

W O R D A T W O R K

VOLUME XX NUMBER IV
Personal Priesthood IV

SATURDAY, April 1

Scripture: Acts 4:23-28

When we walk in covenant, especially as a priest, we stand before the Lord based on the platform of what we believe biblically and our understanding of God. If God is totally sovereign in declaring and decreeing His will based on what He wants without any participation on our part, our faith to change current events or shape history is limited. This passage leans toward a view which reduces us to a minimal position when it comes to determining and impacting the future of a family, city or nation based on our priestly interactions. Verses 27 and 28 say, “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done.” The question is: how do we view the God of the covenant? Does His sovereignty make room for considering our input? If verses 27 and 28 stand alone and are consistent we can conclude whatever God has already determined will be – why attempt to change anything? If we take that view it leads us to a fatalism “whatever will be will be” which the Bible does not teach! What do we believe about God’s sovereignty?

SUNDAY, April 2

Scripture: Mark 11:22-24

A second viewpoint of covenant comes through the promises of God whereby we are enabled and empowered to declare and decree based on covenant promises. Therefore if we have faith to believe, we can have whatever we say. This theology has several potential pitfalls. One of the pitfalls is refusal to recognize God’s character development through adversity (Joseph), nor does it take into account God’s determination to lead us through dangerous distressing paths in order to form compassion and meekness (Moses). So we could stand for months believing for provision, reconciliation, illumination, direction or endurance but God must be allowed to manifest it His way. I remember believing God for healing while simultaneously refusing any kind of medical aid growing even closer to death. In the early part of my ministry I walked down that path until I weighed 125 pounds and didn’t know who I was - but confessing and claiming every day, standing before the Lord for healing. Sometimes we have to learn the hard way and this was certainly the path I walked on this issue. Mark 11:23-24 is one of the most fantastic passages in Scripture, but it has to be used by the leadership of the Holy Spirit and not just based on what we presume that we want, or are going to have, or is Divinely included. Without realizing it, we can make ourselves sovereign, or we the potter and God the clay. How would you like to be in that place having totally reversed the order of how things really are? The issue is how do we view the God of the covenant? If we view it all the way on the Acts 4 side, we’re in error. If we view it all the way on the Mark 11:23-24-side can we make ourselves the master and God the servant.

MONDAY, April 3

Scripture: Isaiah 29:15-16

On the other side of how people view the God of the covenant we have a passage from Isaiah's prophecy to Jerusalem where believers had selectively embraced parts of the covenant they liked while dismissing the responsibility and accountability passages. Can we find such streams today? Verses 15 and 16 say, "Woe to those who seek deep to hide their counsel far from the Lord, And their works are in the dark; They say, 'Who sees us?' and, 'Who knows us?' Surely you have things turned around! Shall the potter be esteemed as the clay; (Here is the true heart issue of taking a faith stand) For shall the thing made say of him who made it, 'He did not make me'? Or shall the thing formed say of him who formed it, 'He has no understanding'?" The atheists says there is no God removing accountability making themselves Lord, but if we aren't careful we can act as if we are God by declaring and decreeing what appears to be a blanket promise. Most believers would never see, contemplate or understand a potential similarity with an atheist probably because they are filled with the Holy Spirit, and love God with all their heart. How in the world could we ever have anything in common with an atheist? But if we act like we're the potter and God's the clay – then amazingly enough we do have something very strongly in common. It happened in Jerusalem – are we saying it can't happen to us? The question is: how do you view the God of the covenant?

TUESDAY, April 4

Scripture: Jeremiah 18:1-10

Jeremiah does a good job of putting the God of covenant in perspective. He says the Lord spoke to him and said "...go down to the potter's house, and there I will cause you to hear My voice." So he did and, of course, the potter was working making a clay pot. Verse 4 says, "And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make. Then the word of the Lord came to me, saying: 'O house of Israel, can I not do with you as this potter?' says the Lord. 'Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel! The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it, if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.'" So here we see in Jeremiah a real solid theological view of our relationship with God. He is the potter – we're the clay. In our covenantal relationship we have the ability to work with Him and bring to pass His purpose in the earth. God promised Jeremiah in the beginning of his ministry, "I have set you above all these kingdoms and here is what you are going to do. You're going to walk in these six things." God said, "Behold, I have put My words in your mouth. See, I have this day set you over the nations and over the kingdoms, To root out and to pull down, To destroy and to throw down, To build and to plant." In chapter 18, God helps Jeremiah understand how the original call works in relationship with the Master's purpose. So Jeremiah becomes God's agent in the earth of declaration - not at Jeremiah's will – but at God's will. Through their relationship God's will, declared by Jeremiah to the people will certainly come to pass if they properly respond. The will of the Lord is proclaimed and then the people have a choice. How do we view the God of the covenant?

WEDNESDAY, April 5

Scripture: Matthew 5:45

One of the relevant questions strongly impacting our priesthood is how we view the God of covenant in the issue of sovereignty? In Matthew 5:43-45 we have this statement, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust." This passage seems to declare universal sovereignty. He blesses and protects but apparently

without considering the issue of faithfulness or righteousness. At least this passage would point us to a God who is sovereign over all without much benefit to those in relationship, or should we view it from another perspective – those in relationship get benefit and God is so good that He spreads it out to the unbelievers too. How we view the God of covenant can become a real issue in our priesthood. In many ways what we believe about the sovereignty of God and our covenantal relationship with Him determines how we conduct our priesthood. It can certainly affect our attitude and is worth reviewing!

THURSDAY, April 6

Scripture: Matthew 6:26

In Matthew 6:26 Jesus apparently is building on the theme He set in Matthew 5:45 because He says, “Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?” Jesus is dealing with the issue of provision, wealth and what we set our heart on in life. He is suggesting that if we look at nature we can see the hand of God and His care for the creation. We can see His hand of provision or we can see God has sovereignly taken care of His creation – whether they are believers or whether they are unbelievers. Is this to be our view of God – the God of sovereignty and whatever will be will be, we just have to walk things out on a daily basis? Is this the God of the Bible? Is this the God we serve in priesthood? Are we correctly interpreting these passages?

FRIDAY, April 7

Scripture: Matthew 10:29-31

Is the God of sovereignty the One Who has already determined how things are going to be regardless of our input? In Matthew 10:29-31 Jesus tells us this, “Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.” Once again Jesus seems to be building on the theme of sovereignty when He tells us not one of the sparrows flying together fall to the ground apart from God’s will. That is a strong Scripture. The question is how do we apply it? And whenever we find scriptures that seem to blink like a neon sign about God’s sovereignty, we need to ask ourselves – is there another side to this view? Has God limited Himself in His sovereignty, in order that He might have relationship with His creation and that we might work with Him on somewhat of a face-to-face relationship. Does He give us input and then take into account our response enabling our desires, concerns, and purposes before determining a plan? Which is the God of the covenant – the God of absolute sovereignty – or the God of limited sovereignty whose only limitation is that He opens His heart to the pinnacle of His creation, mankind, and we work together to bring forth His purpose and His will. If you’re a priest and you believe God is sovereign then every time you go before Him to deal with Him, you’re bumping into the brick wall of His purpose and – why waste your time! But if we’re dealing with the God of the covenant Who limits His sovereignty based on the needs, desires, hopes and dreams of His people in which He is willing to take into account their concerns and adjust His ultimate plan, then we have a friend in the highest place worthy of our priestly time. Can we find this God in the Bible?

SATURDAY, April 8

Scripture: Genesis 1:1-2

Genesis verses 1 and 2 says, “In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” We see four issues here in Genesis chapter 1 that begin to lay down the parameters for the relationship God chooses for the creation. Number one, we have to say God demonstrates His sovereignty in choosing His relationship to the creation. Number two, we have to say creation exists by grace. Number three, God chooses to work within limits. And number four, His sovereignty is demonstrated by the act of creation. From here on He claims to be the legitimate owner of the heavens and the earth even though it’s given into

another's care. So God chooses the parameters of the creation and they are set in place in the sovereign act of bringing forth His purpose and plan. What is the essence of the relationship He has chosen with creation? How much influence do we have?

SUNDAY, April 9

Scripture: Psalm 74:12-17

Studying the creation is crucial because in it we find the borders and boundaries of relationship God Himself has set. In Psalm 74:12-17 we're looking at creation out of continuing chaos necessitating subjugation or "creatio centra nihilum." "Creatio ex nihilo" is the concept of creation out of nothing, therefore pristine not needing subjugation. So where darkness exists God comes to establish order and bring forth re-creation out of reigning chaos (probably caused by rebelling angels). If God brings forth creation in a climate of existing chaos, that means His creation has a major goal of conquest over existing evil necessitating borders, boundaries and purposes establishing Divine-human relationship that move toward unity and away from disharmony and disorder. So we know God is recruiting within His creation those who will work with Him to establish and restore the order He has set in progress. What do you believe about God and the covenant?

MONDAY, April 10

Scripture: Psalm 104 and Acts 2:33-35

The first view of creation (ex nihilo), God creates everything and establishes it in its own order. This total sovereignty does not explain the spiritual warfare apparent in the text. In the second view of creation, because it comes out of chaos the earth still has to be subjugated. This view explains the text and lends to understanding Hebrews 10:13, He (Jesus) was made to sit at the right hand of God "...till His enemies are made His footstool." In the second view man plays the central role in working with God based on the borders and boundaries of the God/man relationship. God's purposes not only have to be enforced, but in some areas they have to be established. Wherever Satan has set up his kingdom, or has a stronghold, or has displaced heavenly borders and boundaries, man has to work with God to bring to pass the original purpose re-establishing the preordained borders and boundaries. If man failed in his first covenantal attempt, God would initiate a second in which man could be successful. Most of us would obviously lean toward this view because we know man failed and we know we have a new covenant and so we can begin to say there is a reason why man has to work with God to establish His purpose in the earth. It all started at the creation. As we view these issues we have to choose an understanding concerning our relationship with God and our purpose here in the earth as His creation. What do you believe about God and the covenant?

TUESDAY, April 11

Scripture: Hebrews 10:1-23

Our view of creation dictates our level of involvement as a priest! If God does it all, we aren't really needed. The biblical text seems to reject that view! God wants people who can come nose-to-nose with Him in relationship without a sin-consciousness and therefore have the faith to enter into a relationship by which they not only carry out His will but influence the accomplishing of that will based on their personal interests. One view of creation allows God to accommodate or partner with man in His purpose and plan. The other says, "Here is My standard – meet it or beat it." What do you believe about God and the covenant?

WEDNESDAY, April 12

Scripture: Genesis 1:3, 6, 9, 11, 14, 20, 24

Perhaps as we look at creation we can choose a view, based on God's statements, whether He "does it all" in utter sovereignty or if He allows some relational give-and-take with His creation. Does God keep His dominion or does He share it with man? Genesis 1:3 says, "Then God said, 'Let there be light': and there was light." We

don't see any sharing of dominion in verse 3. Once uttered, the command is immediately fulfilled. Verse 6 is in the same vein, "... 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'" In verse 9 when God speaks again, the same process is repeated as He commands the waters under the heavens to come together in one place and dry land to appear. Verse 14 is the same, "... 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;....'" There is no sharing of dominion thus far in creation. Verse 20 carries the same theme. It is sovereign declaration and fulfillment for all the creatures and the birds. Verse 24, "... 'Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind'....'" So we see in creation thus far there is no sharing of dominion. It is sovereign, declaratory, and instantaneously fulfilled. What do you believe about God and His creation?

THURSDAY, April 13

Scripture: Genesis 1:26-28

In reviewing the creation process – there is a dramatic change between the previous five days and the sixth day because in the previous five days, in verses 1-25, all the statements are declaratory, they're all individual and there is no sharing of dominion. But in the sixth day we see a change. We see a transition. For the first time God says, in verse 26, "Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.'" We are told God creates man in His own image and after His own likeness and then He blesses them and commands them to be fruitful, to multiply, to fill the earth, and to subdue it and have dominion over every thing He has previously created. Suddenly we find God creating a partnership as He moves from monologue to dialogue! God chooses to share dominion. His dialogue starts within Himself when He says, "Let Us...." He not only shares dominion but moves into dialogue first with Himself and then with us! From this point on in creation, we find God working with man toward His purposes with man established as responsible caregiver with authority freely exercising it!

FRIDAY, April 14

Scripture: Genesis 2:19-20

As we move into Genesis 2, especially verses 19 and 20, we find man exercising his dominion. Verses 19 and 20 say, "Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him." Man demonstrates his dominion in naming the creation. Now we have a picture of God working together with man. God does the creating – man does the creative nomenclature that will follow this creation for the rest of its existence.

SATURDAY, April 15

Scripture: Genesis 2:18 and 4:1

In Genesis 2:18 God says, "It is not good that man should be alone; I will make him a helper comparable to him." And again in 4:1 we're told, "Now Adam knew Eve his wife, and she conceived and bore Cain, and said, 'I have gotten a man from the Lord.'" From these two passages we deduce man has now become a co-creator with God because God creates man in the beginning, but from that point on it is up to man to create more men. The co-creation begins. The question is, because beings are eternal, does co-creation stop or do we see God's intent that man is to work with Him to fulfill Divine purpose for the entire earth? If co-creation continues do we have a God/man partnership started which can only eventually be consummated when the will of God is complete? Is it any wonder it's said of Jesus in Hebrews, "Behold... in the volume of the book, it is written of Me, I have come to do Thy will, O God." Where are we in that process and what do we believe about God and our covenant?

SUNDAY, April 16

Scripture: Genesis 2:8-9

In verses 8 and 9 we find the Scripture says, “The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.” In the creation, we have to ask ourselves, even though God gives man co-creative ability does He put limits on the freedom of that ability? The answer if not obvious, should be. He puts limits on that freedom in various ways. The chief limitation is the choice man will make whether or not to do the will of God. Is it just as much a choice today, whether we do God’s will as it was for Adam and Eve? Perhaps the consequences are not as great on a worldwide scale, but our obedience or disobedience has consequences just like theirs did. What do we believe about our relationship with God and the covenant?

MONDAY, April 17

Scripture: Genesis 2:15-17

In verses 15 through 17 of Genesis 2 we find, “Then the Lord God took the man and put him in the garden of Eden to tend and keep it. And the Lord God commanded the man, saying, ‘Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’” So immediately after God makes man a co-creator, He establishes solid clear boundaries and limitations on that freedom. Man’s disobedience to God’s will, as the pinnacle position of His creation, would have a dramatic devastating impact on the entire creation. If man messes up the creation is it man then who must straighten it out? Did God give man dominion? If so, it will have to be a man who comes and takes away the sin Adam and Eve let in the door. We already know the answer to the question, but what does it mean for us concerning the covenant and our priesthood? Have we ever stepped into the position God ordained for us? Do we know how much authority we have been given?

TUESDAY, April 18

Scripture: Genesis 3:1-7

Since God made man a co-creator and gave him dominion, did He also extend the freedom to question and reject or negotiate for a different method of fulfillment? We obviously see in chapter 3 man is given the freedom to question. Adam and Eve in their exchange with the serpent are questioning and they choose to believe the lie and make their choice. In this process we understand God has given man dominion, He has given man the freedom to question, He has given man the freedom to reject His counsel, His purpose and the pathway for fulfilling that purpose. He’s also demonstrated that rejection has a serious price tag. Throughout this process one thing we’re learning about God and His creation – He’s given man a tremendous amount of freedom to interact with Him in the process of bringing to pass His perfect will and plan for the heavens and the earth. Do we really believe our relationship, once re-established with God, can have the kind of impact Scripture seems to outline? Or have we believed God is so sovereign that everything is already established and we really can’t change much at all. Have we believed a lie? Have we sold our covenant short?

WEDNESDAY, April 19

Scripture: Genesis 3:22

Verse 22 is very unique in that it says, “Then the Lord God said, ‘Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever’ --” In the process of viewing the creation and the fall we can certainly make some deductions. In a measure it appears the serpent was possibly partially right, and mostly wrong because of his deceptive half-truth. When they ate, did they immediately die? The answer is “no.” Either God had in mind spiritual death or He relented of the immediate death and chose to go with them outside the Garden, because the penalty in verse

23 is they are sent out. But we also find God meets them, deals with them, prepares them to live outside the Garden complete with killing animals and covering them with skin. The relationship of God's creation appears to be so strong that He takes a measure of responsibility for the fall because of the freedom He gives man in creation. Does God relent or postpone His judgment because of relationship? God appears willing and committed to walking His creation into a place of potential restoration. Is this the God of sovereign declaration: – “either meet My standard or beat it and get out of here”? Is this the God of great compassion, Who is willing to walk with His creation through their rebellious choices and the resultant pain hoping to turn them toward a path of restoration? Do we see a God Who pursues man, even though they've fallen? The answer to that is obvious but we still need to answer why. If God is pursuing us then we must ask what is the purpose of this pursuit? We surely have a much greater value than most of us have ever accepted.

THURSDAY, April 20

Scripture: Genesis 6:5-6

In verses 5 and 6 of Genesis 6 we get a real glimpse into the heart of God. We're told, “Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His heart.” We are told God suffers with man and that God has been greatly impacted by man's rejection of His will and purpose. What do we know about God? We know when God made man a co-creator and man fell, God was willing to walk with man out into the world of pain and rejection that would be far different than all which was previously provided in the garden. God was greatly impacted by man's rejection and it brought Him to a point of despair. Can God comfort us in despair? You better believe it. He was **there** long before we ever arrived!

FRIDAY, April 21

Scripture: Zechariah 13:6

In Zechariah 13:6 we are told, “And someone will say to him, ‘What are these wounds in your hands?’ Then he will answer, ‘Those with which I was wounded in the house of my friends.’” When Zechariah prophesied this about Jesus – look at how this fits the God we have viewed in creation. Zechariah's prophecy of what Jesus would do is exactly like what God did when He walked outside the Garden with man and killed the animals preparing skins and helping man transition into a rough tough existence because of rebellion. Here we see God Himself working to reunite man, to restore man to the relationship intended at the beginning. What does this say about God and relationship? Can we impact the future of a nation? You better believe it! Does God care about our country just because we live in it? You better believe He does! Is He willing to move on our country because we're part of it? You better believe He is! What do we believe about God and the covenant? Are we acting as a priest according to what our covenant reveals? What is our relationship with Him?

SATURDAY, April 22

Scripture: Luke 19:37-44

Again we ask ourselves how impacted is God by our decisions and our choices? Will He walk with us out of His perfect will into the place of desperation and attempt to bring us back as our Redeemer? Luke 19 gives us a glimpse into the heart of the Father concerning the nation of Israel. In verse 41 we're told, “Now as He drew near, He saw the city and wept over it, saying, ‘If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For the days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.’” This is a dramatic view of pain, agony and hurt in the heart of God because of the judgment His people will endure for the refusal to obey! Somehow after 50 years of teaching the love of God, very few people in the 21st Century Church really understand and know God as the

judge of all the earth. What if this stream of ministry is about to manifest? The book of Revelation does not present Jesus as the suffering servant we see in the gospels. Jesus in the book of Revelation is presented to us as the judge of all the earth. This is the Jesus Who is coming back! What do we do when most of the Church world today is only comfortable with the Jesus in the gospels? What is our purpose as a prophetic people – to prepare the Church for the coming of the Lord? The John the Baptist anointing is being released in the Church once again to open eyes to God's heart and purpose. All that He has for us to do, to accomplish in our generation can only be done when we understand and develop the relationship and walk in the fullness of our priesthood.

SUNDAY, April 23

HAPPY RESURRECTION DAY

Scripture: Genesis 12:1-3

The thing we have to consider is the question, "Does God in sovereignty know all of our choices and does He allow for alternatives in the Divine plan when we fail?" In Genesis 12:1-3 we see God calling Abraham. He gives Abraham a covenant and He is very specific. He tells Abram to get out of his country, get away from his kindred, from his father's house, and He will show him where he is going and gives him great promises. He will make Abram into a great nation, He will bless him, He will make his name great, he will become a personal blessing, He will bless his family and those who come against him will find tailor-made adversity from God on their doorstep. Now we have to ask our ourselves whether or not Abram obeys? Did Abram leave his family? If we back up to chapter 11 we find when Abram first left he was told to leave his country and his kindred and his father, but in fact, Terah, his father, took him, and his nephew Lot. As we move on in chapter 12 we realize from verse 5 Abram honored his natural father above his heavenly Father. So it is obvious Abram had not completely obeyed. What does this mean? Was Abram fully disqualified because of his disobedience or did God allow an alternative?

MONDAY, April 24

Scripture: Genesis 15:1-8

Twenty years later we look at Abram and he is fully frustrated because he still does not have the promise God gave him. You could even say, in chapter 15:1-8, Abram is complaining and maybe it even goes beyond a complaint because the Lord gives him a visual by telling him to look up and count the stars and that his children will outnumber them one day. Then he has the audacity, in verse 8, to say, "Lord God, how shall I know that I will inherit it?" Did Abram just tell God His word was not good enough? "Thanks for the word, but You've given me words before that have never come to pass so I want something a little stronger than just Your promise. Your batting average, God, concerning fulfilling Your promises is so low it looks like a goose egg." You could just imagine Abram telling God all those things. You have to be pretty bold to tell God His word is not enough and you demand more. That is exactly what Abram did. What are we learning about God in His relationship with us? Number one, He has alternatives when we fail and number two, it takes faith to please Him. We can only demonstrate faith through months and years – or even decades of obedience and faithfulness.

TUESDAY, April 25

Scripture: Genesis 15:13-18

We have to ask ourselves, did God accommodate Abram's demand to have more than His word concerning children from his own body? We have to say the answer is "Yes, He did." In verse 13 we're told, "Then He said to Abram: '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 made a way, an alternative plan for Abram's demand and that demand became the foundation of what is known today as the Old Covenant. God is a covenant keeping God and when Abram asked for more than just God's word, God said, "I'll give it to you."

You and I will unite in covenant forever!” Do we know the value of our covenant. What do we really believe about God and this covenant that makes us a priest?

WEDNESDAY, April 26

HAPPY “Take Your Secretary To Lunch” DAY

Scripture: Genesis 17:15-20

In Genesis 17:15-20 Abram gets tired of waiting for God to perform His promise. He is talking to God saying, “Hey, God....when?!” In the process Sarah comes to him and says, “Well, maybe the promise is through Hagar instead of me.” And Abram says, “Well, maybe.” So they try that out and end up with Ishmael. Now Abram is pleading with God that Ishmael might become the heir instead of Isaac who has not yet been born. Normally this kind of rebellion would produce severe judgment, possibly death. But Abram changes the future of Ishmael. We know that because God says, in verse 20, “And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.” Abram’s priesthood before the Lord changes Ishmael’s future even though the future will bring adversity to Isaac’s line. How many futures can you change if you stand before the Lord in relationship and called it forth? What do we believe about this covenant and our priesthood?

THURSDAY, April 27

Scripture: Genesis 22:1-2

In Genesis 22:1-2 here we have God coming back to Abraham and testing the covenant. What do we understand about the covenant? Does God allow alternatives based on our choices? Secondly, in relationship are we allowed to change God’s mind or open a door of blessing for someone who deserves judgment? Will God test our commitment? When God comes, Abraham is quick to obey probably for an obvious reason. When Abram asks God for something, he wants God to accede quickly to his demands and he understands covenant is a two way street. Are we acceding to God’s demands?

FRIDAY, April 28

Scripture: Genesis 22:10-12

Abram had put a demand to know that went beyond God’s verbal promise, setting the stage for God to come back to test Abraham over the same issue, “...for now I know that you fear God, seeing you have not withheld your son, your only son, from Me.” If God sovereignly knew how this was all going to work out – why did He test Abraham? Does God allow for our choices and in relationship does He hide Himself in His foreknowledge in order for you and I to freely exercise that relationship and walk with Him in the process? This is a good question. If God knew what Abraham was going to do – why did He test him? If God didn’t know – He limited Himself for the sake of relationship. What do we believe about God and our covenant with Him?

SATURDAY, April 29

Scripture: Genesis 22:17-18

Because of Abraham’s obedience, God responds with an outpouring of Divine authority. He says, “in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.” The covenant, once it is tested, becomes our platform for working with God and extending His purpose and plan.

SUNDAY, April 30

Scripture: Exodus 3 and 4

When we look at Exodus 3 and 4 we're looking at Moses' call from the burning bush to go back into Egypt and become the deliverer. After 40 years of failure concerning his call, Moses cannot be persuaded to go back. He has every excuse in the book as to why he cannot go. In Exodus 3:7-14 we see the first thing Moses wants to settle with God is relationship. "Who am I? Where are we going? I can't really do this. God, Who are You? What is Your name? Do I know You? I thought I knew You when You called me, but now I'm not so sure after all these years of crucifixion." You can just see the process Moses is walking. We come to chapter 4 where Moses tries to convince God Israel won't believe him and God doesn't buy it. So then he uses this personal appeal concerning the issue of his being "slow of speech." Acts 7 presents an entirely different picture - he was called "mighty in words and deeds." But in Exodus 4 when he calls himself "slow of speech", God obviously has had enough of Moses back-paddling and responds accordingly. God accommodates Moses by giving him Aaron to be his mouthpiece. Now suddenly Moses is without an excuse. Can we not see in our priesthood that God accommodates our weaknesses. He accommodates the pressing issues of life whether real or imagined. He is so committed to this covenant that He accommodates what we ask Him to do. We certainly can say the total sovereignty of God concept is often presented in such a way as to rob us of the power of the priesthood to focus, confront, and bring forth in the earth Divine purpose and plan. God is a God of covenant and He invites our participation and He will accommodate the issues that spring up in our life, which seem to make our assignments difficult or impossible. Abram completed his assignment. God accommodated every issue and got him to where he was suppose to be. This is the God of covenant with which you and I deal. Can we not expect Him to use us to impact nations in the last days and to accommodate the problems we encounter en route? Do we need to alter how we think about God and His covenant? If so, now is the time - for nations need every priest available to avert the destructive plots and plans of the enemy!

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ITINERARY

Al Houghton

April 2-3

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I don't begin to understand

*These desert ways my
path You've planned.....*

*But I ask You to hold my
hand.....*

And safely see me through!
Jayne Houghton