thrown at us." They demanded a level of anointing that no man could gainsay or resist and they understood the pattern and the process. They could not take the temptation of judging through pharisaism but had to stand before the Throne **in one accord** putting a demand on God to give them an anointing that exceeded their resistance. Surely we have come to such a season and such an hour. It is time for us to move toward God.

TUESDAY, July 30

Scripture: Acts 4:31

Verse 31 says, "And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness." The Church in refusing to yield to Sheshai or self-righteousness managed to win over this giant and in the process birth the double anointing. When the double anointing was manifested in the Church there was hardly anything that could stand against them but what they easily overcame it. There is a process of resistance that comes upon a people in a generation for the purpose of manifesting God's will. Surely this has been the case in our generation. We have responded in a religious spirit to our shame and the laws have only gotten tougher and narrower, but worst of all we still have abortion with us today! Perhaps it is time to take a parallel approach to what we read in Acts 4. If we will turn our back on Sheshai and embrace the pattern, we too may birth the double anointing and set a nation free.

WEDNESDAY, July 31

Scripture: Mark 11:11-24

One question continually arises and that is what do we do when we find ourselves in a season where a giant is manifesting in our friends or in some leaders in our church threatening to derail the purpose and plan of God? What do we do when a person has a giant of such strength that they can't hear any correction? Jesus gave us a good example in the temple cleansing of Mark 11:11-24. In verse 11 He surveys the situation, goes home and in prayer takes it before God. He comes back the next day, having been given a perfect picture to show us the power available to cleanse temples. He sees a fig tree, and in front of the disciples curses it and in the cursing of that fig tree causes it to wither away. When they see it dead they begin to ask the Lord about the fig tree and He relates it to what He has done in the temple. Jesus went into the temple that was leafy green but had no fruit. It was defiled by a spirit of mammon. So Jesus cleaned house in the temple and then taught the twelve they could have the same faith being temple cleansers. Usually when we think of "speak to the mountain" we think of sickness, financial need or a mountain of impossibility that needs to be removed. But in the parallel passage, in Matthew 21 it is not "speak to the mountain" that is given top billing by Matthew. Matthew says in 21:21, "So Jesus answered and said to them, 'Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, "Be removed and be cast into the sea," it will be done.'" Many Church people speak to mountains. How many of us curse fig trees? Matthew said the primary application of Mark 11:23-24 is cursing the root and killing that which is stifling or destroying an organization or a person. We have been given the intercessory authority to destroy giants and their hold on people at the very root. If we will accept this principle and curse the fig tree or speak to

the mountain appropriately, as led by the Holy Spirit, then we can be temple cleansers and the words we speak will come in a season of acceptance and we will see God's hand bring deliverance. Isn't it time we began to walk in this pattern and change the Church so we may birth an anointing to save our nations?

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**WE GROW, NOT IN SPITE OF,
BUT THROUGH LIFE'S GREAT PAIN
STANDING TOUGH AND PERSISTENT
IN THE TORRENTIAL RAIN**

**AND OUR CHARACTER'S FORGED
IN LIFE'S MOST INTENSE HEAT
A PRESENT FOR JESUS
LIVING INCENSE RAISED SWEET**

JAYNE HOUGHTON