

WORD AT WORK

VOLUME XXVIII NUMBER I
Imprecatory Mercy III

TUESDAY, January 1

HAPPY NEW YEAR

Scripture: Genesis 12:1

It is impossible to understand the power of imprecatory mercy unless we are thoroughly grounded in the platform from which it springs – God’s covenant with Abraham. There were seven foundational elements to the covenant that God established with Abraham beginning with Genesis 12:1. The very first assignment God has in mind required Abram exchange his home, family and country for a country, culture and kindred of eternal origin! God demands we exchange our culture for His. He wants a culture of people that fully and completely represent Him. In order for Abram to transition from the three major influences of his life – country, culture and kindred – he has to leave all three in the natural to find all three in the Spirit! God was forming a new nation rooted and grounded in faith. He chose to develop agents who would fully represent Him in the earth by bringing His wonderful message of grace, mercy and salvation to those who had never heard it. Abram’s walk became a pattern. As we identify a faith-based heavenly culture and transition into that realm, all attitudes and ways of responding change, releasing Christ-likeness! The culture of the Kingdom releases the authority of the King! God’s developmental process has never changed. It is still the same and Jesus Christ is the same yesterday, today and forever.

WEDNESDAY, January 2

Scripture: Genesis 12:1,2

The second element for Abram was the promise that God would bless him which needed specific application. The blessing of God would begin with the satisfaction of knowing he was in God’s perfect will even though he would be a stranger in transition from one country, kindred and culture to another. The second could not be built by man’s hands! He was exchanging everything acquired in the natural for all that God wanted to build in the realm of the Spirit and this would begin in knowing the warmth, presence and pleasure of God in every place that he traveled. God’s benefit of longevity with access to healing would surpass anything that accumulated wealth could offer. Sarah’s barrenness would ultimately bow to covenant provision. When the blessing of God comes on an individual in the realm of health, healing and deliverance, it surpasses anything that money can buy. Wealth could not produce an Isaac. Some forms of laughter only come from depths and decades of deprivation. God promised Abram He would bless him. His keeping hand in health and healing was part of that process. Finding God’s Kingdom is worth exiting from country, kindred and culture.

THURSDAY, January 3

Scripture: Genesis 12:1,2

The third promise that God gave Abram was that his name would live long after he was gone, which was a supreme honor. All those who bring shame on themselves in the way they choose to live their lives are quickly forgotten, but those who say “yes” to God and yield and make the transition in country, kindred and culture have a

promise. The promise is that their name will live on in eternity and be recognized for the value that they contributed. Abram was such a man and he continues to be honored to this day. God promises to honor His elect beyond anything they could ask or think. We have a picture in Abram of what God has in mind. A life spent in obscurity pursuing God will shine throughout eternity! His covenant is all inclusive.

FRIDAY, January 4

Scripture: Genesis 12:1,2

The fourth promise that God declared to Abram was that he would be a blessing. Now this phrase is a command so that Abram was under orders from on high to dispense blessing, which included telling people about the One and only living God. For believers today who have been made kings and priests our command to be a blessing is a two edged sword where edge one means revealing the God we serve and edge two means bringing His hand to bear to cleanse a land by moving His hand against those who would defile and destroy it. Because blessing was a command to Abram, it is a command to us also in the foundational covenant on which everything else is built. We are not a blessing to the land when we tolerate that which destroys it. We are not a blessing to a city or a nation when we vote for people who fill it with iniquity. God commanded Abram to be a blessing and it is a command for which we will answer. Without seriously shouldering this call, we can never be the Christians that rival the fervor and value of the early church. When the early church found God's culture, they transformed the Roman empire!

SATURDAY, January 5

Scripture: Genesis 12:1-3

The fifth element of covenant was out of Abram's hands! How people treated him was how God would treat them! For all who blessed him, God would bless them. Those of us in ministry today have a unique and peculiar calling to provide the same opportunity! As long as we maintain a pure altar, everything that is sown on it is sanctified – the covenant is consummated and people should taste and see the difference. Abram walked in such a place. All those who blessed him, God blessed, making him a unique opportunity in the earth. This is something that needs to be imparted to the church and understood covenantally. When we are rightly connected to God by covenant, He treats people the way they treat us. God has a blessing side and He has a judicial side. Without understanding the judicial side, many believers forfeit what could bring real change. Misplaced "turn the other cheek" Christianity allows guilty people to escape God's justice and continue destroying the nation. At least the New Testament church allowed the Holy Spirit to lead them as to when to turn the other cheek and when to call forth justice. Today's church is stuck in the mercy ditch on one side of the road and hardly ever exercises their judicial option. The consequences leave evil leadership in place to continue destroying the land. The early church had no such dysfunction.

SUNDAY, January 6

Scripture: Genesis 12:1-3

The sixth element of Abram's call was to be a judicial plumbline because those who cursed him God would curse. When we are in covenant with God, how people treat us is how God is willing to treat them, unless, of course, we let them off the hook in how we pray. Forty years ago, when the Supreme Court threw Bible reading out of our schools by making it illegal if we had stood on our covenant and demanded that God eradicate those Supreme Court Justices in the same way they had eradicated Bible reading, the fear of the Lord may have come on that court and changed it. But since the majority of people prayed "mercy" and "turned the other cheek", they were kept in power to continue denying what generations of Americans spilled their blood to birth. Freedom **of** religion was perverted to freedom **from** religion. Quickly following banning the Bible was banning the freedom to pray in school. The freedom to post and read the Ten Commandments was banned as the church "turned the other cheek". Had we stood on our covenant, at least we would have had a chance to move the banning hand of God on the life of the Justices who in a moment of Supreme arrogance spit in God's face and in the face of every American who died birthing the Declaration of Independence and our Constitution, not to mention every soldier who has defended it since its inception. Will the church learn their covenant and bring the judicial hand of God on the perpetrators? God obligates Himself in covenant to utterly annihilate all those attempting to destroy His people. Remember Haman! We have

forgotten our foundational roots and we have forfeited the blessing of God. In the year of 2008 when double zeros get a new beginning – should we not start by remembering our covenant and grabbing the spiritual judicial reins and moving the hand of God upon the perverse and vile leaders who think they can continue banning the voice of the church. Jesus can walk through the Supreme Court and Senate with a three-fold cord just like He tore through the temple!

MONDAY, January 7

Scripture: Genesis 12:1-3

The seventh and final element of the covenant was perhaps the most significant, because God promised Abram his descendants would bring blessing to all the families of the earth and that, of course, would come through Jesus the Savior Who once and for all would make of the two, Jew and Gentile, “...*one new man*....” There is only one Name given under heaven whereby we must be saved. Whether Jews or Gentiles we have to come through the same door. Jesus is the door – there is no other. There is not an Islamic door. We do **not** worship the same God! There is not a Buddhist door. Those are deceivers and liars. There is only one door and this is the message that separates Christian from all others. To fully represent God, as Abram did, we must speak truth and the truth is there is only one door to eternity and His name is JESUS. Our forefathers dedicated this country to the propagation of the Gospel and the opening of that one door. For the last sixty years we have been inundated with consistent voices who have had one goal and that is the silencing of Jesus voice in every arena. It is now time for the church to stand up, based on our covenant that goes all the way back to Abram and move the hand of God upon them removing them from this land. The voices that need to be silenced are not those of the church but those of the ACLU, those of People For The American Way, Move-on.org and every abominable group whose goal is the promotion of perversion and destruction of the church until America can no longer stand for the God whose purpose she early on and for decades promoted. If we will learn our covenant, we can move the hand of God and bring ultimate justice through covenant promises. **That time is here!**

TUESDAY, January 8

Scripture: Genesis 15:1,2

God consistently entered into covenant with people. He started with Abram, Isaac and Jacob then dramatically renewed it with Moses. In Deuteronomy 30 God promised Israel land. The fourth covenant was made with David and finally the New Covenant was confirmed in Christ. In all God’s covenant-making and covenant-keeping specific elements were consistently followed. Every covenant had a negotiation period. In Genesis 15:1 and 2 we find Abram negotiating with God. Abram’s negotiating technique sounds like a rebuke or at minimum a protest. He appears to have a level of frustration that boils over. Verses 1 and 2 state, “*After these things the word of the LORD came to Abram in a vision, saying, ‘Do not be afraid, Abram. I am your shield, your exceedingly great reward.’ But Abram said, ‘Lord, GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?’*” Abram was ticked. God promised a son but kept giving financial blessing. “Things” didn’t mean anything because he didn’t have an heir to inherit it. He did not have a son. So Abram begins to negotiate. The joy of being in covenant with God is that we can negotiate when it comes to a season of need and call Him to account concerning His covenant. Consistently we find in scripture when people groaned – God heard their cry and acknowledged His covenant. If the church will groan, God will acknowledge!

WEDNESDAY, January 9

Scripture: Genesis 15:4-6

Abram’s negotiation brought a response. “Okay, Abram, I hear you. I understand what you need.” And God said, “*This one shall not be your heir, but one who will come from your own body shall be your heir. Then He brought him outside and said, ‘Look now toward heaven, and count the stars if you are able to number them.’ And He said to him, ‘So shall your descendants be.’*” Abram was complaining because the son of his chief steward was going to inherit everything because he, himself, had no son. God said “Don’t worry about it you are going to have a son. You are going to have so many kids you won’t be able to count them.” Negotiating with God in covenant

generally produces answers. Are we ready to negotiate? Are we standing on our covenant? Do we realize what we have? Are we pleading our case? Perhaps the fault is with those of us who occupy pulpits and have not educated our people. If we plead our case against perverse and vile Supreme Court Justices who are filling our land with iniquity, like John Paul Stevens, Ruth Bader Ginsburg, Steven G Breyer and David Hackett Souter – perhaps we will wake up one morning and find that the hand of God has removed them all in one day. And there will be joy and rejoicing in the land. People who refuse to pray and stand on our covenant can only expect more and more of the same. Abram negotiated for Divine intervention and things changed!

THURSDAY, January 10

Scripture: Genesis 15:6-8

God promised Abram a son initially but Abram said, “Wait a minute. You promised me that before and I still do not have it! I want one more affirmation.” Verse 8 says, “*And he said, ‘Lord GOD, how shall I **know** that I will inherit it?’*” Now God had given Abram His word – “You are going to have a son.” Abram said, “Wait a minute. There is something wrong with this picture. You have given me that word before and it has not come to pass. Now I want to know that I **know** that I **know** that You are going to do something for me and bring me a son because it is getting close to impossible, (age advanced), for both Sarah and I.” Now what is interesting about Abram’s demand for assurance is God’s answer. Because the Lord instructs him to cut animals in two and stand in the midst and when he does, as he falls asleep, God comes and stands with him in the midst of those cut-in-two animals and answers his question, in verse 13 and 14, establishing a blood covenant. He says, “*Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions.*” God gave Abram a blood covenant so that he could **know** he could have what was promised. Blood covenant has a judicial section where God obligates Himself to judge the nation who brings your seed into captivity. Do we think God will judge those who have abolished our blood-bought freedoms of religion? We have tolerated political thieves instead of demanding covenant justice! All we have done by praying mercy is let violators off the hook. It is time to pray mercy on the nation by demanding God remove unrighteous Judges and unrighteous Senators. God will do it, because He knows how to answer covenant cries!

FRIDAY, January 11

Scripture: Genesis 15:16,17

In verses 16 and 17 we see God completes the covenant by passing between the pieces as a burning torch. He consummates the blood covenant and lets Abram know they are forever connected by blood. From this point on everything that belongs to Abram now belongs to God and everything that belongs to God now is accessible to Abram, including the cattle on a thousand hills, the ability to impact the weather and whatever Abram might need. Abram asked to **know** and God answered, “Here is how you will **know** – from now on you and I are in blood covenant.” We need to realize that our Bible is the story of two blood covenants. The New one is consummated in the blood of Jesus, guaranteeing everything that is in the Old as a picture of how to access what is bought and paid for in the New. Our problem is we are not using the covenant we have. Hosea proclaimed, “My people are destroyed by a lack of knowledge.”

SATURDAY, January 12

Scripture: I Samuel 18:1-4

In I Samuel 18:1-4 we find that David and Jonathan enter into a covenant. One of the elements displayed in that covenant is an element in every blood covenant including the one God made with Abram. Only this one is pictured for us and helps us understand perhaps an unseen element in the one God made with Abram. Verse 4 tells us, “*And Jonathan took off the robe that was on him and gave it to David, with his armor, even to his sword and his bow and his belt*” [which held up the sword]. There was a complete exchange of weaponry. In blood covenant, whenever you went to war, you had the right to call your covenant partner. His entire army was available. Why attack some one if they have covenant access to an overpowering army? Blood covenant was a major deterrent to

war! There is no fear of God in government or churches. Why not? How is it that the church has utterly and totally forfeited that understanding so there is no fear of God at all in hardly anyone in government? For fifty years politicians and Judges have taken at will everything that our forefathers bled and died to place in laws protecting the church without any fear of retaliation or reprisal of any kind. We have perverse and abominable Judges today who think nothing of elevating the stench and filth of homosexuality and lesbianism above the righteousness of God, even to demanding that the church bow to it. Our own Senate and House voted to make it illegal to preach Leviticus 20 and Romans 1 by terming anything that is against homosexuality and lesbianism as “hate speech.” Now if the church were to stand on their covenant and demand the sword of the Lord come upon every Legislator who champions homosexuality and lesbianism until they are utterly destroyed and God began to do it – how long would that attitude remain among our Legislators? When will the church take a stand on their covenant and move the hand of God bearing the sword of the Lord and bring covenantal destruction to those who are determined to destroy the nation by filling it with iniquity? Will the church demand covenantal action? Will the church move the hand of God and loose the sword of the Lord? We have access and we have example after example after example of those that moved the hand of God and brought deliverance to their land. The truth is – we have forgotten our covenant.

SUNDAY, January 13

Scripture: Genesis 15:17,18

Genesis 15:18 proclaims, *“On the same day the LORD made a covenant with Abram, saying: ‘To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates --....’”* The Hebrew word for “made” and the word for “covenant” are different. The word for “covenant” is the Hebrew word **ber-eeth**. It simply means an alliance or a pledge between men, a treaty or a league, even a constitution, an ordinance between monarch and subjects, an agreement or alliance or friendship. But the more interesting word is the word for “made” which is the Hebrew word **kaw-rath**. So on the day that God “...made...” a covenant He **kaw-rath** or cut a **ber-eeth** covenant. When God makes a blood covenant there is a **kaw-rath** or cutting involved. In the cutting of a blood covenant the same cutting that brings blessing is a cutting that brings judgment on the violators and those who would come against us. God’s blood covenant had a purpose and that purpose was to empower Abram to believe God would perform what He promised. An additional benefit was knowing all those who came against him would be **cut off**. What would America look like today if the church had not lost the understanding of what it means to cut a covenant and to move God’s hand to **cut off** all those who tried to destroy it? Surely it is time for a new beginning and it may be only a prayer away!

MONDAY, January 14

Scripture: Jeremiah 34:15-20

In Jeremiah 34:15 through 20 we find out what it means to God to pass between the pieces like He did with Abraham. Verses 17-20 makes it pretty clear that when God makes a covenant and passes between the pieces, He is very very serious. We’re told, *“Therefore thus says the LORD: ‘You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I proclaim liberty to you,’ says the LORD – ‘to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth. And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it – the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf – I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.’”* When God makes a covenant and passes between the pieces – it is a done deal forever. There is no change. For those who violate it, it is death. For those who come against those in covenant with God they have every right to bring them into God’s hand of justice or to set them free. The problem with setting them free is that they continue to steal your liberty until you have none. Such is the condition of the American church. We’re losing our liberty until we nearly have none at all in the public arena, because we have simply not exercised our covenant. Can we find a people who will rise up in this day and call forth the full measure of their covenant? If we can – things will change. The question is will we act? The time is here!

TUESDAY, January 15

Scripture: 2 Samuel 7:1-9

When studying the Davidic covenant the first thing we need to ascertain is how did David understand the covenant that was given to him? In 2 Samuel 7:1-9 the first part of that covenant is very clear. God extends the same elements given to Abraham – to David. In verses 8 and 9 He says, “*Now therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts: “I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. And I have been with you wherever you have gone, and have [kaw-rath covenanted] cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth.”’*” As God was moving to offer David the covenant of “Sure Mercy”, one of the first elements He included was that covenantal mercy to David meant covenantally removing his enemies, rooting them out, eliminating them, killing and destroying until the opposition was utterly removed. It appears the same God who covenanted with Abraham, was covenanting with David, and has covenanted with us. The real question is are we standing on the covenant like David stood on the covenant. If we are not, how can we expect to get the results David got.

WEDNESDAY, January 16

Scripture: 2 Samuel 7:10

In verse 10 the Davidic covenant takes on another element, “*Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,....*” It is very interesting that within the Davidic covenant God includes a reference to the Deuteronomic covenant which He makes in Deuteronomy 30:11-20, where God promised land to Israel. The land He spoke to Abraham about He covenanted to give to Abraham’s seed in Deuteronomy 30. An interesting thread of studying covenant emerges in the principle that once God makes covenant He doesn’t back out. The Davidic covenant is the fourth of the Theocratic or God-ruling covenants. It brings forward the Deuteronomic covenant and refers to the promise. Now what does that say to us about the issue of land in Israel today? Any nation, like America, which tries to persuade the Israelites to give up Jerusalem and give up territory for peace is brain-dead and stupid! To oppose foundational covenant and completely ignore basic biblical facts and consequences of what we’re doing is lunacy. Number one, God gave a covenant for the land and He promised to restore the Jewish people to the land in Isaiah 66 and He did it in 1948 and completed it in 1967 when they took the entire city of Jerusalem. Can anyone who understands biblical covenant try to persuade the Jewish nation to give up their land for a promise of peace to people who embrace the doctrine of demons. How can a sane person negotiate with demonized Muslims? The Davidic covenant promises God will give us stability in a place of our own.

THURSDAY, January 17

Scripture: 2 Samuel 7:11-13

Perhaps the key words in verses 12 and 13 are identical. It is the word “establish.” We are told, “*When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name and I will establish the throne of his kingdom forever.*” The covenant of “Sure Mercy” enables the establishing of the work of our hands as a contribution to building God’s eternal Kingdom in our generation. Our contribution may be the typing of a manuscript. Our contribution may be the giving of a book to an individual whose life is changed and forever the fruit of that changed life now accrues to our account. The foundational elements of the covenant of “Sure Mercy” guarantee the establishing of the work of our hands. Our work will count throughout eternity. If we experience moral failure, God will redeem it and establish the work. Our contribution will not be erased based on personal failure. David had one that was greater than Saul’s and yet David was allowed to continue and fulfill the full measure of what God called him to do. The covenant of “Sure Mercy” provides a foundational key element supporting the New covenant and is just as valid today as it was when God spoke it to David.

FRIDAY, January 18

Scripture: 2 Samuel 7:15-17

God made it clear to David, in verse 16, that this covenant would take him the distance. God said, “*‘And your house and your kingdom shall be established forever before you. Your throne shall be established forever.’*” God promised David the covenant of “Sure Mercy” would continue down through the ages. Every covenant was ultimately guaranteed by the King of kings and Lord of lords. Context determines meaning. The very first application of the covenant of “Sure Mercy” has to be to personal failure, to restore confidence when entering the Throne Room. God’s Kingdom operates by faith and it is impossible to have faith when it is overshadowed by failure, shame, self-criticism and doubt. The door of mercy, when we choose to walk through it, results in restored relationship and confidence in the Throne Room. Swinging a Davidic sword demands an application of mercy to sin and failure. Only by accepting God’s mercy will we ever grow in confidence to move His hand judicially. The real question is how did David understand and apply his covenant of “Sure Mercy”?

SATURDAY, January 19

Scripture: Psalm 143

Psalm 143, we are told, was uttered when David departed Jerusalem fleeing from Absalom. Verses 11 and 12 should cement for us David’s view of what it meant to have a covenant of “Sure Mercy.” In verses 11 and 12 he prays, “*Revive me, O LORD, for Your name’s sake! For Your righteousness’ sake bring my soul out of trouble. In Your mercy cut off my enemies, And destroy all those who afflict my soul; For I am Your servant.*” David understood his covenant of “Sure Mercy” to have a judicial side. He recognized that covenant mercy to him meant destruction to his enemy at the hand of the Lord and he stood on that covenant and called God’s hand into action to first **psaw-math**, which means to extirpate or utterly destroy, and then he uses the word **aw-bad**, which means to perish, die, be exterminated. It is a Hebrew hiphel perfect verb, meaning to destroy, to put to death or execute Divine judgment. David prayed mercy for him through death and destruction of the enemy. Amazingly enough God did exactly what he asked. The problem today appears to be what we are **not** asking.

SUNDAY, January 20

Scripture: 2 Samuel 23:1,2

By the end of David’s life I’m sure he remembered all the Psalms God had given. Was Psalm 143 God’s heart? Was it given by the Holy Spirit? Was it God moving David to pray that way so He could answer, because He is the same yesterday, today and forever. If it was God then why have we rejected this whole covenantal stream? Perhaps we do not understand God’s mercy at all! 2 Samuel 23:1,2 says, “*Now these are the last words of David. Thus says David the son of Jesse; Thus says the man raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel: ‘The Spirit of the LORD spoke by me, And His word was on my tongue.’*” When David uttered Psalm 143 it was the word of the Holy Spirit on his tongue. God Himself authored that prayer and defined for us throughout all eternity what it means to have a covenant of “Sure Mercy.” What it means is we can ask God to covenant our enemies as mercy to us. Why are we not doing that? Jesus did not contradict “Sure Mercy” by exhorting us to pray for our enemies because He also taught judicial intercession in Luke 8:1-7. Jesus told the Twelve they would curse fig trees and move mountains. Prayer demands discernment in application – it is time we demonstrated some!

MONDAY, January 21

Scripture: Psalm 3:1-8

Psalm 3 identifies itself for us as a Psalm written when David was fleeing from Absalom. I wonder if it is consistent with Psalm 143? Verses 1-4 state, “*LORD, how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me, ‘There is no help for him in God.’ But You, O LORD, are a shield for me, My glory and the One who lifts up my head. I cried to the LORD with my voice, And he heard me from His holy hill.*” It goes on to say in verses 5 through 7, “*I lay down and slept; I awoke, for the LORD sustained me. I will*

not be afraid of ten thousands of people Who have set themselves against me all around. Arise, O LORD; Save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly.” That is biblical prayer for enemies. It is obvious that David understands his covenant to mean mercy for him manifests when God kills the enemy, destroys them and remove them even if he is surrounded 10,000 to 1. Now *that* is the God to know. That is the God to have covenant with. Where is the God of the Bible!

TUESDAY, January 22

Scripture: Psalm 89:3,4

Verses 3 and 4 of Psalm 89 state, “*I have made a covenant [kaw-rath] with My chosen, I have sworn to My servant David: Your seed I will establish forever, And build up your throne to all generations.*” The covenant of “Sure Mercy” and the Throne from which it is extended is here today. God even promised to build it up in every generation. Since it doesn’t seem to be very operational, I suspect there is some extensive building that needs to be done. How can God build it up if nobody is praying and asking for it. Perhaps the missing ingredient is a group of people asking, expecting, believing, understanding what David understood. David understood covenant mercy for him meant covenant destruction to the enemy, without apology and without hesitation. David demands covenant mercy! He asked for it. God did what was asked! Covenant was His idea. Can we think like David covenantally? It is time we start thinking like David thought if we are ever going to act like he acted. The place to start is in prayer! Invoke the covenant in prayer!

WEDNESDAY, January 23

Scripture: Psalm 75

Psalm 75 perfectly describes the process of God’s exercising His covenant of “Sure Mercy” judicially. Verses 1 through 6 state, “*We give thanks to You, O God, we give thanks! For Your wondrous works declare that Your name is near. When I choose the proper time, I will judge uprightly. The earth and all its inhabitants are dissolved; I set up its pillars firmly. I said to the boastful, ‘Do not deal boastfully,’ And to the wicked, ‘Do not lift up the horn. Do not lift up your horn on high; Do not speak with a stiff neck.’ For exaltation comes neither from the east Nor from the west nor from the south.*” Covenant justice takes time. The price tag comes out of the lives of the innocent. They endure injustice. Over 50 million innocent voices cry for justice against perverse leaders. When fullness of iniquity is reached judgment comes but then it is too late to stop it. Praying individual manifestations on enemies averts or prolongs fullness. When covenantal judgment comes, promotion comes to the righteous because the wicked are removed. The demise of the wicked creates a vacuum and that vacuum gets filled hopefully by those anointed to stand and bring a blessing to the land. One consistent theme appears throughout all the Psalms and that is God’s blessing on the righteous and His cutting off of the wicked. Why do we hesitate to ask God to cut off the wicked? We need to be asking because it appears it is time for a restoration in our generation.

THURSDAY, January 24

Scripture: Psalm 89:20-23

In four verses God gives us a glimpse of the covenant of “Sure Mercy.” We are told, “*I have found My servant David; With My holy oil I have anointed him, With whom My hand shall be established; Also My arm shall strengthen him. The enemy shall not outwit him, Nor the son of wickedness afflict him. I will beat down his foes before his face, And plague those who hate him.*” Now there is the covenant of “Sure Mercy” in action. Mercy to David means God’s consistent hand upon and dealing with his enemies. Covenantal mercy belongs to us. We can ask for it. We can expect it. We can call it into existence. It is time we started calling, because Jesus guaranteed it!

FRIDAY, January 25

Scripture: Psalm 89:34-37

God goes on to say concerning this covenant with David, “*My covenant I will not break, Nor alter the word that has gone out of My lips. Once I have sworn by My holiness; I will not lie to David; His seed shall endure*

forever, And his throne as the sun before Me; It shall be established forever like the moon, Even like the faithful witness in the sky.” This passage states that the sun and the moon witness to the fact that God’s covenant with David will not change, will not be abrogated, will continue all the way through, cannot and will not be dissolved. God promises that all who say “yes” to Him in David’s line will find the full measure of His grace and His blessing. We could easily ask, “Why so much emphasis on ‘Sure Mercy’?” Perhaps the answer is because it would become the foundation for the New covenant and what Jesus would offer in eternal salvation.

SATURDAY, January 26

Scripture: 2 Chronicles 6:12-15

Perhaps the next place to check on what God did with the covenant of “Sure Mercy” is with David’s son, Solomon. Solomon prays when he dedicates the temple and says, *“Then Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread out his hands (for Solomon had made a bronze platform five cubits long, five cubits broad, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the congregation of Israel, and spread out his hands toward heaven), and said: ‘LORD God of Israel, there is no God in heaven or on earth like You, who keep Your covenant and mercy with Your servants who walk before You with all their hearts. You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day.’”* Verses 14 and 15 explicitly speak to the covenant of “Sure Mercy” when they say, *“and said: ‘LORD God of Israel, there is no God in heaven or on earth like You, who keep Your covenant and mercy with Your servants who walk before You with all their hearts. You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day.’”* What God speaks with His mouth He confirms with His hand. That is an indelible offer to every believer who will stand up and say “yes” to Jesus. If God promises with His mouth, we can surely move His hand! Solomon was a witness to this truth. Solomon prays this principle to gain unfulfilled promise. Solomon became a witness to God’s hand performing the covenant promise given to his father David. Solomon’s expectation from watching his father interact with God became fairly simple. What God speaks with His mouth He fulfills with His hand. The reason we take the covenant in our mouth is to move His hand!

SUNDAY, January 27

Scripture: 2 Chronicles 6:15-17

Solomon’s prayer is two-fold. He reminds God of the covenant of “Sure Mercy.” He says what You speak with Your mouth You fulfill with Your hand as it is this day. *“Therefore,...”* We need to appropriate the “therefore” because verses 16 and 17 carry it to the next stage, *“Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, ‘You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, to walk in My law as you have walked before Me.’ Now then, O LORD God of Israel, let Your word come true, which You have spoken to Your servant David.”* Solomon thanks God and proclaims the principle that what You speak with Your mouth You fulfill with Your hand and then he applies it to what is promised but yet unfulfilled. He asks God what He has spoken by His mouth to fulfill with His hand. This is how we are to use the covenant of “Sure Mercy” because Jesus bought and paid for it and it is just as good today as it was the day God gave it to David. Solomon understood that and he prayed accordingly.

MONDAY, January 28

Scripture: 2 Chronicles 6:41,42

“Now therefore, Arise, O LORD God, to Your resting place, You and the ark of Your strength. Let Your priests, O LORD God, be clothed with salvation, And let Your saints rejoice in goodness. O LORD God, do not turn away the face of Your anointed; Remember the mercies of Your servant David.” Solomon fulfilled what David asked him to do by building the temple. On the day he dedicated that temple, he dedicated it as a house of mercy. It was a house of mercy in every respect. It was a house of mercy because God gave David a covenant of “Sure Mercy” when he wanted to build it. David needed that covenant of mercy to finish his purpose of providing for a temple. “Sure Mercy” established David’s purpose. God established the work of David’s hands even in the midst of great

failure. The covenant of “Sure Mercy” was answered. Jesus bought and paid for it. The question is, where are the answers to our prayers based on this covenant today. Perhaps we need to review what we are praying. We have not asked God to covenant our enemies, misunderstanding what Jesus taught! God’s hand has not performed because we have not asked!

TUESDAY, January 29

Scripture: 2 Chronicles 7:1-4

Solomon prayed, the fire came down, the presence of God entered the temple and the response of the people was “*His mercy endures forever.*” The temple David wanted to build was finally erected and on the day it was dedicated God filled the house and the people said “It is a place of mercy.” There is a place of mercy for us before the Throne based on the covenant of “Sure Mercy.” Will we take it? Will we walk it out? Will we pray as David prayed? Will we understand what David understood? And will we invoke this covenant?

WEDNESDAY, January 30

Scripture: 2 Chronicles 7:12-18

Almost all of us know 2 Chronicles 7:14, “*if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.*” That is a prayer that comes right out of the covenant of “Sure Mercy.” And it comes right out of the temple that David built and God was trying to give us this message thirty years ago but we stopped at verse 14. Had we not stopped at verse 14 and gone on to the second half of this sword perhaps we would have changed what we prayed years ago. It is time to grow up into the rest of this covenant. The condition of the nation hangs in the balance. God’s response in verses 15 through 18 states, “*Now My eyes will be open and My ears attentive to prayer made in this place. For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually. As for you, if you walk before Me as your father David walked, and do according to all that I have commanded you, and if you keep My statutes and My judgments, then I will establish the throne of your kingdom, as I...*” and this is God talking, “*...as I covenanted with David your father, saying, ‘You shall never fail to have a man as ruler in Israel.’*” The word used for “covenanted” is the Hebrew word **kaw-rath**. Is it any wonder that when David prays he uses **kaw-rath** to mean covenant in so many places! The Psalmist of Israel prayed the prayers God gave him and he asked for mercy to him and the covenanting or cutting off of his enemy. We can almost hear David saying, “Now cut them off as a mercy to me. You are my sword, my shield, and my buckler. Let the sword come.” David consistently moved the sword of God because what God spoke by His mouth He confirmed by His hand. Jesus guaranteed the covenant of “Sure Mercy” to us. The question is, are we ready to use it?

THURSDAY, January 31

Scripture: 2 Chronicles 7:19-22

2 Chronicles 7:19-22 dramatically demonstrates God’s view of covenant. The blessing of covenant with God is cutting off the enemy but the curse is being cut off for disobedience. God went on to warn that if they turned away, did not obey His statutes and chose to serve other god’s *then* instead of cutting off the enemy they themselves would be cut off. The quickest way to lose a nation is to statutorily protect perversion and choose to adulterate God’s Word! What can the righteous do? We have a covenant of “Sure Mercy.” If we will put it in our mouth and declare the promise, we can watch God’s hand move. It is time to move the hand of God.

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ITINERARY

Al Houghton

January 11-13
January 24th

Kingdom Faith Center, 1153 – 56th St, Delta, B.C. Canada 11th 7PM 12th 10AM & 7PM 13th 10AM
Women VIP, Bali Hai, 2230 Shelter Island Dr, San Diego, CA 10:45AM (619)469-1805