

W O R D A T W O R K

VOLUME XXII NUMBER III
Walking Out The Call

FRIDAY, March 1

Scripture: First Peter 2:1-10

Verses 9 and 10 tell us, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” Throughout Scripture we find God gives to each of us an aspect of the call which contributes to His purpose for our generation and we have to choose to embrace that aspect of our call. As we accept the significance of our personal contribution at the local level a new dimension of vision crystallizes as we view how our piece of the puzzle fits into God’s overall plan. When we neglect the generational aspect of our call we can easily be pulled aside by various spiritual tangents. Without a visionary anchor, it is easy to get caught following the crowd into what is currently hot! Perhaps we are easily dissuaded from embracing the generational aspect of God’s call because it’s hard for us to believe God would ever use us in any significant way to impact a generation.

SATURDAY, March 2

Scripture: Revelation 2 and 3

Jesus addresses each one of the seven churches of Revelation speaking specifically about their corporate call. Jesus outlines the corporate call of Sardis is producing a good report concerning the name of the Lord. Apparently they did a respectable job concerning that issue with the exception of pausing prior to completion. Jesus encouraged them to continue in what they were doing noting He had not found their works complete. Verse 1 says, “I know your works, that you have a name that you are alive, but you are dead.” One wonders if the “dead” part comes from discouragement over repeated unsuccessful attempts at fulfilling their call. Discouragement is a prime de-motivator often employed to stall spiritual progress. Jesus defeated sin for us! Weekly purification is part of the Christian life. Every church has a corporate call. Each of us, in order to impact and fulfill the generational call, must find our appointed assignment usually within a corporate church atmosphere where we are called to contribute and be a part. Some ministries appear to be exempt from that pattern for a distinct season of preparation following the Pauline model, but eventually are enfolded in again. Paul’s life was formed and shaped in the desert, by the Lord Himself, but eventually he found his way back to Jerusalem and was engrafted into the full measure of God’s purpose within the corporate church. He found his ministry first accepted in Antioch, but it appears it took nearly two decades of preparation in order for that to come to pass. Watchman Nee wrote a series of books on this issue entitled “The Church and the Work.” Even those of us called to individual works find our purpose is to augment, solidify, encourage and bless the Church aiding it in finding and fulfilling its corporate call.

SUNDAY, March 3

Scripture: Hebrews 3:1-5

In Hebrews 3:1-5 we discover the significance of the individual call. In verses 1-3 we're told "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house." Verses 4 and 5 say, "For every house is built by someone, but He who built all things is God. And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward,...." We have and share in the heavenly call and that heavenly call involves building the house. Verse 4 tells us "...every house is build by someone...." Every corporate ministry has to have a tapestry of individuals whose lives when joined together make that corporate call happen. Church structure must transition from "The Pastor is Master" to "Team is Supreme." This process includes being woven together while embracing the cross and allowing God to utilize us in the dimension He desires. Our individual call finds its greatest impact as God joins us corporately that we may make a generational contribution.

MONDAY, March 4

Scripture: Hebrews 3:5-11

We certainly would ask "how" can we as an individual embracing our call contribute to the success of our generation? The spiritual highway by which we travel toward that goal is outlined in verse 5 and explained in verses 6-11. "Moses was faithful in all His house as a **servant**." So the issue of servanthood now becomes the chief roadway or path toward the destination of fulfilling each aspect of our call. Servanthood comes in incremental levels. When we are reminded of the life of Moses, we remember he was born into privilege and had to make a sacrificial choice. That choice cost him all the privilege of his birth. Are we willing to follow that pattern realizing different levels of leadership demand greater depths of preparation? Yielding to this pattern is what usually separates, hinders or sometimes stops progress toward fulfilling our call.

TUESDAY, March 5

Scripture: Ephesians 6:5-8

In the three levels of servanthood, we find level one begins in Ephesians 6:5-8. It says, "Servants, be obedient to those who are your masters according to the flesh, with fear and trembling in sincerity of heart, as to Christ; not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free." The first level of servanthood is the level of a **dou-los**. **Dou-los** identifies the lowest form of servanthood and the first phase we must learn in the process of qualifying as a biblical servant. It is the position of a slave with no pay or recognition, just doing what we're told and contributing where we can without the right of complaint. This is often the first level we encounter in our churches where we become the gophers or teaching a Sunday School class for the kids when everybody else wants to be in the main service. It can even include janitorial duty – cleaning up the sanctuary – work details – setting up the sound equipment. A variety of jobs make up the **dou-los** category of servanthood requiring a "serve where needed" mentality. It's in this place we prove we really have the heart to serve at whatever capacity assigned. As we are faithful at the **dou-los** level, we qualify for the next level of crucifixion!

WEDNESDAY, March 6

Scripture: First Peter 2:18-21

First Peter 2:18-21 says, “Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer for it, if you take it patiently, this is commendable before God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:....” The second level of servanthood is portrayed by the Greek word **oy-ket-ace**. **Oy-ket-ace** means a domestic servant, a fellow resident, one in the household but probably not born in the house. The distinctive part of this second level of servanthood is the willingness not only to do whatever we’re called (**dou-los**) whenever, but to take criticism or endure a distinct lack of integrity around us and still serve as if we are working for the Lord. This is the level that many of us find almost impossible especially if we are prophetically gifted. All those who have an evangelistic heart usually find it much easier to serve in an organization where leaders display a distinct lack of character development and things are just not done in an honest and straightforward way. But those who are prophetic find it so degrading and nearly impossible to endure that this level of servanthood becomes almost an acid test. It is a crucifixion beyond description to endure things we know are biblically wrong but continue to serve in the organization. I suppose a good example of this would be David’s life under Saul. God seems to take great joy in assigning us to serve people with demonstrably Saul type characteristics. It’s grievous to the very depth of our being. It’s nearly impossible to face and it requires a depth of crucifixion that takes it well beyond the **dou-los** level of servanthood. **Oy-ket-ace** marks progressive growth in the crucified life. Think it not strange to find God’s assigned person or place of our servanthood to have Ichabod tattooed on their forehead! Unfortunately if we fail at the **oy-ket-ace** level we usually find it in the next church, and the next assignment, and the next church, and the next assignment *until* we pass the test.

THURSDAY, March 7

Scripture: Hebrews 3:5

Hebrews 3:5 identifies the highest level of servanthood. Moses is our example who “...was faithful in all His house as a **servant**....” The Greek word here for servant is **ther-a-pon**. A **ther-a-pon** is one who volunteers to serve, is bound by duty and upheld by love. He takes the position of a faithful friend to a superior and serves that superior as the Lord. When we look at Moses life we realize that in order for him to choose this level of servanthood he had to walk away from all the wealth, status, personal honor and reputation of Egypt. He walked from freedom into absolute abject poverty and slavery. That proved to be a long journey, even though, in Moses’ case, it happened in a few short verses. It took 40 years for Moses to realize the crucifixion of that choice and from his words in Exodus 2 and 3 we understand the depth of agony, loss of vision, hope and perspective that settled on him as a result of becoming a **ther-a-pon** servant of the LORD. The fruit of it was Moses came out of Egypt with everything he initially gave up – the silver – the gold – the personal honor and reputation. The difference is as a **ther-a-pon** he didn’t attain it for himself. He achieved it for a nation of people. He walked it out for the LORD his GOD! **Ther-a-pon** is the highest form of servanthood and consequently demands the severest form of crucifixion. Which level are we currently facing individually or corporately? Which level have we successfully completed individually or corporately? Is it any wonder the Church is in the condition it is?

FRIDAY, March 8

Scripture: Acts 13:32-37

In Acts 13:32-37 we find the Early Church had a primary message entitled “The Sure Mercies of David” and David was used as an example of servanthood. Verse 36 says, “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;....” The Greek word for served here is **hoop-ay-rat-eh-o** – to act as a servant, to assist a king. David having walked through the **dou-los** mode with his father, taking care of the sheep while his brothers had more leisurely things to do, found his second level **oy-ket-ace** under Saul and graduated to the **ther-a-pon** level as the leader of Israel. David used his authority as king to assist the Lord and serve his own generation. David is called a man after God’s own heart and one of the components is choosing generational servanthood. David is an example of the psalmist warrior king we are to emulate in every dimension. He walked through all three levels of servanthood and made a great contribution to his generation. Do we qualify to be a Davidic generation? The call is there. Will we rise to fulfill it?

SATURDAY, March 9

Scripture: First Chronicles 28:1-8

David demonstrates his generational commitment when he proclaims his discovery and adherence to God’s purpose. Verse 2 reveals the spiritual process, “Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it.” David spent a lifetime preparing for the vision God gave him and as he approached the conclusion of his preparation the Lord spoke again and said, “You shall not build a house for My name, because you have been a man of war and have shed blood.” David understood the individual call served the generational call and that is why we find the comment in Acts concerning David’s serving his generation by the will of the Lord. Surely there is a preparation for the great end-time harvest to which we are called. If we will position ourselves and prepare spiritually, as David prepared physically, surely we shall accumulate what the next generation needs for a mighty end-time harvest.

SUNDAY, March 10

Scripture: First Chronicles 28:9-13

David understood the necessity of one generation fully preparing the next in what seemed like a long-distance relay race. Verses 9 and 10 proclaim this understanding, “As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. Consider now, for the LORD has chosen you to build a house for the sanctuary; be strong, and do it.” David not only spent a lifetime accumulating for the vision of building the temple, but when it came time to pass the torch he freely was able to instruct his son concerning the vision and challenge him to finish what he had started. History records the reality of Solomon doing exactly that! David not only accumulated all the material, but he diligently prepared the architectural plans. The pattern for the mercy seat came out of his own personal failure. David spent a lifetime preparing what the next generation would build. Are we preparing what only the next generation can build or are we asking God to do everything in *our* lifetime?

MONDAY, March 11

Scripture: First Chronicles 28:19-21

As David committed to preparing for the next generation what he could not by himself finish, God came upon him to give him the complete and full picture of all his seed was to accomplish. Notice how

quickly after his commitment to do the will of God and pass the torch to the next generation, the Lord's hand came upon him to finish the plans for the vision. Verse 19 says, "All this," said David, "the LORD made me understand in writing, by His hand upon me, all the works of these plans." The principle and pattern of how God visits us following our commitment to accomplish His purpose and complete the preparational plan is amazing. Will we follow the pattern? Will we make the same commitment? Will we see God's prophetic hand clearly outline what the next generation should do with all we have prepared? The pattern awaits another generational cycle.

TUESDAY, March 12

Scripture: Acts 1:12-14

Acts 1:12-14 says, "Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers." What is our servanthood for the next generation? What can we do for them? Perhaps this passage exhibits the very thing lacking in tomorrow's leaders: covenantal commitment from joining relationally for God's purpose in unity and harmony. Jesus prayed a High Priestly prayer in which He stated the world would know the Father sent Him *if* they could see the Church operating in unity. Can we make the necessary relational commitments birthing this depth of unity which the Greeks called **hom-oth-oo-ma-don**.

WEDNESDAY, March 13

Scripture: Isaiah 14:13-14

Isaiah 14 records the supernatural warfare that man has endured through a rebellious outlaw spirit who became Satan himself. We are told in verses 12 through 15 how this transpired. These verses tell, "How you have fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart: **'I will** ascend into heaven, **I will** exalt my throne above the stars of God; **I will** also sit on the mount of the congregation. On the farthest sides of the north; **I will** ascend above the heights of the clouds, **I will** be like the Most High.' Yet you shall be brought down to Sheol, To the lowest depths of the Pit." The five "**I will's**" mark the perfect affront to divine authority - five dimensions of rebellion which when joined together form the exact antithesis of a people linked in unity and harmony. They are puzzle pieces forming the complete picture of all that opposes servanthood. If we discover what each of these five stand for then we can prepare for the warfare that faces us when we choose to become a people, "in one accord."

THURSDAY, March 14

Scripture: Numbers 13:17-20

In Numbers 13 we discover Moses has sent out spies to look over the Promised Land. The problem comes when the spies encounter a large clan of individuals they describe as giants. Discouragement comes and they report the land is beautiful and good but impossible to take because of the giants. Verse 22, along with Joshua 15:13, outline the family of giants. Verse 22 says, "And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmi, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)" Joshua 15:13 adds a fifth when it tells us what the name of the city was that became Hebron. Verse 13 of Joshua 15 says, "Now to Caleb the son of Jephunneh he gave a portion among the children of Judah, according to the commandment of the LORD to Joshua, namely, Kirjath Arba, which is Hebron (Arba was the father of Anak)." The giants include a family of three generations. Just like it took God three generations to firmly establish His

covenant with man (Abraham, Isaac and Jacob), it takes three generations for the enemy to firmly establish resistance that becomes effectively controlling. Surely we can enjoy our giants – they have probably been resident somewhere in our family a long time, at least three generations. There was Arba, Anak, Ahiman, Sheshai and Talmai. It's interesting that the five giants of Numbers that were instrumental in keeping the nation of Israel out of the Promised Land for forty years are the very same giants that war against us to keep us from unity and harmony of the faith. If we can identify, face and conquer the giants then we can prepare the soil, just as David did, for the next generation. Are we willing to face our giants?

FRIDAY, March 15

Scripture: Joshua 15:13; Mark 10:35-41

Arba has a primary meaning of self-effort or selfish ambition. A perfect example of this self-effort is something Jesus had to deal with in His disciples. In Mark 10 when James and John, both brothers and sons of Zebedee, came to Him they asked, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory." It was a classic example of self-effort. Jesus responded with "Do you have any idea what the preparational price tag is for such an exalted position?" They obviously didn't, but not wanting to look bad once they had gone this far said that they were willing to be baptized with the same baptism with which Jesus was baptized. Jesus answered them, "You shall be so baptized, but it is still not Mine to give, but it is for those for whom it is prepared." Selfish ambition and self-effort always produce jealousy and strife. Verse 41 proclaims, "And when the ten heard it, they began to be greatly displeased with James and John." Jesus had to go on and proclaim that the kingdom was not going to operate like so many of the religious organizations with which they were familiar. Those in leadership were not to lord it over the others, they were in fact to be servants! So we can see in this example how self-effort or selfish ambition can kill unity and harmony which is the preparational seedbed for the power of God. Selfish ambition always opens a door for which we are unprepared. If God answered all the "Arba" inspired prayers we would be consumed by situation and circumstance well beyond our maturity level. The New Testament warns about promoting novices – "Arba" is action.

SATURDAY, March 16

Scripture: Mark 9:33-34

It seems that Arba is a first-generation giant and once embedded may take an extended season to oust! Verses 33 and 34 show us the depth of the control of this giant in the lives of the twelve, "Then He came to Capernaum. And when He was in the house He asked them, 'What was it you disputed among yourselves on the road?' But they kept silent, for on the road they had disputed among themselves who would be the greatest." Jesus apparently spent a significant amount of time dealing with the twelve concerning their embedded giant manifesting in each one's desire to attain the top position. Personal competition destroys unity. As we track this pattern throughout the three and a half years Jesus ministered, we find He is still dealing with the same issue in the Gospel of John the night before He goes to Gethsemane and has to address it by washing all the disciples feet. When Arba is challenged in a person, the ugliest of responses often results. Church splits have resulted because of "Arba's" tentacles of domination!

SUNDAY, March 17

Scripture: Leviticus 10:1-1

There is a spiritual law that dictates the outcome when we yield to the giant of self-effort or selfish ambition. Leviticus chapter 10 outlines such an example. Verses 1 and 2 say, "Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. So fire went out from the LORD and devoured them,

and they died before the LORD.” What is the spiritual law of self-effort or selfish ambition? The spiritual law states what we initiate in self-effort will ultimately destroy us.

MONDAY, March 18

Scripture: Judges 13:1-5 and 14:1-3

A perfect example of an individual with tremendous gifting cut short and diminished by self-effort is Samson. Samson had a miraculous birth and grew to great strength in preparation for delivering Israel. But in chapter 14, self-effort appeared and Arba began to rise eventually controlling his life. He saw a woman who was a Philistine and not a covenant daughter of Israel. His father was greatly grieved at his son's lack of discretion, but Samson made a statement in verse 3 that becomes typical of his life. He said, “Get her for me, for she pleases me well.” Samson's life was cut short because self-effort was never bridled, never reigned in. We see in Isaiah 14 the very first giant is the very last “**I will**” – “**I will** be like the Most High” Satan said but immediately the Scripture says, “you shall be brought down to Sheol, to the lowest depths of the Pit.” The law of self-effort guarantees that what is begun in the flesh will bring destruction to the flesh. If we're going to have the unity and harmony that forms a platform for the power of God in the New Testament we must deal with Arba!

TUESDAY, March 19

Scripture: Numbers 13:22 and First Samuel 15:1-3

In Numbers 13:22 we discover the second giant was Anak and Anak means self-will, stubbornness or developing a stiff-neck. It means to fit out with supplies or furnish liberally. The perfect example of self-will is king Saul. In First Samuel 15:1-3 God outlined exactly what Saul was to do. These verses state, “Samuel also said to Saul, ‘The LORD sent me to anoint you king over His people, over Israel. Now therefore, heed the voice of the words of the LORD. Thus says the LORD of hosts: “I will punish what Amalek did to Israel, how he laid wait for him on the way when he came up from Egypt. Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.”’.” The clarity of that declaration is beyond dispute. Saul knew precisely what he was commanded to do and we know Saul refused to completely obey what God told him. Herein becomes the issue of self-will – to what degree does God require obedience in order to complete an assignment. This is the issue that Saul's life brings to clarification as a preparation for all of us upon who the ends of the world have come.

WEDNESDAY, March 20

Scripture: First Samuel 15:9, 19-21

The amazing thing about Saul is that ***in his disobedience he convinced himself*** that he had fully obeyed. Verse 9 says, “But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed.” Self-will raises its head when God commands us to do something we do not want to do possibly because it is in conflict with our judgments or value system. God commanded Saul to destroy everything but he and the people viewed sheep, oxen, lambs and other spoil as “good” and in their self-will they refused to obey the full measure of God's command. Self-will sets us at odds against God and His purposes.

THURSDAY, March 21

Scripture: First Samuel 15:19-21

In verses 19-21 we are told, “‘Why then did you not obey the voice of the LORD? Why did you swoop down on the spoil, and do evil in the sight of the LORD?’ And Saul said to Samuel, ‘But I have obeyed the voice of the LORD, and gone on the mission on which the LORD sent me, and brought back Agag king of Amalek; I have utterly destroyed the Amalekites. But the people took the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal.’” Is disobedience acceptable when it accomplishes something that can be used to further God’s kingdom. The answer from Saul’s life is absolutely not. They *reasoned* they could use certain things in worship and therefore it would be acceptable. God said “not so.” So one of the things we learn about self-will is it has a tremendous power to *deceive* and cause us to justify our actions even when it ultimately brings judgment. That is what happened to Saul and this is attested in Isaiah 14 as, “**I will** ascend above the heights of the clouds,...” Immediately after the personal proclamation, God makes one of His own, “...you shall be brought down to Sheol, To the lowest depths of the Pit.” Self-will brings a stiff judgment – every time – all the time – and when we recognize it in each other, it must be confronted.

FRIDAY, March 22

Scripture: Numbers 13:22

Ahiman is the first of the brothers (third generation) and it means - who is my brother? Ahiman cuts to the issue of self-protection meaning to exclude or cut off what we don’t like or want to hear! A wise man, the Scripture says, seeks correction but a fool rejects knowledge. Ahiman is the giant that rises up to find fault with anyone who would bring growth or correction into our lives helping us mature. This is how the enemy fights our growth to maturity. This giant should be well familiar to all who are prophetically gifted. Whenever God speaks a corrective word to a prophet for the Church and the Church does not want to hear it, this giant rises up through character assassination and personal assault discrediting the messenger in order to nullify the message. This giant is camped out in many a life and rules many a church.

SATURDAY, March 23

Scripture: Mark 9:35-39

Jesus was certainly not unfamiliar with the giant Ahiman because He faced it in His disciples more than once. In Mark 9:35 Jesus begins to deal with the issue of self-effort among the twelve as they are manifesting the giant Anak, but the progression takes us right down to the protection of that giant making it hard to receive correction. Jesus uses the example in verses 35 and 36 of a little child and whether or not they have the ability to receive as that little child. He goes on to say in verse 37, “‘Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me.’” The response of John in verse 38 is illuminating. John responds to the correction by saying, “‘Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us.’” Suddenly we see in John as the favorite disciple, the giant Ahiman at work – cutting off somebody because he is not specifically a member of their group. This is how Ahiman operates. This is his goal and this is the perfect example of an attitude expressed by this giant. How many times have we disparaged or cut off people because they weren’t a part of our group?

SUNDAY, March 24

PALM SUNDAY

Scripture: Matthew 18:1-2

Matthew 18 provides the same account of the little child but it is a bit more explicit. Verse 2 says, “And Jesus called a little child to Him, set him in the midst of them, and said, ‘Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.’” Certainly we see the example here is three-fold in simplicity. In understanding, the child is certainly beneath everyone present. He has much less maturity. He is just a child. So it is an act of humility to listen with undivided attention. The child is much younger and has little experience as compared to the rest of the group. Three things distinguish this child in Jesus’ eyes. 1) He is listening for the Master. 2) When the Master calls he hears and responds. 3) He allows Jesus to set him wherever Jesus wants him – “Not my will but Thine be done” attitude. Those three things allow this child to overcome the giant of Ahiman while the twelve are being captured by it. This is probably why Jesus uses the simplicity of a child for an example. Can we learn from this child? Can we overcome the giant Ahiman?

MONDAY, March 25

Scripture: Mark 9:39 and Isaiah 14:13

John had a very severe reaction to the individual who was not part of their group. We see that in the Greek word translated forbade which means to prune roses or completely lop off a branch from the vine. John said, “We cut him off. We ended his activity.” Jesus’ response was, “Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.” John had to reform and I’m sure the others needed an attitude adjustment also. The giant Ahiman is the “**I will**” in the middle of Isaiah 14:13 and it says, “**I will** sit on the mount of the congregation....” This is the attitude that says we will allow only those acceptable to speak or lead, all others will be promptly dismissed, fired or voted out. The fruit of Ahiman is a giant spiritual “ingrown toenail”. The fruit is pain, agony and greatly diminished mobility. Man chooses by appearance where he wants to sit – but God chooses according to the heart. We may select by sight and get a dictator - but God chooses by heart and picks servants.

TUESDAY, March 26

Scripture: Numbers 13:22

The next to the last giant is Sheshai (**She-shay-ee**) and Sheshai means white linen or stands for self-righteousness. Will we judge and condemn each other diminishing God’s mercy or will we conquer the giant of self-righteousness? Will we recognize our successes are probably due to grace while others’ failures may in fact be a lack of grace in an area where God has given us success. When we judge another for walking in failure in an area where we have been gifted or graced by God, we guarantee a future failure in our own lives. Sheshai is a mighty giant and must be confronted. A failure to overcome Sheshai guarantees extended crucifixion!

WEDNESDAY, March 27

Scripture: Matthew 12:1-8 and Isaiah 14

Jesus confronted the giant Sheshai on numerous occasions. Perhaps one of the most powerful was when He and His disciples were walking through the grain fields on the Sabbath and suddenly became very hungry so in total freedom they began to pluck the heads of grain and eat. The problem was this violated a major Pharisaical rule. The response from the Pharisees was quick, sharp and condemning, “Look, Your disciples are doing what is not lawful to do on the Sabbath!” Jesus’ response was equally powerful and equally sharp. He said in verses 3-7, “Have you not read about what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread

which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? But I say to you that in this place there is One greater than the temple. But if you had known what this means, “I desire mercy and not sacrifice,” you would not have condemned the guiltless.” Jesus made it very clear that when you are confronting Sheshai you are dealing with people who have elevated law above mercy and God made it very clear in the building of the ark that the mercy seat was to sit on top of the law. The reversal of this divine order brings us into a place where we violate God’s mercy and accrue future judgment to our lives. No one can afford to elevate law above mercy for very long! Sheshai corresponds to the second “**I will**” of Isaiah 14:13, “**I will** exalt my throne above the stars of God;....” How do we exalt our throne above the stars of God? Whenever we presume to judge a person in an area that’s a strength because we have received God’s mercy we exalt our throne above the stars of God. Sheshai is a complete manifestation of self-righteousness. Self-promotion usually results from self-righteousness. When we judge another and diminish their status by stepping on God’s mercy the end result is usually a spirit of self-promotion that attempts to push us into a place for which we are not prepared.

THURSDAY, March 28

Scripture: Numbers 13:22

Talmai is the last of the giants and means to do whatever necessary to accumulate by terracing to hoard or accumulate all the falling rain. It means to incarcerate by personal effort. Talmai appears to correspond to the spirit of mammon in the New Testament. It makes a God out of money by doing whatever necessary to accumulate resources. Talmai is bitterly denounced by Jesus in numerous places. Jesus said we could not serve God and mammon. In His mind there were two choices – we either serve the God Who created the heavens and the earth or bow before the spirit of mammon. Apparently Satan uses mammon to prompt and lead to action just like God uses the Holy Spirit.

FRIDAY, March 29

Scripture: Matthew 21:12-13

In Matthew 21:12-13 we are told, “Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the moneychangers and the seats of those who sold doves. And He said to them, ‘It is written, “My house shall be called a house of prayer,” but you have made it a “den of thieves.”’” Jesus nearly went ballistic only twice in His earthly ministry, once at the beginning and the other at the end when He faced a pervasive spirit of mammon controlling the temple. Alfred EderSheim in The Life And Times Of Jesus The Messiah says Herod went through four priestly families until he found one who would do all his will. The family who did all his will was Caiaphas and the family of Caiaphas instituted the bazaars on what closely resembles multi-level marketing. Everyone who came in had to give a cut to the person above them. Caiaphas had to send the majority of profit on up to Herod and everyone under Caiaphas who got a booth had to pay the high priest so much for their booth. Each individual made his money by charging enough to cover the cut demanded by each level. What should we conclude about the spirit of mammon, when the only two places where Jesus got exceedingly irritated to the point of angry and went through the temple overturning the tables of the moneychangers after weaving together a whip was when He encountered this spirit? Even the twelve looked at each other in shock when they saw what He was doing in the temple. The passage the disciples quote is Psalm 69:9 which says, “...zeal for Your house has eaten me up,....” Imagine Jesus zealously destroying commerce in the temple! He was so offended by the spirit of mammon at work that He could not resist rebuking, confronting, overturning and attempting to remove this massive defilement. How important is confronting the spirit of mammon today? It is absolutely essential if we are to ever cultivate the unity and harmony that produced the double anointing.

SATURDAY, March 30

Scripture: Isaiah 14:13

In Isaiah 14 the very first “**I will**” corresponds to the last giant. The first one is “**I will** ascend into heaven,....” The power of the spirit of mammon is one that elevates a person into the deceived position of thinking they can dominate and act like God in different situations. This attitude seems to go with one who has achieved a significant amount of money. Most of us who have been in ministry for a season have seen the manifestation of this attitude when someone comes offering to give a specific amount of money if it is used for what they believe should and must be done in that ministry. Much designated giving is pure but watch out for strings. When the ministry is in harmony, has prayed about an issue asking God to supply, then a designated gift is an answer to prayer. It is another thing when a person is simply attempting to get what they want. I remember watching as an individual offered a significant amount of money to push the church to buy hymn books that had his favorite songs in it. Many people love the hymns and they carry great messages but for the church to get just the kind of hymns he wanted seems to embody the “I will ascend” attitude that comes with Talmi. What a temptation for leadership when such offers emerge. Will we overcome the spirit of mammon and gain the full measure of God’s unity and harmony? Its necessary so that the next generation can bring in the fullness of the harvest.

SUNDAY, March 31

HAPPY EASTER

Scripture: Luke 4:5-8

In Luke 4:5-8 Jesus outlines for us the essential foundational elements of why we must overcome Sheshai and rule over the spirit of mammon. The second temptation in verses 5-7 says, “Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, ‘All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours.’” Jesus came to win back all the kingdoms, all the wealth, all the businesses and all the resources the world had to offer. Satan offered Jesus a shortcut and said, “...if You will worship before me, all will be Yours.” This temptation teaches when a believer yields to Talmi, the spirit of mammon, Satan receives our action as worship. If I proclaim and preach Jesus as Lord and yet bow whenever a spirit of mammon comes to the door then Satan can hold me up in God’s face as an example of one who proclaims the Lord of heaven with his lips but whose life actually worships an outlaw spirit. Jesus refused to bow before the spirit of mammon. We need the grace and understanding to recognize mammon tests when they come and to overcome them at every juncture. If we’re going to walk out the full measure of our call we, like Israel in the beginning, must overcome the giants to possess our Promised Land. The unique part of this process is recognizing the giants are resident in us. We must see them for what they are and force them to bow! God has given us the grace and now if we will extend the grace to each other, He will lead us into victory that we may possess the fullness of His promises.

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ITINERARY

Al Houghton

- March 8-9
Father's House
Corner of Judicial Street & Shilling
Blackfoot, ID 83221 (208)782-1199
Services: 8th **7PM** 9th **10AM**
- March 10-12
River Wind Fellowship
10220 West State Hwy 44
Boise, ID 83703 (208)853-5885
Services: 10th **10:30AM & 6PM** 11th **7PM** 12th **7PM**
- March 17
God's Country
The Stampede – 28721 Front St Old Town
Temecula, CA (909)693-5305
Services: **10AM**
- March 21-24
Seattle Revival Center
12636 SE 89th Place
New Castle, WA 98056 (425)228-0810
Services: 21st **7PM** 22nd **7PM** 23rd **7PM** 24th **10AM**
- March 24
St Luke's Episcopal Church
5710 – 22nd Avenue Northwest
Seattle, WA 98107 (206)784-3119
Service: **7PM** Palm Sunday

My Walk

**Facing my walk with a steely resolve
By faithfully trusting each need He'll solve
Relentless, persistent and not backing down
Ever moving toward Jesus and my promised crown**

Jayne Houghton