

WORD AT WORK

VOLUME XXVIII NUMBER III

Imprecatory Mercy V

SATURDAY, March 1

Scripture: Acts 13:18-23

The Gospels of Mark, Luke and John present Jesus as the Son of God and Matthew, written to the Hebrews, portrays Messiah as the Son of David. The Son of God is a Savior-Priest. The Son of David is a Warrior-King. The church knows Jesus as Savior-Priest but how about Warrior-King? The chief issue of being King is in the heart. The issue of God's heart is contrasted in the life of Saul and David. Saul **was not willing** to do all God's will and David **was willing** to do all God's will, the dividing line being that of God's command to destroy the Amalekites and Saul's refusal to kill them all. David volunteered to face the hero of the Philistines, Goliath of Gath. David executed Divine Justice by killing the giant and taking his sword. Jesus is presented to us in Acts as the Seed, or son of David, raised up to be the Savior of a covenant people. Where is the Davidic sword-swinging-heart of Jesus in the church today? Do we have it? It belongs to us by covenant! Acts 15 promises to restore it!

SUNDAY, March 2

Scripture: Acts 13:32-34

In Acts 13:34 we are told, *"And we declare to you glad tidings – that promise which was made to the fathers. '...I will give you the sure mercies of David.'"* This passage makes it clear that Jesus bought and paid for extending the covenant of "Sure Mercy" to every New Testament believer. God honored David's heart in the context of **doing** His will, which is presented in judicial contrast to Saul's **refusal** to execute justice. When we are promised the covenant of "Sure Mercy" that was given to David, it only seems logical to ask, "What does 'Sure Mercy' mean to David?" To look at David's life and see how he used the covenant and what God did for him when he invoked it is a reliable path to understanding. What God did for David, He will do for us if we exercise that covenant. Making biblical application has its origin under the umbrella of **context determines meaning**. Since David is the original recipient of the covenant, he becomes our yardstick for application.

MONDAY, March 3

Scripture: Psalm 143:1-4, 12

Psalm 143 in the Septuagint, Vulgate, Ethiopic and Arabic translations, describe the Psalm as composed during Absalom's rebellion. Loss of the throne presents a classic example of David invoking his covenant of "Sure Mercy." Since he is the original participant, his application of the covenant is our primary witness as to how to use it. Psalm 143 starts by saying, *"Hear my prayer, O LORD, Give ear to my supplications! In Your faithfulness answer me, And in Your righteousness. Do not enter into judgment with Your servant, For in Your sight no one living is righteous."* Step #1 for David was to **declare** - God hears prayer, **ask** for His ear, **declare** His faithfulness concerning covenant promises and **appeal** to His righteousness. The covenant of "Sure Mercy" in its first application means mercy for the individual in two arenas. Number one: mercy for our sin so that

transgressions are forgiven and not counted against us! Number two: mercy manifested destroying the enemy who is persecuting, crushing and bringing total darkness with the overwhelming intent to cause death. Mercy to America means destroying demonized Islamists. *“In Your mercy cut them off – destroy them. In Your mercy do to them what they want to do to me.”* David’s prayer **moved God’s hand!** That is what we want to do today – to empower the church to **move God’s hand**. If we get empowered to **move God’s hand**, then we have developed the capacity to stand before the Throne and hear these words, “Well done, good and faithful servant – you helped to save a nation.”

TUESDAY, March 4

Scripture: 2 Samuel 15:4-6

2nd Samuel 15 reveals the events that ultimately resulted in David being forced to invoke the covenant of “Sure Mercy” that we read about in Psalm 143. Verses 4-6 state, *“Moreover Absalom would say, ‘Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice.’ And so it was, whenever anyone came near him to bow down to him, that he would put out his hand and take him and kiss him. In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.”* Isn’t it interesting that Absalom stole the hearts of the men of Israel by promising each one skewed justice? The rapid rise of Islam in the earth today can partially be attributed to the tenet of their doctrine, which consistently promises God’s judgment against enemies. Their doctrine’s ultimate fruit is seen in the Jihadists. The ultimate irony is that Christians have the weapon that Islam promises. 2nd Samuel 15 reveals all these individuals, whose hearts were stolen, were seeking one thing – they were seeking fullness in what is described by the Hebrew word **mish-pawt**. **Mish-pawt** refers to God’s covenant justice dispensed at His Throne in answer to intercession. Perverted justice is what Absalom promised in order to gain a following and take over a nation. The formula worked for Absalom. It is working for Islam. But it only worked for Absalom as long as the recipient of the covenant of “Sure Mercy” failed to invoke it. When David invoked the covenant, Absalom’s rule ended. Perhaps there is a parallel here for the church that we should consider growing into.

WEDNESDAY, March 5

Scripture: 2nd Samuel 16:23 – 17:3

Absalom’s promise of perverse **mish-pawt**, or perverse justice, was heeded even by one of David’s closest friends, showing us the power of the concept and what is really at the heart and how deceptive tenets of Islam can be. 2nd Samuel 16:23 says, *“And the counsel of Ahithophel, which he gave in those days, was as if one had inquired at the oracle of God. So was all the counsel of Ahithophel both with David and with Absalom.”* Ahithophel had an astounding gift of wisdom but Ahithophel had something else – he had a misunderstanding of God’s justice and a desire for vengeance. Chapter 17:1-3 reveals the culmination of promising justice to the flesh. We are told in verses 1 through 3, *“Moreover Ahithophel said to Absalom, ‘Now let me choose twelve thousand men, and (1) **I will** arise and pursue David tonight. (2) **I will** come upon him while he is weary and weak, and make him afraid. And all the people who are with him will flee, and (3) **I will** strike only the king. Then (4) **I will** bring back all the people to you.’”* Ahithophel wanted David’s head but David had a covenant of “Sure Mercy.”

THURSDAY, March 6

Scripture: Psalm 55:12-15 and 2nd Samuel 17:14,23

Ahithophel assumes David’s sin with Bathsheba deserves death! Ahithophel is asking for justice, as he sees it. In Psalm 55 David begins to pray, *“For it is not an enemy who reproaches me; Then I could bear it. Nor is it one who hates me who has magnified himself against me; Then I could hide from him. But it was you, a man my equal, My companion and my acquaintance. We took sweet counsel together, And walked to the house of God in the throng. Let death seize them; Let them go down alive into hell, For wickedness is in their dwellings and among them.”* 2nd Samuel 17:14 and 23 describe exactly what happens to Ahithophel once David invoked his

covenant of “Sure Mercy.” Verse 23 says, *“Now when Ahithophel saw that his counsel was not followed, he saddled his donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died;....”* David invoked the covenant of “Sure Mercy” and it brought an end to Ahithophel’s ministry. The covenant of “Sure Mercy” can be used to bring divine justice upon any situation whether it be personal, corporate, political, local, state or national. The covenant of “Sure Mercy” is God’s promise to make us agents of justice in the midst of an unjust world. Justice is a heart-cry away!

FRIDAY, March 7

Scripture: 2nd Samuel 18:1-5

David’s forces and Absalom’s forces went to war. The problem for David was going to war against his son. What ensued was the perfect picture of the conflict between the priestly and kingly ministry. David, as a father, took a priestly position concerning his son, Absalom. He instructed the commanders of the army in 2nd Samuel 18:5 accordingly, *“Now the king had commanded Joab, Abishai, and Ittai, saying, ‘Deal gently for my sake with the young man Absalom.’ And all the people heard when the king gave all the captains orders concerning Absalom.”* “Deal gently for my sake” is a priestly command unless you have already invoked national mercy. This spiritual conflict resolved itself on the battle field. What David prayed, under the anointing in Psalm 143:12, and what he commands the captains of the army are exactly the opposite! David’s love for his son conflicts with what he invokes by the Spirit in Psalm 143:12. This brings us to the issue of moving in the Holy Spirit but making sure that we have the Word and the witness of the Spirit joined together before we step into this realm.

SATURDAY, March 8

Scripture: 2nd Samuel 18:9-15

The battle between David’s forces and Absalom’s commenced. Suddenly Absalom met adversity. He rode under a thick tree and his hair got caught leaving him hanging in mid air while losing his transportation. One of the soldiers saw him and immediately ran to tell Joab. In verse 11 Joab responded, *“... ‘You just saw him! And why did you not strike him there to the ground? I would have given you ten shekels of silver and a belt.’”* Verse 12 is very telling, *“But the man said to Joab, ‘Though I were to receive a thousand shekels of silver in my hand, I would not raise my hand against the king’s son. For in our hearing the king commanded you and Abishai and Ittai, saying, ‘Beware lest anyone touch the young man Absalom!’”* He knew, according to verse 13, killing Absalom would have meant his own death. David invoked the covenant of “Sure Mercy” on the one hand asking God to dispense death and destruction upon the enemy while threatening death to anyone who touched Absalom. Kingly prayer triumphs fatherly commands.

SUNDAY, March 9

Scripture: 2nd Samuel 18:14-17

We’re told in verses 14 through 17, *“Then Joab said, ‘I cannot linger with you.’ And he took three spears in his hand and thrust them through Absalom’s heart, while he was still alive in the midst of the terebinth tree. ... Then Joab blew the trumpet, and the people returned from pursuing Israel. For Joab held back the people. And they took Absalom and cast him into a large pit in the woods, and laid a very large heap of stones over him. Then all Israel fled, everyone to his tent.”* It is interesting that Joab would use three spears and thrust each one through Absalom’s heart while he was still alive. David’s invocation of the covenant of “Sure Mercy” brought a covenant response. One spear would have done it but he used three. One for each member of the Trinity. When David invoked his covenant of “Sure Mercy” God heard, God acted and God moved. This picture is for the New Testament church concerning the war we face with radical Islam. The church is facing a world wide Absalom promising perverse justice. The church has not invoked the covenant of “Sure Mercy”. Once David invoked the covenant, all of heaven went to war against the enemy. It is time we **moved the hand of God** upon the perpetrators and watch God Himself destroy the demonized. God has given us a weapon and it is time we started using it.

MONDAY, March 10

Scripture: Matthew 5:38-48

The teaching of the covenant of “Sure Mercy” **not rightly discerned** can bring us into a conflict of tradition where we understand what Jesus taught in Matthew 5:38-48 to be conflicting, when in reality it is not at all. In Matthew 5:38-48 we find the Sermon on the Mount where we are encouraged to love our enemies by blessing them and praying for them. What we have failed to realize is that **context determines meaning**. The context of the Sermon on the Mount is Jesus teaching His disciples how they are going to walk in order to win wayward Israelites. As long as we set the covenant of “Sure Mercy” **in context**, then as we pursue the themes we find out that Jesus was in full harmony with everything David did. There is a time to be priestly. There is a time to be kingly. Jesus turned kingly when He removed the money changers!

TUESDAY, March 11

Scripture: Matthew 5:1,2

Matthew 5:1,2 sets the context for the teaching of the Sermon on the Mount. We are told, *“And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying:....”* Jesus went up the mountain where only His disciples would follow. The subject was winning covenant Israelites while dealing with the issues of sin, righteousness, walking in the Spirit and fulfilling the law. Heresy develops when we take “A” truth and then try to make it “ALL” the truth – instead of letting scripture balance itself out as a BODY OF TRUTH. “Turn the other cheek” Christianity has its place where we are attempting to win the undecided to the Lord. It does not dismiss us from the governmental responsibility that goes with the spiritual office of a king. Jesus made it clear that we are both kings and priests. American Christianity has fully developed the priestly while neglecting the kingly. That is how heresy is born. We take “A” truth and then we try to make it “ALL” the truth when in fact the priestly prayers have to be balanced by kingly justice. David lived this conflict. It should be obvious which one triumphed!

WEDNESDAY, March 12

Scripture: Matthew 8:1,9

The Sermon on the Mount was ministered to believers, those who had already acknowledged Jesus. Verse 1 says, *“When He had come down from the mountain, great multitudes followed Him.”* In verse 9 the Centurion responded to Jesus and said, *“For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it”* causing Jesus to marvel at his revelation of governmental authority and corresponding faith. Not only do we find the priestly side of Jesus in the Sermon on the Mount but immediately when He comes down the mountain He faces a soldier and blesses his faith because of His participation in government. The key to that faith is being under governmental authority. These two realms exist side by side. There are times we move in the priestly ministry and there are times we move in the judicial kingly ministry. They do **not** preclude each other but are designed to flow harmoniously at the direction of the Holy Spirit.

THURSDAY, March 13

Scripture: Matthew 10:5-8

In Matthew 10:5-8 the Twelve get their marching orders and must choose to submit to the kingly command before they step into priestly ministry. We’re told, *“These twelve Jesus sent out and commanded them, saying: ‘Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.”* There are two “**do not’s**” before they receive the “**do**.” Number one: they are told, *“**Do not** go into the way of the Gentiles.* Number two: *“**...do not** enter a city of the Samaritans.”* It is obvious that what Jesus just taught them in the Sermon on the

Mount He is now sending them out to do within the covenant community. Jesus is not asking the Centurion to turn his cheek to the enemy and let the enemy destroy the land. The same Jesus that blesses government today has not tied our hands with “turn the other cheek” Christianity. Some moronic preachers would allow the enemy to destroy our land. Romans 13 proclaims police and military to be ministers of God who have a command to execute the justice of the Lord against *evil* doers. The error of the American church is extending the Sermon on the Mount **out of context** and applying it well beyond Jesus’ intent. That has brought a paralysis that is nearly demonic in its magnitude and heretical to the core. There is no place for conscientious objectors in the Bible! The God of the Bible is a Man of War. And the Jesus Who is returning has a robe dipped in blood because He is warring against the enemies of the church! We can never fully represent the Jesus of Revelation 19 without understanding His covenant and committing to **move His hand** against the enemies of the land.

FRIDAY, MARCH 14

Scripture: 2nd Timothy 2:14,15

2nd Timothy 2:14,15 is a great admonishment for us. It says, “*Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers. Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*” I suspect that multitudes of believers are going to be ashamed on Judgment Day when they learn they could have made a difference in the earth and they spent all their time praying *for* their enemies and keeping them in position to fill the land with iniquity and utterly destroy it, when they could have walked in the Spirit, invoked the covenant of “Sure Mercy”, ended the rule of the perverse and abominable and saved their nation from judgment. Rightly divided, the Word of truth is essential to aid us in accomplishing all of God’s assignments. Making a contribution to God’s eternal Kingdom demands that we rightly divide the Word and walk in the Spirit. Without rightly dividing the Word and walking in the Spirit, we are locked out of the works which God has ordained for us before the foundation of the earth. Only the Spirit can lead us as to when to turn the other cheek and when to invoke the covenant of “Sure Mercy.” No one can invoke that covenant if they haven’t studied and rightly discerned its availability in this hour. The time for equipping is now!

SATURDAY, March 15

Scripture: Romans 13:1-4

We are told in Romans 13:1-4, “*Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.*” Executing God’s justice is a product of being God’s minister. According to verse 4 it means swinging the (covenant) sword (at the Throne in prayer) and executing wrath on those practicing evil. There is no greater practice of evil than demonizing young children with such hate that they will blow themselves up just to kill you because you are a Christian or a Jew. Those who carry the doctrine of demons – radicalizing children in Pakistan, Saudi Arabia, Egypt, America and other countries need to meet the sword of the LORD. I can think of no greater ministry than moving God’s hand and waking up one morning to find all these leaders dead in their bed. It would set multitudes free. Where is the church to invoke the covenant of “Sure Mercy” and **move the hand of God** against today’s Absaloms? How can we preach the gospel to the billion plus Muslims without first **moving God’s hand** against those who are demonizing them from their pulpits. When God removed Absalom, the wayward Israelites ran to their tents. We need to see a parade of Muslims running to their tents. Where are those who rightly divide the Word and invoke the covenant of “Sure Mercy”? The time is ... here.

SUNDAY, March 16

Scripture: Isaiah 66:8,9

We hear a multitude of voices shouting to Americans: “The Bible says, ‘Thou shall not kill’ ...or... ‘What would Jesus do?’” My question to the mental midgets who refuse to rightly divide the Word comes from WWII. Where would Europe be today if we had “turned the other cheek”? Nations who “turned the other cheek” to Hitler were conquered quickly. Where would the fulfillment of Isaiah 66:8,9 be if we “turned the cheek” in WWII? The last chapter of Isaiah promised something that we now live with as a reality. This passage says, “*‘Who has heard such a thing? Who has seen such things? Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion travailed, She gave birth to her children. Shall I bring to the time of birth, and not cause delivery?’ says the LORD. ‘Shall I who cause delivery shut up the womb?’ says your God.*” Israel was born as a nation because England and America and other nations joined together in WWII and refused to “turn the other cheek.” Nations heeded the Romans 13:1-4 call to justice! They became ministers of God and they executed judgment on evil and they had to kill many in the process. Godly governments bear the sword for the Lord. It is possible to **move God’s hand** without governments going to war. What **I am talking about is how men and women prayed and what God did**. David invoked the covenant of “Sure Mercy” and invoking that covenant **moved God’s hand**. Surely we can follow David’s example and act like real Christians. Real Christians stand on the **covenant**. They stand for justice. They don’t “turn the other cheek” to the injustice and demonization of entire nations. God has a plan for the end-time church. It is not a plan for weasels and wimps. It is a plan for men and women willing to walk in the courage of the Lord Jesus Christ. Welcome to God’s army. Finish Boot Camp.

MONDAY, March 17

Scripture: Exodus 32:1-6

In Exodus 32:1-6 Israel breaks their covenant with God. The issue of spiritual government has always been justice through judgment. The reason why Romans 13 calls political government the minister of God, with the purpose of “...executing wrath on those who practice evil” by bearing the sword, is so that the standard of justice can be established through judgment even when that judgment demands the death of the perpetrator. When God is provoked – He judges. And when He judges oftentimes people die. How is it possible to have a church where the gospel has been *so watered down into mush* that no one knows, respects or fears Jesus the Judge?

TUESDAY, March 18

Scripture: Exodus 32:7-13

Verse 10 reveals the God of justice, “*Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.*” The wrath of God brings the judgment of God and establishes justice. God was ready to completely and totally destroy an entire nation and to start over again with Moses. Where is the knowledge of the God Who destroys and the covenantal confidence to **move His hand** to establish justice? It is just as easy to **move God’s hand** toward justice as it is to assert the covenant of mercy and stop His hand of justice. Are we training people to walk with God in the end-times? Christians who cannot **move God’s hands** are **not** prepared for the last days.

WEDNESDAY, March 19

Scripture: Exodus 32:11-14

We’re told in verses 11-14, “*Then Moses pleaded with the LORD his God, and said: ‘LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, and say, ‘He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth’? Turn from Your fierce wrath, and relent from this harm to Your people. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self,*

and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.' So the LORD relented from the harm which He said He would do to His people." Moses, through covenantal intercession stopped God's hand of justice and changed God's mind so that verse 14 tells us "...the LORD relented from the harm which He would do to His people." Moses saved the lives of the covenant people through his intercession. But that is only one side of moving the sword. Most believers today would readily accept stopping God's hand of judgment but how many are ready to accept **moving God's hand** in judgment? As leaders, if we are not preparing the church for both dimensions we are cheating them from what they are going to need in the last days.

THURSDAY, March 20

Scripture: Numbers 16:1,2,28-32

Moses is confronted in Numbers 16 by Korah, Dathan, Abiram and tribal leaders. Moses prayed that God would not respect their offering then declared in verse 29, *"If these men die naturally like all men, or if they are visited by the common fate of all men, then the LORD has not sent me. But if the LORD creates a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the pit, then you will understand that these men have rejected the LORD."* Conflicting offerings ascended to God. Whose voice will God honor – Moses or his detractors? Note Moses did not pray **for** Korah, Dathan and Abiram. He prayed **against** them. Jesus Christ is the same yesterday, today and forever! God moved. The earth opened. They went down alive into the pit. God's justice was established through judgment and it is obvious that Moses was instrumental in **moving God's hand**. How can we accept one half of staying God's hand in justice and not accept the other in the necessity to **move God's hand against** injustice? The Bible offers us both. Its called – covenant relationship. And BOTH are mercy.

FRIDAY, March 21

Scripture: Numbers 16:34,35

We're told in verses 34 and 35 of the impact of God's justice when it manifests. Now surely we can recognize that we need some of this today. Verses 34 and 35 state, *"Then all Israel who were around them fled at their cry, for they said, 'Lest the earth swallow us up also!' And a fire came out from the LORD and consumed the two hundred and fifty men who were offering incense."* Is there any doubt that Moses **moved God's hand** in a completely untenable situation. When we look at our Supreme Court today we find men of perverse hearts making abominable decisions and spitting in the face of God! When is the church going to say "enough" and **move God's hand**? The same covenantal action that Moses initiated in Numbers 16, the early church practiced in Acts 12 as they prayed. God dispensed an angel who came out and struck Herod right where he stood! Where is the covenantal relationship in the church to **move the hand of God** and establish His justice and restore the fear of the Lord to the land?

SATURDAY, March 22

Scripture: Exodus 32:25-29

In Exodus 32 Moses offers all who will come a chance to enter the justice arena and execute it. In verse 26 he says, *"Whoever is on the LORD'S side, let him come to me." And all the sons of Levi gathered themselves together to him. And he said to them, 'Thus says the LORD God of Israel: "Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion and every man his neighbor."'"* Previous verses define the guilty as those practicing sexual sin. This is the passage where the Levites earned the priesthood because they were willing to execute justice. We have a church today that much more resembles a weasel than men and women of God who can stand in the King's presence and **move His hand** of justice. All of Israel was invited over to the LORD'S side – but only one tribe in twelve came, the tribe of Levi and they were willing to take their sword. We're **not talking about swords and**

guns, we're talking about prayer and moving the sword of the **LORD** that is **in GOD'S HAND**. Where are today's Levites who are willing to run into the Throne Room to **move the hand of God**?

SUNDAY, March 23

Scripture: 1st Corinthians 5:1-8

In 1st Corinthians 5:1-8 we meet the Jesus of Justice Who moves, based on what the church chooses to do. Paul conducted this even in his physical absence when he said, in verses 3,4, and 5, *"For I indeed, as absent in body but present in spirit, have already judged, as though I were present, concerning him who has so done this deed. In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus."* God expected the church to **move His hand** in justice. Anything less is not church at all. Are we ready to find the God of justice and **move His hand**? When will church once again be CHURCH?

MONDAY, March 24

Scripture: Acts 13:34,40,41

In Acts 13:34 we are promised that Jesus guaranteed the covenant of "Sure Mercy." In verses 40 and 41 we are told to beware how we use it because if we neglect it, *"...what is spoken in the prophets..."* (Isaiah 29:14 and Habakkuk 1:5-8) warned that refusing to invoke the covenant of "Sure Mercy" and therefore refusing to **move the hand of God** in justice could indeed cost us a city or cost us a nation. Is there any doubt that God expects us to **move His hand** in justice? Anything else is utterly abandoning the biblical assignment to bring the justice of God. We do not want to stand before the Lord and have to answer for refusing to **move His hand** against those destroying the land

TUESDAY, March 25

Scripture: Matthew 22:34-36

In Matthew 22:34-36 Jesus is under assault by the Sadducees and Pharisees, *"But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, 'Teacher, which is the great commandment in the law?'"* The church today is under assault by the same spirit denigrating, denouncing and attempting to utterly destroy the voice of the church. There comes a time when we have to stand up in the midst of our culture and **move God's hand**. When that moment comes will we have prepared a people for such an hour? Jesus demonstrated He was both cognizant and committed to prepare the apostles for what was ahead.

WEDNESDAY, March 26

Scripture: Matthew 22:41-46

In verses 41 through 46 we find the continued response of Jesus when He was challenged. Perhaps this passage should find a place in our hearts for use today. We are told, *"While the Pharisees were gathered together, Jesus asked them, saying, 'What do you think about the Christ? Whose Son is He?' They said to Him, 'The Son of David.' He said to them, 'How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, 'Sit at My right hand, Till I make Your enemies Your footstool'"* Jesus completely silenced the Pharisees and He did it with judgment scriptures. Seven times in the New Testament we are promised that God will make our enemies our footstool. Jesus referred to the most quoted Psalm in the New Testament, Psalm 110. Perhaps the reason it is the most quoted Psalm is because it is the one of which we have the most need. Are we prepared to invoke the covenant of "Sure Mercy" and call upon the God who has promised to make our enemies our footstool? Jesus didn't hesitate. Why are we hesitating?

THURSDAY, March 27

Scripture: Mark 12:35-37

Mark 12:35-37 marks the second place that we find Psalm 110 being quoted. We are told, *“Then Jesus answered and said, while He taught in the temple, ‘How is it that the scribes say that the Christ is the Son of David? For David himself said by the Holy Spirit: ‘The LORD said to my Lord, ‘Sit at My right hand, Till I make Your enemies Your footstool.’ Therefore David himself calls Him ‘Lord’; how is He then his Son?’”* It is interesting that when Jesus began to speak about establishing justice and judgment that *“...the common people heard Him gladly.”* There was no resistance in the people to the message of justice. The resistance came from church and political leaders. Has anything changed?

FRIDAY, March 28

Scripture: Luke 20:41-47

In Luke 20:41-47 we are told, *“And He said to them, ‘How can they say that the Christ is David’s Son?’ Now David himself said in the Book of Psalms, ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”’ David therefore calls Him, ‘Lord’; how is He then his Son?’ Then, in the hearing of all the people, He said to His disciples, ‘Beware of the scribes, who desire to walk in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts, who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”* Jesus, after invoking Psalm 110 and the justice of God began to **warn** people specifically. He talked about the justice of God coming on church leaders who refused to feed the people and prepare them for what was ahead. Jesus prophesied about an Ezekiel 34 moment that would culminate in 70AD with the ultimate manifestation of justice. Jesus didn’t have any problem talking about the justice of God and declaring it prophetically. Perhaps it is time we tuned in to the prophetic flow.

SATURDAY, March 29

Scripture: Acts 2:32-35

In Acts 2 we find the fourth place where our scripture about justice and judgment is mentioned. Verses 32 through 35 state, *“This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”’”* When Peter preached explaining what God had done on the day of Pentecost and what the new prayer language meant, he referred to Psalm 110. He proclaimed that the power of the Holy Spirit had come to fulfill promises of the justice of God. He proclaimed the authority had come for God to make our enemies our footstool. Peter preached the power of the Holy Spirit that came on the day of Pentecost had a purpose prophesied in Psalm 110 and manifested in justice and judgment. Have we developed our understanding in relationship with the Holy Spirit to the point that we can move God’s hand in justice? Peter tells us one of the primary reasons the Holy Spirit comes is to lead us into that realm. Why have we spent our lifetime standing outside?

SUNDAY, March 30

Scripture: Romans 16:17-20

Romans 16:17-20 states, *“Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.”* Romans is very strong in its proclamation. Verse 20 leaves very little

wiggle room in interpretation when it says, *“And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.”* Paul firmly believed, encouraged, taught and exhorted the reality of Psalm 110 was fulfilled in being led of the Spirit. Jesus the Judge is here. Are we prepared to walk with Him?

MONDAY, March 31

Scripture: Hebrews 1:13,14 and 10:12,13

Verses 13 and 14 of Hebrews 1 tell us, *“But to which of the angels has He ever said: ‘Sit at My right hand, Till I make Your enemies Your footstool’? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”* Hebrews seems to declare that angels are present and ready to carry out the assignments of making our enemies our footstool. Then the question becomes, “How do we activate those angels to move in our behalf?” The answer of Acts 12 is very clearly – prayer. They prayed for Peter, and most likely based on biblical example, prayed against Herod. Can you imagine praying a prayer where an angel is dispatched and justice manifests? God’s Word is **clear** on this issue. The question is, “Why aren’t **we clear** on this issue?” Hebrews 10:12 through 13 states, *“But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified.”* When God takes the time to tell us seven different times about the reality of Psalm 110, surely we should get the picture, that God is ready to be a Judge among us. How long will Jesus wait if we misapply “turn the other cheek” Christianity and totally neglect Jesus the Judge who through His Spirit and by angels is ready to bring justice in our behalf? Let God arise and all His enemies be scattered!

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ITINERARY

Al Houghton

February 29 - March 1	Northbay Vineyard Vallejo, CA Phone: (707)315-6474 Meetings: Call for times and meeting place
March 9-13	Lighthouse Christian Church Kilauea-Kauai, HI Phone: (808)826-9080 Meetings: 9 th 9:30AM 10 th 7PM 11 th 7PM 12 th 7PM 13 th 7 PM
March 28-31	Kingdom Faith Center Tsawwassen Arts Center 1172 – 56 th Street Delta, B.C. Canada Phone: (604)943-8100 Meetings: 28 th 7PM 29 th Saturday: call for service time 30 th 10AM