

THE WAY OF THE LORD

The Way of the Lord IV

SUNDAY, MARCH 1

Scripture: Genesis 18:16-21

God was travelling to Sodom because of an outcry that had come against it, demanding judgment. The Lord stopped by Lot's family member, Abraham, probably because Abraham had a covenant relationship allowing family members to be saved. God's Heart is ultimately to save. One of the key words in this passage is the Hebrew word **zah-ak**, and it means, 'A shout of accusation, a wail or a lament.' A **zah-ak** was coming from the land of Sodom and it was coming because the people had filled the land with iniquity. Sodom had several people known to be righteous individuals, and justice dictates that the righteous and the wicked do not share the same fate. God waited for someone to ask for justice. Unless Abraham interceded, Lot and his family would have been lost in the judgment of the city. This situation causes us to rethink our understanding of doing judgment. God's purpose for us as believers is keeping the way of the Lord which means doing righteousness so that we can pray judgment that saves! The first manifestation of praying judgment in Scripture is praying judgment that saves the righteous by separating them from the fate of the wicked! Surely we can all move into a life of personal righteousness that we might move into our assignment of praying judgment that saves!

MONDAY, MARCH 2

Scripture: Genesis 15:14-16

Genesis 15:14-16 says, *"And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete."* It is obvious that the children of Israel were locked up in Egypt 400 years, waiting for the fullness of iniquity to take place on two levels. Fullness of iniquity in the land they were going to possess and fullness of iniquity by the Egyptians in how they were treated. Fullness of iniquity by the Egyptians guaranteed a judicial anointing for Moses! When fullness is reached, God responds. On one side, the judicial anointing came to judge all the gods of Egypt and set the people free. On the other, the judicial anointing came to dispossess all the tribes in the promised land. The fullness of iniquity is the chief trigger for judgment we find in the Old Testament. Fullness of iniquity is the leading trigger in Scripture that opens the door for the judgment of God in both a positive and a destructive way. God visited Abram because He needed to offer him the opportunity of doing judgment in order to save righteous Lot and his family. Are we available to pray judgment today to save the righteous so they do not suffer the same fate as the wicked? Can we train the church to walk with Jesus the Judge? Is it possible that we are approaching losing a major harvest because we do not know how to pray like Abraham? Abraham kept the way of the Lord. He did righteousness and he prayed judgment. Abraham moved God's Hand to save Lot and his family. Are we moving God's Hand to save the righteous? Are we doing judgment?

TUESDAY, MARCH 3

Scripture: Leviticus 20:22

Leviticus 20:22 says, *“You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out.”* When a land is filled with iniquity, it causes creation to groan. Fullness triggers an outcry from the land itself, demanding relief from the sin of the inhabitants who dwell on it. Is the land of America demanding relief from its inhabitants? As one American judge after another declares abortion and homosexual marriage legal, **zah-ak**, shouts of accusation, wails and laments, will become a reality in America in very short order. The question is, does the church know how to pray judgment so the righteous can be preserved? We can pray prayers that will save our children and grandchildren!

WEDNESDAY, MARCH 4

Scripture: Leviticus 20:1-5

Leviticus 20 lists four things that contribute to an outcry! One of the things that creates a **zah-ak** in this chapter is the shedding of innocent blood. As we vote for politicians and political parties that champion abortion and the shedding of innocent blood, then we literally create a situation over time where the land utters an **outcry** and God has to come into the middle of that land to find people to pray judgment in order to save the righteous from the fate of the wicked. With 55,000,000 dead babies in the last 40 years, America is crying out for judgment while most of the church is silent. There is an outcry coming from the land. Qualifying to pray a prayer that makes a difference, requires freedom from guilt in contributing to the outcry! If we supported those politicians that are filling the land with iniquity, then we disqualified ourselves from praying salvation prayers. If a God-fearing believer has knowingly voted to support a politician that supports the loss of innocent life, then they have contributed to the sin of that political leader. The very vote goes to help fill the land with iniquity and carries a biblical, judicial liability. Believers that knowingly or unwittingly have helped fill the land with iniquity *dare not* pray judicially until they repent. We can ask the Holy Spirit to show us whether or not our hands are clean. If they are, we can follow Abraham’s lead and pray judicially. Otherwise the judgment we call down will fall upon us first. Just as sowing into a ministry aligns us with that altar, voting for someone aligns us with their agenda. Voting for someone makes us a contributor and complicit in the iniquity they promote. If we support people that vote for abortion or homosexual marriage, **we** help fill the land with iniquity! This truth is essential to save our land. But telling people hard truths is dangerous. Whether such a truth comes from a neighbor or a pastor, telling people consequences of political choices can breed offense. And offense empties church seats and offering plates. Do we not read in Hebrews 13 that Jesus Christ is the same yesterday, today and forever? Is the Judge of the Old Covenant not the Judge in the book of Revelation? Does He not kill people for sin in the book of Acts, both in the church and outside the church? Ananias and Sapphira and Herod both met the judgment of the Lord. He is just as much of a Judge now as He ever has been. And if we do not start to understand the way of the Lord and do righteousness so we can do justice, we are going to lose a tremendous number of innocent believers because we did not understand the necessity of praying judgment when an outcry begins to build from the land. America is in danger on a variety of fronts.

THURSDAY, MARCH 5

Scripture: Leviticus 20:6-8, John 1:1-5, 14-18

It is obvious in Leviticus 20 that abortion is only one of four major issues that cause the land to cry for relief. The second issue that causes the land to cry out is when people turn to witchcraft, new age and familiar spirits. We can see that in America’s culture today. Psychic networks are prominent all over the nation. This creates a **zah-ak** of its own. Some might object and say the concept of **zah-ak** is Old Testament. But **zah-ak** is not just Old Testament, it is Bible. The Old Testament and the New Testament are one book. They represent one God - the God that does not change. It is obvious from John that, *“In the beginning was the Word, and the Word was with God, and the Word was God.”* The word of Leviticus is embodied by Jesus Himself. Jesus was the Word made flesh. We cannot separate these principles from Jesus. We are told in John 1:14-18, *“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth... And of His fullness we have all received, and grace for*

grace.” Jesus was the perfect manifestation of the Living Word. But we have to reconcile the Jesus of the Gospels and the Jesus of Revelation. The Ascended, Seated Christ sits at the Right Hand of God and is the Judge of all the Earth. So much of the Old Testament firmly confirms the Jesus of Revelation. That is Who He is – He is both Savior and Judge. The Gospels do a great job of presenting the Savior and the book of Revelation presents the Judge. He is both Savior and Judge – **koo-ree-os** and **khris-tos**. We cannot separate Jesus from the full principle of Leviticus that causes a land to create a shout of accusation that has to be answered by God. When that happens, the church has to know how to pray judicially. Because if we do not do judgment, the righteous and wicked suffer the same fate. God stopped by to see Abraham in order that the righteous would be saved. He is going to stop by us and what are we going to say and what are we going to pray when He does.

FRIDAY, MARCH 6

Scripture: Leviticus 20:9, Acts 3:19-26

The rebellion of the land is very much a part of filling the land with iniquity. While we would like to say this is just Old Testament, we must deal with the fact that Acts 3:19-26 compares Jesus with Moses as the prophet the Lord would raise up. Verse 23 makes it very clear what this New Testament prophet will do. It should come to pass that every person who would not hear that prophet would utterly be destroyed. Is Jesus waiting on our prayers? If we let Scripture redefine judgment to saving the righteous, then it is easier to embrace. Pray judgment that saves the righteous! That is the first and primary element of judgment. Separate is the fate of the righteous and the wicked. But we have to be prepared. We first have to pray. He is going to ask us and many will likely have an opportunity to first pray over members of their family. When we have a chance to pray about whether or not we can stop a Russian or Chinese invasion, the outcome will potentially save many lives. The outcry against America is great enough that God is going to give us an opportunity to save many. We are called to stop judgment for the sake of the righteous. Will we be prepared? Do we know the Jesus of Acts 3 well enough to walk in this dimension? Can we pray like Abraham prayed and stop the destruction for the righteous? That is a key issue right now for the church in many nations. Can the church pray and stop the destruction? Can the church pray and release the Hand of the Lord to bring salvation for the righteous? Jesus is the Judge of all the Earth. His judgments save, and His judgments destroy the wicked that are filling the land with iniquity. His judgments save the righteous and remove the wicked from the land. We have to walk in the righteousness required to pray the judgment the Spirit calls us to pray. We have to do the way of the Lord. We have to have the confidence to pray the prayers that move the Hand of God in judgment. That is what doing the way of the Lord is all about. It is about bringing us to a place where we can help save a nation.

SATURDAY, MARCH 7

Scripture: Leviticus 20:10-24, Romans 1:21-32

Leviticus 20:10-21 make it clear that sexual sin can cause an outcry from any land. And we know from verses 22-24 that the people lose their ability to defend the land. One of the ways we know that a **zah-ak** is, in fact, in operation in a nation is when we progressively watch it lose its military might. In America, we have increasingly seen the military cut to a very dangerous level. We have seen the nuclear umbrella dissolve. We have watched the missile shield erased. We have even watched the numbers of our Marine Core cut in half. If a **zah-ak** is in operation, if the land cries out in accusation and lament, inevitably, the nation’s ability to defend itself becomes the casualty. And when we look at Leviticus, we see the penalty now a reality. Romans 1 also addresses sexual sin as demanding judgment. The actions are worthy of death. And walking in the way of the Lord means we have a responsibility to ask for mercy on the righteous and destruction on the wicked so that the righteous can be saved. David had to pray these prayers over, and over and over again. The Psalms are full of intercessory prayers asking God to have mercy on the righteous by destroying the wicked, so the righteous and the wicked do not share the same fate. The Psalms show us how to pray judgment. And when the Lord asks us about our family members, do we know how to pray? If the Spirit clearly leads, are we prepared to pray the prayers that will save our personal equivalent of Lot and his family? Will we pray the prayers that will move the Hand of God in destructive judgment against the wicked while saving the lives of the righteous? Abraham was the father of all them that believe and he walked in that place. God ordained him to walk there and He has ordained us to

walk there as well. The question is, will we? Are we ready to take on judicial intercession that will save our kids and grandkids?

SUNDAY, MARCH 8

Scripture: Deuteronomy 19:1-13, 1 Thessalonians 4:3-6

Deuteronomy 19:1-13 shows us exactly how God feels about nations that fill their land with innocent blood. In Deuteronomy, he destroyed them. In Deuteronomy 19, the Israelites were commanded to set aside three cities as cities of refuge. The issue in a city of refuge was verses 10-13, *"...lest innocent blood be shed in the midst of your land which the Lord your God is giving you as an inheritance, and thus guilt of bloodshed be upon you. But if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities, then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die. Your eye shall not pity him, but you shall put away the guilt of innocent blood from Israel, that it may go well with you."* The Blood Avenger in the New Testament is Jesus. He is the Blood Avenger of the New Covenant. We know that is true for 1 Thessalonians 4:3-6 says, *"For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God; that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified."* Jesus is both Lord/**koo-re-os** and Savior/**chris-tos**, and in this verse we see **Koo-re-os**. Unless we cut 1 Thessalonians out of the New Testament, we see the Blood Avenger alive, well and ready to act on our behalf. It was sexual sin that caused **zah-ak** in the Old Testament, and it is the same in the New. That has not changed. Jesus is the Blood Avenger in the New Covenant and the same issues that bring judgment in the Old bring judgment in the New. He is the same yesterday, today and forever. That is obvious. Now the real question is a very simple one – what are we going to do in preparation to walk in the way of the Lord so we might save the righteous and ultimately save the land? Are we ready for this? God is.

MONDAY, MARCH 9

Scripture: Judges 19:1,2

An important question is, is sexual sin such a strict issue with God that it demands a judicial response? It is consistent from the Old Testament to the New. Judges 19:1,2 says, *"And it came to pass in those days, when there was no king in Israel, that there was a certain Levite staying in the remote mountains of Ephraim. He took for himself a concubine from Bethlehem in Judah. But his concubine played the harlot against him, and went away from him to her father's house at Bethlehem in Judah, and was there four whole months."* Here there is an issue where a Levite takes for himself a concubine, something parties agreed to do in that culture and in those days. But the concubine became unfaithful to her keeper and left. So suddenly we are introduced to the beginning of sexual sin or sexual unfaithfulness, and eventually God's response. And then we will see His response is the same in the New Testament. It shows us the serious nature of how God feels about sexual sin. Cultures that demonstrate degeneracy earn judgment. They cease to exist!

TUESDAY, MARCH 10

Scripture: Judges 19:16-18

Verses 16-18 says, *"Just then an old man came in from his work in the field at evening, who also was from the mountains of Ephraim; he was staying in Gibeah, whereas the men of the place were Benjamites. And when he raised his eyes, he saw the traveler in the open square of the city; and the old man said, 'Where are you going, and where do you come from?' So he said to him, 'We are passing from Bethlehem in Judah toward the remote mountains of Ephraim; I am from there. I went to Bethlehem in Judah; now I am going to the house of the Lord. But there is no one who will take me into his house,...'"* The city is Gibeah, the city of the Benjamites. A travelling Levite wanders through their city and comes to the center square in the town. One of the local inhabitants saw the stranger. And as was the common requirement in Israel in those days, verse 18 says, *"We are passing from Bethlehem in Judah toward the remote mountains of Ephraim; I am from there. I went to Bethlehem in Judah; now I am going to the house of the Lord. But there*

is no one who will take me into his house,..." The stranger is looking for covenant hospitality, which Israel was commanded to show. So far, the traveler had found none. Covenant hospitality is still practiced in places like Afghanistan.

WEDNESDAY, MARCH 11

Scripture: Judges 19:20-24

Verses 20-24 say, *"And the old man said, 'Peace be with you! However, let all your needs be my responsibility; only do not spend the night in the open square.' So he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank. As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, 'Bring out the man who came to your house, that we may know him carnally!' But the man, the master of the house, went out to them and said to them, 'No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage. Look, here is my virgin daughter and the man's concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!'"* A raving gang came, demanding to satisfy lust on the traveler. But by covenant, the master of the house was obligated to protect him. His offering of his daughter and concubine is stunning to people in our day and age. This story in the Bible is offensive to all who read it. But it is in the Word for a very important reason – it shows how God feels about what brings destruction to the land. Sexual sin fills the land with iniquity and causes it to be destroyed. When the iniquity in a land reaches fullness, God's threshold, the people who are in the land can no longer keep it.

THURSDAY, MARCH 12

Scripture: Judges 19:26-28

In verses 26-30 the concubine came back to the house and because she had been abused all night, she fell down at the door of the man's house. And verses 27-30 say, *"When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen at the door of the house with her hands on the threshold. And he said to her, 'Get up and let us be going.' But there was no answer. So the man lifted her onto the donkey; and the man got up and went to his place."* We discover that this man's concubine had been murdered through repeated sexual assaults. We have the worst kind of sexual assault in the city of Gibeah by the inhabitants. The question is, what is the judgment of God for such a situation?

FRIDAY, MARCH 13

Scripture: Judges 19:29-30

Verses 29-30 state, *"When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel. And so it was that all who saw it said, 'No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!'"* The Levite takes the concubine home and when he arrives, he does something unheard of in all of Israel. He cuts his dead concubine in twelve pieces and sends her throughout all Israel. And the response got everyone's attention. What kind of justice does God demand for this gross magnitude of sexual sin?

SATURDAY, MARCH 14

Scripture: Judges 20:4-14

In Judges 20:4-14, the Levite told all of Israel what had been done and about the vileness that was committed in Benjamin. He asked if they would repay the vileness. And all the men of Israel gathered together against the city of Gibeah. The tribes of Israel spoke to Benjamin this word, *"What is this wickedness that has occurred among you? Now therefore, deliver up the men, the perverted men who are in Gibeah, that we may put them to death and remove the evil from Israel!"* But the children of Benjamin would not listen to the voice of their brethren, the children of Israel. Instead, *the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel."*

Their refusal forced the judicial response of war. God was willing to go to war over sexual sin against the people who committed it, because it would ultimately destroy the land. No one can live for long in a land where sexual sin abounds. As the cup of iniquity begins to fill, an outcry rises up from the land to destroy the inhabitants. This is the truth of Scripture, and we cannot get away from it. When unbiblical fornication becomes accepted, marital infidelity becomes permitted and when homosexuality becomes legally protected, inhabitants are signing a death warrant for their land. God promises to destroy the land necessitating judicial prayer!

SUNDAY, MARCH 15

Scripture: Judges 20:20-25

God demanded that the tribe of Israel go out against Gibeah. The children of Benjamin prevailed against the Israelites and cut down 23,000 men in a single day. Israel went back, prayed and asked if they should go fight again. And the Lord said to go to war again the next day. God was determined to punish Gibeah. Benjamin, as the offending tribe, drew the wrath of God until they were destroyed. Sin is serious and brings judgment which, in many of today's nations, our judges have forgotten. Praying judgment to save family members is very appropriate because the righteous and the wicked do not suffer the same fate. We have a covenant right to believe for our families to be saved!

MONDAY, MARCH 16

Scripture: Judges 20:26-36

God gave the battle plan that became victorious. And the judgment was disaster decreed by God upon the Benjamites and upon the city of Gibeah. And the disaster was decreed because there was no repentance. There is no getting around it – God said Gibeah had to be destroyed. The inhabitants of the land had to be destroyed. The land vomited out the inhabitants. Any nation that begins to fall into increasing sexual sin without turning, will walk this path. The Israelites had to execute judgment on Gibeah. God was willing to sacrifice an entire city and an entire tribe in order to cleanse the land so the remainder of the population would not be destroyed. Who are the present day guilty parties? To whom much is given, much is required! Our judges should be the first to have the fear of God fall on them. Judicial prayers initiated by the Holy Spirit should bring judgment on the judges that dictate abortion and sexual sin! Invoking the covenant of Sure Mercy on the nation means asking mercy for our nations and judgment on the perpetrators. It is how the Lord works in Scripture!

TUESDAY, MARCH 17

Scripture: Judges 20:37-48

God gave the battle plan. Israel feigned retreat and ran from Benjamin on the third day. They drew away from the city. Those who were set in ambush utterly destroyed the city. Thus the city of Gibeah was destroyed, but that is not all. The tribe of Benjamin was destroyed also. These things are written for our admonition upon whom the ends of the world have come. We need to understand something about sexual sin – it is the soil of the antichrist. And if it is allowed to fester and grow in a nation, it will utterly destroy that nation. No people and no culture can keep their nation once they allow continuous, unabated sexual sin. Are we willing to pray the judgment necessary on the perpetrators? Are we willing to do judgment that will save the nation? The promise of Acts is, "Believe on the Lord Jesus and you and your house shall be saved!" Praying judgment brings salvation and deliverance to our children and grandchildren. The first round of judicial prayer demands God intervene through covenant to save our family members – this is a judgment on the enemy's deception!

WEDNESDAY, MARCH 18

Scripture: Judges 21:1-3

How serious is God about this issue? Judges 21:1-3 says, "*Now the men of Israel had sworn an oath at Mizpah, saying, 'None of us shall give his daughter to Benjamin as a wife.'* Then the people came to the house of God, and remained there before God till evening. They lifted up their voices and wept bitterly, and said, 'O Lord God of Israel, why

has this come to pass in Israel, that today there should be one tribe missing in Israel?" God was willing to utterly destroy the tribe of Benjamin in order to eradicate the impact of this grievous sexual sin in Israel. He either destroyed the tribe, or they lost the nation. That is how we have to pray. We have to pray judgment on the perpetrators in order to save deceived family members. One major weapon that motivates family members to salvation is judicial fear of the Lord. Praying judgment on the perpetrators will save family members. Surely we can demand covenant intervention. May the Lord save our family members in the days ahead!

THURSDAY, MARCH 19

Scripture: Romans 1:24-32

What is the New Testament penalty for sexual sin? According to Romans 1:24-32, it is the same as the Old Testament penalty. It, like Jesus, has not changed and is the same yesterday, today and forever. Will we prepare ourselves to ask mercy for the nation and our family, while demanding destruction on the perpetrators in order that our family members might experience the fear of the Lord? There are many caught in deceptive desires that need deliverance. All those who *"...dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator..."* need divine intervention. Romans 26,27 cites homosexuality for tough judgment, *"...even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due."* But if we read the context, **all** sexual sin qualifies. And as a nation's cup of iniquity fills, judicial prayer may be the only thing that will save our family members. It is going to take judicial prayer so that those who are fully aware of what their lifestyle costs, become the examples. And the broken and deceived individuals who are caught in uncleanness, and in the lusts of their hearts can be set free. It is a like a Gibeonite battle or a Benjamite battle, requiring selective judgment that must be done through anointed guidance in prayer in order to save those who are currently caught in this deception. The Bible has examples of how God is willing to destroy in order to save. I believe we can have a harvest of people whose hearts have hardened toward the gravity of sexual sin, and I know God wants one. The question is, will we pray the judgment that brings that harvest?

FRIDAY, MARCH 20

Scripture: Romans 8:18-23

Romans 8:18-23 says, *"For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."* The whole creation groans for deliverance. Do we understand the fullness of that groan? The creation that is being filled with iniquity is groaning for deliverance. Isaiah 55 says the church is responsible for praying freedom and deliverance on creation so that a generation of people caught in deception might be delivered. Are we willing to walk there? Jesus is calling us to. Will we learn the covenantal judicial intercession that will bring about the fullness of a family harvest! Jesus shed His blood for the salvation, the healing and the deliverance of family members!

SATURDAY, MARCH 21

Scripture: Romans 8:24-39

Romans 8:24-39 says, *"For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance. Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. And we know that all*

things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: 'For Your sake we are killed all day long; We are accounted as sheep for the slaughter.' Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." This passage makes it clear that one assignment of the Holy Spirit is to teach us how to pray. And part of that praying is judicial intercession that will set the creation free and give us a harvest out of a generation caught in sin. God has predestined that our children be saved. If they are caught in sexual sin, there is intercession that will bring judicial manifestations that will move them out of that lifestyle and into the freedom of God. We have a promise, "Believe in the Lord Jesus Christ and you and your house will be saved." God knows how to deliver people that are caught in deception. He knows how to bring His Holy fear. There are judgment prayers to be prayed that will release our children and grandchildren. Will we allow the Holy Spirit to teach us how to pray those prayers and gain a harvest out of the coming generations in the last days? God is asking us to walk with Him in that dimension. The question is, will we do it?

SUNDAY, MARCH 22

Scripture: Isaiah 55:1-9

Isaiah 55:1-9 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 carefully 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. Indeed I have given him as a witness to the people, A leader and commander for the people. Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the Lord your God, And the Holy One of Israel; For He has glorified you." Seek the Lord while He may be found, Call upon Him while He is near. Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the Lord, And He will have mercy on him; And to our God, For He will abundantly pardon. 'For My thoughts are not your thoughts, Nor are your ways My ways,' says the Lord. 'For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.'" David received a covenant of Sure Mercy that says, 'David, if you have a problem, moral, sexual, or any other kind, I will not take My mercy from you as I took it from Saul.' David had a major sexual sin and God redeemed that sin, delivered him from it and brought him out in freedom through the covenant of Sure Mercy. Every parent and every grandparent who has a child caught in sexual sin, whether it is adultery, pornography, lust or homosexuality, the covenant of Sure Mercy is our Blood-bought promise that God will deliver our children and grandchildren from that sin and set them free. Our job is to invoke the covenant of Sure Mercy judicially over family members! We will pray it as a deliverance. But will we pray it as a judgment? If we can pray it as a judgment, the Avenger will go to work to deliver our children and bring them into the Kingdom. This covenant that delivered David from sexual sin will deliver our family members! Pray it!

MONDAY, MARCH 23

Scripture: Isaiah 55:10-13

Verses 10-13 says, "For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it. For you shall go out with joy, And be led out with peace; The mountains and the

hills Shall break forth into singing before you, And all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress tree, And instead of the brier shall come up the myrtle tree; And it shall be to the Lord for a name, For an everlasting sign that shall not be cut off.” Praying the Word of God launches judicial action that brings deliverance. David prayed his covenant. All through Scripture, we see people who prayed their covenant. The Apostle Paul prayed the Word. We can pray the Word and see the deliverance of God for a generation. Isn't it time that we learned the Word so that we can pray it and bring in a harvest? What is it about, **“That shall not be cut off”** has been hidden. If God declares the covenant of Sure Mercy, that covenant will bring a sign that cannot be cut off – believe it! Pray for your kids with this attitude!

TUESDAY, MARCH 24

Scripture: Isaiah 56:1,2

Isaiah 56:1,2 says, *“Thus says the Lord: ‘Keep justice, and do righteousness, For My salvation is about to come, And My righteousness to be revealed. Blessed is the man who does this, And the son of man who lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil.’”* Isaiah 56 is very clear. It tells us to do judgment. First walk in righteousness and then do judgment! Pray it, declare it, decree it and call it forth! We can have the harvest of a generation. We know that is true. Even nations will run to us according to Isaiah 55:5. We get a harvest of nations if we will pray the Word, declare the Judicial Christ and pray judgment we can see our family saved! When we restore broken lives, we pray judgment to save our family members just like Abraham prayed it to save Lot and his family. A harvest of family members, children, grandchildren, nations and generations are at stake. Are we willing to represent the Judicial Christ by doing judgment that saves?

WEDNESDAY, MARCH 25

Scripture: Genesis 18:19-25

God visited Abraham and literally invited him to pray judgment. So Abraham prayed a simple judgment prayer. Genesis 18:25 states, *“Shall not the Judge of all the earth do right?”* Now, *“do right”* is the Hebrew word **mish-pawt**, which is the very same word God used in verse 19 when He said, *“Keep the way of the Lord, to do righteousness and justice/judgment/mish-pawt...”* So Abraham brought the word that God spoke about him right back to Him – *“Shall not the Judge of all the earth do right/mish-pawt/justice/judgment?”* It is not right that the righteous and the wicked suffer the same fate. This is Abraham doing judgment before the Throne. He is saving the righteous. He is saving his family members from the destruction that has to come on Sodom because the inhabitants filled it with iniquity and there is a **zah-ak**, an outcry ascending from Sodom. Can anyone who understands Scripture say that there are not multiple **zah-aks**/outcries preceding from the United States of America and from other nations today? Why is there an enemy like Isis raised up against what was once a Christian nation, like the US? The answer is the multiple outcries that are coming from our land. Does that mean God wants to destroy everyone in the land? No! But He **does** want the church to pray justice. And if the church will do judgment, we can save a generation and possibly save a nation. But we have to do judgment! A key here is, it is not right that the righteous and the wicked suffer the same fate. Can we pray that? Of course we can! When our kids and grandkids are at stake, I would venture a guess that even the most mercy-minded among us would not withhold such a judicial prayer!

THURSDAY, MARCH 26

Scripture: Genesis 18:26-32

Verses 26-32 says, *“So the Lord said, ‘If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.’ Then Abraham answered and said, ‘Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord: Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?’ So He said, ‘If I find there forty-five, I will not destroy it.’ And he spoke to Him yet again and said, ‘Suppose there should be forty found there?’ So He said, ‘I will not do it for the sake of forty.’ Then he said, ‘Let not the Lord be angry, and I will speak: Suppose thirty should be found there?’ So He said, ‘I will not do it if I find thirty there.’ And he said, ‘Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?’ So He said, ‘I will*

not destroy it for the sake of twenty.’ Then he said, ‘Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?’ And He said, ‘I will not destroy it for the sake of ten.’” Abraham took God all the way down to ten. If God could find ten righteous in the city, surely He would not destroy it. Are ten righteous people worth praying judgment that will save those ten? Yes they are! Ten righteous are enough to change the fate of a city, to change the fate of a nation. Surely we can pray judgment that will save the ten, the hundred, the thousand that are in the cities of our nation. We can invoke the covenant of Sure Mercy over the nation and put a demand that God destroy the perpetrators that will not turn. That is how we pray judgment and save a nation. And that is what Christians are assigned to do! That is what it means to keep the way of the Lord. It means to do righteousness **and** to do judgment!

FRIDAY, MARCH 27

Scripture: Genesis 19:5-11

In Genesis 19:5-11 we are told, *“And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may know them carnally.’ So Lot went out to them through the doorway, shut the door behind him, and said, ‘Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof.’ And they said, ‘Stand back!’ Then they said, ‘This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them.’ So they pressed hard against the man Lot, and came near to break down the door. But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.”* Here, we begin to see the power of Abraham’s judicial intercession. The angels go down to the city, visit Lot and the men immediately surround the house and demand, *“Bring them out to us so we can know them.”* The homosexual mobs of Sodom would not change. So the angels struck them with blindness and it is obvious why the outcry or **zah-ak** had preceded from the land. If we look at the abundance of homosexual marriage, we see a necessity of praying judgment! What the church does in the next few years will either loose or gain a great harvest. How the church chooses to pray in the next few years will either save or lose the nation. Is God a God of mercy? Yes, He is. Does He want to save generations of people practicing sexual immorality? Of course He does. Jesus died so they would not have to go to hell. But someone has to pray judicially and put a demand on God’s covenant for this intervention. Abraham prayed for it and the angels intervened in Lot’s behalf. Isn’t it time we learned how to pray judgment prayers that will save? This is what the way of the Lord is all about. Abraham was the father of all them that believe, let us follow in his footsteps.

SATURDAY, MARCH 28

Scripture: Genesis 19:15,16

Verses 15,16 says, *“When the morning dawned, the angels urged Lot to hurry, saying, ‘Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.’ And while he lingered, the men took hold of his hand, his wife’s hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city.”* Lot was lingering and suddenly we see the mercy of God to Lot. The angels brought them and set them down outside the city. That is a picture of picking people up who are not moving and taking them to a place of safety and setting them down. Abraham’s intercession moved God’s Hand to release angels to pick Lot and his family up, transport them outside the city to a place of safety and set them down. Now, can judicial prayer do that for our children and grandchildren? Absolutely yes! It can and it will. That is what the covenant of Sure Mercy is all about. We can invoke it over people and watch the angels pick them up and set them down outside of the lifestyle they are choosing to practice. Judicial prayer was made for saving our children and saving our grandchildren. It is time that we said yes and walked in it.

SUNDAY, MARCH 29

Scripture: Genesis 19:20-25

God is our Savior, but He is often a Savior through judgment. We do righteousness so we can pray the judgment that saves. Genesis 19:20-25 says, *“See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live.’ And he said to him, ‘See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. Hurry, escape there. For I cannot do anything until you arrive there.’ Therefore the name of the city was called Zoar. The sun had risen upon the earth when Lot entered Zoar. Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens. So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.”* What is amazing is to look at the power of Abraham’s judicial prayer based on what the angel says. Verse 22 makes it clear how much weight Abraham carried with God, *“Hurry, escape there. For I cannot do anything until you arrive there.’ Therefore the name of the city was called Zoar.”* The angel could do nothing to destroy until the family that Abraham prayed for were set outside of the danger zone. Judicial prayer released angels to pick them up and set them outside of the danger zone. And no judgment could fall until they were safe. That is salvation at its highest form. That is salvation instituted by the intercession of another. You and I are those agents of intercession and deliverance. That is the power of the covenant that we have. God invites us to pray judgment in order to save our family members. Surely we can pray judgment that will save our children and grandchildren from the bondage of sexual sin or from other sins that have grievous consequences. God invites us to enter this realm and it is time that we went after it.

MONDAY, MARCH 30

Scripture: Nehemiah 5:1-7

Nehemiah 5:1-7 shows us another manifestation of a **zah-ak**, an outcry. It says, *“And there was a great zah-ak /outcry of the people and their wives against their Jewish brethren. For there were those who said, ‘We, our sons, and our daughters are many; therefore let us get grain, that we may eat and live.’ There were also some who said, ‘We have mortgaged our lands and vineyards and houses, that we might buy grain because of the famine.’ There were also those who said, ‘We have borrowed money for the king’s tax on our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and indeed we are forcing our sons and our daughters to be slaves, and some of our daughters have been brought into slavery. It is not in our power to redeem them, for other men have our lands and vineyards.’ And I became very angry when I heard their outcry and these words. After serious thought, I rebuked the nobles and rulers, and said to them, ‘Each of you is exacting usury from his brother.’ So I called a great assembly against them.”* And Nehemiah was grieved because of the indebtedness of his people. Sexual sin produces an outcry, but so does debt. Crushing debt brings an outcry that demands a judicial response. We see that in Nehemiah’s day, and we are seeing it in America today. America has been brought into crushing debt by repeated poor political choices and by inept leaders, all the way up to the president. And it is time the church stood up and prayed judicially and lifted that debt from off the land. Is it possible to lift the debt off of the land? Of course it is possible! There is enough oil in America to completely pay our national debt. All things are possible to him who believes. The question is, are we willing to walk it out in covenant?

TUESDAY, MARCH 31

Scripture: Deuteronomy 32:7-12, Deuteronomy 32:13,14

Deuteronomy 32:7-9 says, *“Remember the days of old, Consider the years of many generations. Ask your father, and he will show you; Your elders, and they will tell you: When the Most High divided their inheritance to the nations, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Israel. For the Lord’s portion is His people; Jacob is the place of His inheritance.”* What does this passage mean? When the land suffers under the outcry of crushing debt, the outcry demands a judicial response. And the judicial response goes back to...When God created the heavens and the earth, He assigned His believing sons and daughters to the land that He endowed with resources that would sustain them until they could perform their gifting and calling. If America has a God-given end-time call, then the resources are within this land to fulfill it. And freedom from crushing debt is

available if we can overcome the distortion of truth! Deuteronomy 32:10-12 says, “He found him in a desert land And in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye. As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings, So the Lord alone led him, And there was no foreign god with him.” This is the issue of righteousness. If we will embrace righteousness, it will qualify us to go onto the next step of the way of the Lord. If we embrace righteousness, we qualify to do judgment. And if Deuteronomy is to be believed, judgment can help deliver our nation from crushing debt. Righteousness precedes the judgment that can set a nation free. Will we say yes to the righteousness that can set our nation free from the outcry of crushing debt? Deuteronomy 32:13,14 say, “He made him ride in the heights of the earth, That he might eat the produce of the fields; He made him draw honey from the rock, And oil from the flinty rock; Curds from the cattle, and milk of the flock, With fat of lambs; And rams of the breed of Bashan, and goats, With the choicest wheat; And you drank wine, the blood of the grapes.” It is obvious that God endowed the nation of America with oil. America, in fact, has enough oil to pay off our \$18 trillion dollar national debt. But politics prevent us from tapping that resource. Voters check ballot boxes and choose our inept leaders. And those leaders appoint our judges, create policy and vote on issues that govern our nation. When such leadership crescendos to a debt of \$18 trillion and refuses to allow us to use our natural resources to pay off that debt, we have a situation akin to what we find in Deuteronomy. Will we have to do judgment to set the nation free from crippling debt? It seems we are in a place where only judicial prayers can save our nation. Crushing debt brings an outcry. God placed resources in this nation that are necessary for us to fulfill our call in the last days. In Revelation 12, America may be the great eagle. We are to make sure that Israel gets grafted back in and our nation cannot be destroyed until they are grafted back in (Romans 11). Isn't it time we fulfilled what God called us to do? Our nation's outcry, our nation's **zah-ak**, demands we pray judgment on the people and leaders who are acting to facilitate the debt that threatens our very existence!

The launching of justice
 Means praying the Word
 Are you listening for heaven
 To hear **and** be heard?

Jayne Houghton

ITINERARY

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