

# The Divine Court Case of The Council of the Lord

August 4, 2015

Estes Park, Colorado

## Part 1: The Beginning

In the early part of 2015, we were invited to join friends for a week-long vacation in the mountains of Estes Park, Colorado at 7500 feet above sea level. There were ten of us in two cabins. As usual, it turned out to be more of a working vacation, but now and then our heavenly Father did give us some time off to be tourists.

The most important aspect of the trip, however, was the good fellowship with friends. Most of our cabin time was spent in prayer and discernment, which, of course, was our favorite pastime, since the things of God and His Kingdom were never far from our thoughts and our focus.

On the way to Estes Park, I read the book by Dr. Henderson called Operating in the Courts of Heaven. He offers the book for sale on his website here:

<http://roberthenderson.org/#/home/>

Dr Henderson had held meetings here in the Minneapolis area the end of February earlier this year, and some of our local group had heard him speak. However, Darla and I missed hearing him, because we had already flown to New Zealand for meetings of our own. But some had bought his book, and this was shared with me as we began driving to Colorado.

Because we rode with friends, I did not have to drive, and this freed me to read the book. I soon found that the information in this book was the impetus for some important work in the divine court that the group was to do in Colorado. That is how our “vacation” turned into a working vacation.

### Opening the Heavenly Books

As many of you know, I have been talking about the divine court at least as far back as the start of the Jubilee prayer campaign in November of 1993. Until recently, I did not know that God had been revealing this to others as well. Dr. Henderson has a clear grasp of the distinction between classic spiritual warfare on spiritual battlefield and the various courts of heaven. I learned this in 1993 when our spiritual warfare against Babylon turned out to be a court battle, rather than the type of warfare I had experienced in the 1980's.

Likewise, Henderson explains the difference between the divine court (Dan. 7:10) and the throne of grace (Heb. 4:16), something that we saw clearly in 2001. The throne of grace is accessible to everyone in personal prayer for needs and requests. The divine court is the venue for legal matters and records in the “books” of heaven (Exodus 32:32; Dan. 7:10; Mal. 3:16; Rev. 20:12, 15).

Books were written from the beginning for everyone and every tribe and nation and religion to establish the blueprint of history and everyone's calling. Not everyone actually achieves their calling as written in their "book," says Dr. Henderson, for most people fail to come to their full potential. In my view, their failure is also written in the book, and that in such cases their success will come after the Great White Throne judgment. Perhaps our difference of opinion is rooted in the fact that I do not see death as a divine deadline but as a legal change in earth's history.

### **The Purpose of the Arrest Warrant**

Our current life time is the most opportune time for achieving our full potential that comes only by faith in Christ and in developing a mature relationship with Him. Since Adam, a warrant has been issued for the arrest of all sinners, but that warrant has not been enforced in order to give men time to turn themselves in to the court, confess their sin in agreement with the law (i.e., "repent"), and to find forgiveness through the blood of Jesus.

Since most people have not done this throughout history, the Great White Throne judgment is the time when the warrant is enforced, and all men are summoned from their graves to answer for their deeds done in their life time on earth. At that point, every knee will bow and every tongue will confess their allegiance to Christ (Isaiah 45:23, 24). Even so, they will have to learn the ways of God (Isaiah 26:9) and to grow into spiritual maturity. This will take time, and so they will be "sold" (Exodus 22:3) to those who can teach them by example—those who are given the authority to "*reign upon the earth*" (Revelation 5:10).

The purpose of the summons to the court (via the resurrection) is to give all creation a proper understanding of who Christ is. Most people either do not hear of Him during their life time, or they were given an improper introduction that turned them away from Christ. The Great White Throne is designed to do away with all misperceptions of His character and work on the cross. When this event takes place, there will be no more unbelievers, not because they were forced to bow their knees, but as Rev. 15:4 says,

**<sup>4</sup> Who will not fear, O Lord, and glorify Thy name? For all the nations will come and worship before Thee, for Thy righteous acts have been revealed.**

In other words, at that time it will be self-evident to all of creation that He is the one to "fear," to "glorify," and to "worship." Bowing before Him will be a "no-brainer," as they say. Yet the purpose of God is for all to come to spiritual maturity, not simply to have faith in Jesus Christ. That is why there are three feasts, and not just Passover. If Passover (faith in the blood of the Lamb) were sufficient in God's sight, He would not have instituted Pentecost and Tabernacles.

Dr. Henderson comes very close to the truth of the Reconciliation of All Things, telling us that Jesus died to save everyone that has ever lived. He also understands that we must be reconciled to God as a response, because all things are established by the double witness—in this case, heaven and earth. He says further that as intercessors, we are called to bring into the earth all that Christ accomplished on the cross.

I wholeheartedly agree with this. The difference is that He believes death is the divine deadline, and since most people do not come to Christ before their death, it is evident that our success rate is quite low. Our difference of opinion is actually based on our different

understandings of the Old and New Covenants. The Old Covenant is man's vow to God (Exodus 19:8); the New Covenant is God's vow to man (Deut. 29:12, 13).

## **The Promise**

If salvation is based on the Old Covenant, then no one can be saved. Even those with good intentions cannot fulfill their vow when they say, "I have decided to follow Jesus." It is self-evident that even the best of Christians remain imperfect. On the other hand, the New Covenant is based on the promises of God, not upon the promises of men. He has promised to save the whole earth (Genesis 9) and to use Abraham's seed to bless all families of the earth (Genesis 12:3). Even Moses heard the oath of God to make all men His people and to be their God (Deut. 29:10-15). And obviously, the New Testament speaks often of this.

Gal. 4:28 says that Isaac, the son of Sarah (the New Covenant), was the pattern for those who are "*children of promise*." Paul contrasts Isaac with Ishmael who represents allegorically the children of the Old Covenant, who are in bondage while trying to fulfill their own promise to obey God.

The point is that in the end, if God is unable to fulfill His oath (on account of men's opposition), then He should not have made an oath that He could not keep. If God's integrity in this matter depends upon men's ability to bring all of Christ's work on the cross into the earth by the time men die, then God's success rate will be very small. In fact, if this were the case, then God would have at least a 98% failure rate, and this would make Him a sinner. The Hebrew word for "sin" is *khawtaw*, which literally means to fail to hit the mark, to fail to achieve a goal. Rom. 3:23 pictures sin as falling short of the glory of God (the bullseye).

But it is self-evident that God cannot fail. Therefore, He will fulfill His promises and achieve all of His goals. He will not lose 98% of humanity, because He is able to fulfill His promises, whether men believe it or not.

I found it most interesting that Dr. Henderson wrote about God's good intentions but that in the end God would have to fail because too few intercessors knew how to bear witness to Christ's work on the cross. To me, it is unjust that God would leave such an important work in the hands of men with a deadline that could not possibly be met.

For this reason, we were called to a high mountain and shown the kingdoms of this world and the sea of humanity. We were called to present the case for the Restoration of All Creation in the divine court, presenting the testimony of Noah, Abraham, Moses, David, Isaiah, Luke, John, and Paul. Since all of those writers lived in the past, we used their writings as Affidavits to present their testimony. Their testimonies were true, because they had read the books in the courts of heaven and knew God's intent and purpose for creation. We simply presented their case and agreed with them, asking the Judge to give us a favorable ruling in this matter.

We know that we won our case, and, as Dr. Henderson said so often, the purpose of going to court is to present the evidence properly so that God can legally fulfill His passion to do His will in the earth. It is His passion to save all mankind, as we read in 2 Peter 3:9,

**<sup>9</sup> The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing [*boulomi*, "willing, intending, planning"] for any to perish but for all to come to repentance.**

The promise of God, says Peter, is bound up in His intent “*for all to come to repentance.*” This is more than a wish. It is a Statement of Intent that defines the Promise of God insofar as the divine plan is concerned. Paul used the same Greek word in Rom. 9:19, saying, “*who can resist His will?*” (*boulema*, “plan, intention”). This is the passage about the sovereignty of God, where Esau and Pharaoh stand as examples of God’s sovereign will. As I have explained elsewhere, men everywhere resist God’s will (*thelema*), but no one can resist God’s plan (*boulema*). His will is expressed in His law (Rom. 2:18), which men break all the time, but neither Esau nor Pharaoh were able to resist the divine Plan (*boulema*).

The story of the Old Covenant is how all have sinned by breaking God’s law. The story of the New Covenant is how God cannot fail to keep His promise to be “*the Savior of all men*” (1 Tim. 4:10). When Christ was lifted up on the cross, He ratified the divine plan to draw [*helkuo*, “drag”] all men to Himself (John 12:32).

Dr. Henderson tells us that in the divine court the devil (“accuser”) is the Prosecutor accusing us before God. He says that the devil brings up all of our sins and makes the claim that we cannot be saved on the grounds that God’s holiness prevents Him from doing this. He says we should agree with God rather than with the devil. He says that the blood of Jesus paid for the sin of the world, so we should not bear witness to the devil in his accusation.

I agree fully. Let us stop agreeing that God’s holiness prevents Him from saving all men. In fact, it is God’s holiness that demands that He keeps His Promise! It is God’s holiness that requires God to arrest all of humanity, bring them before the Great White Throne, reveal His righteous character, and cause them to repent so that they can be saved.

In our court case, we presented the holiness of God as part of our testimony, but we did not agree with the accuser of the brethren. We found it ironic that both the prosecution and the defense would present the holiness of God as evidence in the divine court! Unfortunately, most Christians find themselves in agreement with the devil on this point of law. They need a greater revelation of the plan (*boulema*) of God.

## Part 2: Background

This court case contained statements that were learned and discussed during the days prior to the actual court case. I want to share how some of these issues came to be revealed and understood. In other words, I want to give you some background to explain some of the things mentioned as part of the court case.

### The High Mountain

The first thing we recognized is that we had been called to a high mountain (Rev. 21:10), which symbolizes the Kingdom of God with a global perspective. It soon became clear that this was about a court case involving all of creation.

### The Council of the Lord

The Council of the Lord is mentioned in Jer. 23:18,

**<sup>18</sup> But who has stood in the council of the Lord, that he should see and hear his word? Who has given heed to His word and listened?**

The context shows the prophet chiding the prophets of his day, who were prophesying peace for Jerusalem when God intended to destroy the city. The Hebrew word for council is *cowd* (“sode”). It literally means a pillow or cushion to sit on as a person converses with friends. The Lexicon explains this word, saying,

“A sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17, or of judges consulting together... a secret.”

<http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H5475&t=NASB>

The word implies “secret” (i.e., closed meetings) of judges or government officials who are consulting God, then discerning and discussing His answers between themselves.

The Council is made up of both men and angels. Its main purpose is to obtain two witnesses (heaven and earth) to establish all things. Most of the discussion in the Council is to allow men to know the will of heaven, so that they can bear witness on earth that which they have seen and heard.

Jeremiah 23:22 says,

**<sup>22</sup> But if they had stood in the council, then they would have announced My words to My people, and would have turned them back from their evil way and from the evil of their deeds.**

In other words, if the prophets in Jeremiah’s day “*had stood in the council,*” they could have known the will of God and the fate of Jerusalem. Unfortunately, the prophets relied upon their dreams (or *claimed* to have dreams and visions), but did not stand in the Council. The result was that they disagreed with Jeremiah, who was obviously familiar with the Council of the Lord, having received his revelation through that Council.

The other prophets preached that God would never destroy Jerusalem, probably arguing that the Jews were God’s chosen people and that God would never disgrace Himself by allowing His temple to be destroyed. We see a similar situation today, as most of the prophets again cannot believe that Jerusalem is Hagar and must be cast out in favor of Sarah and her children (Gal. 4:25-31).

In Ezekiel 13:9 God says,

**<sup>9</sup> So My hand will be against the prophets who see false visions and utter lying divinations. They will have no place in the council of My people, nor will they be written in the register of the house of Israel, nor will they enter the land of Israel, that you may know that I am the Lord.**

To be “My people,” one must follow Yahweh, the God of Israel, who was later incarnated as Jesus Christ. “*Yahweh has become my Yeshua,*” says Isaiah 12:2, 3. Ezekiel was prophesying to genealogical Israelites (“prophets of Israel”), according to Ezekiel 13:2. How is it that these genealogical Israelites would not “*be written in the register of the house of Israel,*” or “*enter the land of Israel*”? It is obvious that God did not consider them to be Israelites, even though they could trace their ancestry to the man named Israel.

Psalm 89:6, 7 says,

**<sup>6</sup> For who in the skies is comparable to the Lord? Who among the sons of the mighty is like the Lord, <sup>7</sup> a God greatly feared in the council [*crowd*] of the holy ones, and awesome above all those who are around Him?**

Here it is called “*the Council of the holy ones*” (or saints, angels). Obviously, the Council of the Lord does not mean that the Lord needs a Council to come to any conclusion. There were Jews in times past who fancied that God consulted the rabbis about what to do in the earth, as if God needed help making good decisions. The truth is that the purpose of the Council is for men to learn the will and mind of God, so that they can speak the truth to the people. Hence, it is not merely the Council of the Lord, but also the Council of the “holy ones.”

In the New Testament we read of the Sanhedrin, which was usually called “The Council.” Mark 15:1 tells us that “*the whole Council*” met to determine what to do with Jesus. Luke 22:66 calls it “*the Council*.” In Acts 4:15 Peter and John were taken before the Council. In Acts 6:15 Stephen testified before the Council. In Acts 22:30 Paul appeared before the Council to give testimony of Jesus.

On each of these occasions, the Council determined that Jesus was not the Messiah, in spite of the testimony. The problem was that most of these religious leaders had not stood in the Council of the Lord to learn the truth of this matter. They had consulted among themselves, but they did not have the mind of God. No doubt they fancied themselves as being “holy ones” in the Council of the Lord, and enjoyed that reputation among the people, but they were not registered in the heavenly court as members of the House of Israel. Neither were they qualified (by faith in Christ) to enter the divine court to present earthly cases.

It is self-evident that when Jesus called His twelve disciples, He was training them to be part of the Council of the Lord. For this reason, He told them that they would be judges sitting on twelve thrones over the tribes of Israel (Matt. 19:28). As Council members, they were expected to hear God’s voice and to consult among themselves to know the mind of God before issuing decrees. In other words, their decrees were to reflect the mind of Christ, and they were called to give voice to His decrees (divine court rulings).

Unfortunately, after the apostles died, their successors became increasingly unqualified in later centuries. Church Councils were held, but they degenerated into the same carnal mindset that had befallen the Sanhedrin in earlier days. Their decrees were no more authoritative in the eyes of God than those of the Sanhedrin before them—insofar as God was concerned. Their decrees only established more traditions of men, which may contain some elements of truth, but which come from a wrong spirit and carnal motive.

The idea of the Council of the Lord has been revived among various writers in recent years, including Dr. Robert Henderson, whose book largely inspired our recent court case. So when we were on our way to Colorado in early August, we came to understand that this was a Council meeting. We were to discern His will, discuss it among ourselves, and when we knew His mind, then we were to present the legal case in the divine court to establish His will.

### **The Angelic Witness**

None of us would claim that we were the only ones who were part of the Council. There are others (though not many in the big picture) who are recognized by the divine court as

Council members. According to Dr. Henderson, a formal Council, in ancient times, had to include at least ten people. Eight Council members met with two stand-ins (teens) who represented two other Council members that were not physically present.

Each of our angels, of course, also met with us as part of the angelic (heavenly) portion of the Council. The ministry of our angels became very apparent at one point in our discussion when Peniel suddenly made His presence known and gave us the name “Israel.” Recall that Peniel was the angel that gave Jacob the name Israel in Gen. 32:28-30. Jacob then named the place after the name of the angel.

This incident was just the second major occasion where Peniel has shown up in a meeting. The first was in October 1995. His work has been evident over the years in many ways, but this was just the second major moment.

### **Worship in the Divine Court**

I was of the opinion that worship was preparation to enter the court, but not part of the court proceedings. I based this on Psalm 100:4, “*Enter His gates with thanksgiving, and His courts with praise.*” But the Lord said that worship was actually the introduction to the court proceedings, because it established our submission to the Judge. In other words, whatever the Judge might rule, whether for or against us, we would submit to it gladly. Our heart is to know the truth, not to convince the Judge of our opinions.

To ensure full unity, we also spent a few moments speaking individually (i.e., as couples) to each other, asking forgiveness if we had offended or wronged one another in any way. It was important to present our case in full unity, so that the opposition would find nothing to wedge between us.

### **Opening Statement**

We then presented our credentials to the Judge as Council members, and established our authority to present the case for the Restoration of Creation. On Oct. 16, 2014 the authority had been transferred from the kingdoms of men to the saints of the Most High, allowing us to present the case on behalf of all creation.

Prior to last year our authority was limited. On May 30, 1993, the fortieth Jubilee of the Pentecostal Age, we received the first increment of authority when “Saul” died—that is, when the Church under Pentecost began to be replaced by the Church under Tabernacles. Then 7½ years later (Nov. 30, 2000) the authority of “David” was increased to include the entire house of Israel (2 Sam. 5:5).

This gave the overcomers authority over the Church, but not over the nations. We received authority over the nations in 2014 at the end of the “seven times” judgment, according to Daniel 7:22, 27.

On the basis of this transfer of authority, the Council was able to meet in Colorado to plead the case for Creation itself. Our plea was for God to fulfill His promises, vows, and oaths according to the New Covenant that was mediated by Jesus Christ.

## Part 3: The Testimony of the Mediator

The first set of testimonies we presented to the divine court on Aug. 4, 2015 was the Testimony of the Mediator. This was one of the “voices” that Dr. Henderson had set forth in his book, Operating in the Courts of Heaven.

Because Christ was the Mediator of the New Covenant, the focus was on the New Covenant. A mediator is a priest who either represents men before God or God before men. As “*priests of God and of Christ*” (Rev. 20:6), we too are mediators.

In this court case we represented all creation before God, petitioning the court to fulfill the New Covenant—the oath which God had made with the whole earth. We were led to present many of those promises and oaths that God (Christ) had made in the past, beginning with ....

### **Noah: Genesis 9:8-17**

**<sup>8</sup> Then God spoke to Noah and to his sons with him, saying, <sup>9</sup> “Now behold, I Myself do establish My covenant with you, and with your descendants after you; <sup>10</sup> and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. <sup>11</sup> And I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”**

**<sup>12</sup> And God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; <sup>13</sup> I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. <sup>14</sup> And it shall come about, when I bring a cloud over the earth, that the bow shall be seen in the cloud, <sup>15</sup> and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. <sup>16</sup> when the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”**

**<sup>17</sup> And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”**

Here God made a covenant with every living creature on the whole earth, represented in verses 9 and 10 by the four beasts around the throne: the man, the eagle, the ox, and the lion.

After reading the Scripture in court, I presented the case to the Judge as evidence and as the testimony of Christ the Mediator. Nowhere in this passage does God put the burden upon anyone on earth to make this happen, for such a promise would be merely another Old Covenant. If the creatures on earth had the power to prevent God from fulfilling His promise, then He never should have made this promise. Yet we find God confident in His ability to cause men to turn to Him, even though many Christians today think that man’s opposing will is stronger than God’s will.

### **Abraham: Genesis 12:1-3**

**<sup>1</sup> Now the Lord said to Abram, “Go forth from your country, and from your relatives and from your father’s house, to the land which I will show you; <sup>2</sup> And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; <sup>3</sup> And I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”**

This passage was then presented as the testimony of Christ regarding Abraham, through whom these promises would be fulfilled. Abraham was not called to hoard the promises for himself, but to oversee the promise of God to extend blessing to all families of the earth. Acts 3:25, 26 defines “blessing” as God’s promise to cause the people to repent and to turn to Him. Hence, it is a New Covenant vow, where God was to cause this to happen.

### **Moses: Deuteronomy 29:10-15**

**<sup>10</sup> You stand today, all of you, before the Lord your God; your chief, your tribes, your elders and your officers, even all the men of Israel, <sup>11</sup> your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, <sup>12</sup> that you may enter into the covenant with the Lord your God, and into His oath which the Lord your God is making with you today, <sup>13</sup> in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.**

**<sup>14</sup> Now not with you alone am I making this covenant and this oath, <sup>15</sup> but both with those who stand here with us today in the presence of the Lord our God and with those who are not with us here today.**

We presented the testimony of Moses, whose revelation states that God had made an oath to make them His people and that He would be their God. He made this oath not only with those present (Israelites and aliens), but also with those not present (vs. 15). This includes everyone.

We petitioned the court to fulfill this divine oath. Justice demands that God fulfill His oath. Hence, we want justice for the earth.

### **David: Psalm 67:1-7**

**<sup>1</sup> God be gracious to us and bless us, and cause His face to shine upon us— [Selah] <sup>2</sup> that Thy way may be known on the earth, Thy salvation among all nations. <sup>3</sup> Let the peoples praise Thee, O God, let all the peoples praise Thee. <sup>4</sup> Let the nations be glad and sing for joy; for Thou wilt judge the peoples with uprightness, and guide the nations on the earth. [Selah] <sup>5</sup> Let the peoples praise Thee, O God, let all the peoples praise Thee. <sup>6</sup> The earth has yielded its produce; God, our God, blesses us. <sup>7</sup> God blesses us, that all the ends of the earth may fear Him.**

We presented the testimony of David, who saw all nations being blessed when God’s face would shine upon us as with Moses in Exodus 34:29, 30, 35. When the glory of God fills the earth (Numbers 14:21), there will be no need for the light of the sun and moon

(Revelation 21:23, 24). All the nations will walk in the light of that glory, which will shine out of the face of the earth itself.

### **Luke 23, 3, 4**

**<sup>3</sup> And Pilate asked Him, saying, “Are You the King of the Jews?” And He answered Him and said, “It is as you say.” <sup>4</sup> And Pilate said to the chief priests and the multitudes, “I find no guilt in this man.”**

We presented the testimony of Pilate, who prophesied inadvertently that Jesus was qualified as the Passover Lamb to take away the sin of the world.

### **Colossians 1:16-20**

**<sup>16</sup> For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him. <sup>17</sup> And He is before all things, and in Him all things hold together. <sup>18</sup> He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. <sup>19</sup> For it was the Father’s good pleasure for all the fulness to dwell in Him, <sup>20</sup> and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.**

We presented Paul’s testimony that all of creation had been reconciled to God through the blood of Jesus Christ. The same “all” (i.e., *ta panta*, “The All”) that was created in verse 16 was “The All” (*ta panta*) that was reconciled in verse 20.

### **Revelation 5:10-12**

**<sup>10</sup> And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth. <sup>11</sup> And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, <sup>12</sup> saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessings.”**

We presented John’s testimony that the Lamb is worthy, bearing witness to Pilate’s declaration. John tells us that both men and angels proclaim His worthiness, so heaven and earth bear witness of this fact. Because He was worthy, He could die for the sin of the world. And because this righteous act manifested the love of Christ for all nations, He proved His worthiness to rule as King of the earth.

### **Revelation 11:15**

**<sup>15</sup> And the seventh angel sounded; and there arose loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.”**

John’s testimony shows that he had read the books of heaven, proclaiming that Christ will reign over the earth. This is confirmed in...

## **Revelation 15:3, 4**

**<sup>3</sup> And they sang the song of Moses the bond-servant of God and the song of the Lamb, saying, “Great and marvelous are Thy works, O Lord, the Almighty; righteous and true are Thy ways, Thou King of the nations. <sup>4</sup> Who will not fear, O Lord, and glorify Thy name? For Thou alone art holy, for all the nations will come and worship before Thee, for Thy righteous acts have been revealed.”**

John asks, “*Who will not fear? O Lord, and glorify Your name?*” It is a rhetorical question that needs no answer. All the nations will come and worship Him. All nations are “blessed” in that God will turn their hearts in repentance, as He promised to do. Of course, this will not happen prior to Christ’s second coming, but as a result of it. Christ’s coming is pictured in Revelation 19, while the blessed nations are seen in Revelation 21.

## **Part 4: The Testimony of the Church**

Since the days of Moses, the Church has largely given testimony based on the Old Covenant. Salvation, however, is not based upon the vows of men, but upon the promises of God. Men are only partially successful in keeping their vows, but God’s standard of righteousness demands more than good intentions. No man, other than Jesus Himself, has ever fulfilled the vow of the Old Covenant. Hence, we need a New Covenant.

Because the promises of God were to cause all men to repent (because of His judgments), in the end the entire creation will become part of the Church. For this reason, we could represent not only the believers but also the *future* believers when every knee bows and every tongue confesses Jesus as Lord (Isaiah 45:23, 24).

## **Leviticus 5:4-10**

**<sup>4</sup> Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know it, he will be guilty in one of these. <sup>5</sup> So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned. <sup>6</sup> He shall also bring his guilt offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin.**

**<sup>7</sup> But if he cannot afford a lamb, then he shall bring to the Lord his guilt offering for that in which he has sinned, two turtle-doves or two young pigeons, one for a sin offering and the other for a burnt offering. <sup>8</sup> And he shall bring them to the priest who shall offer first that which is for the sin offering and shall nip its head at the front of its neck, but he shall not sever it. <sup>9</sup> He shall also sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering.**

**<sup>10</sup> The second he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.**

The first order of business was to repent of the Old Covenant vow that was made in Exodus 19:8. The law makes provision for those who vowed without realizing that they would be unable to keep their vow. They were to recognize their guilt (Lev. 5:5) and offer a sacrifice for his sin (Lev. 5:6). The sacrifice pointed to Jesus.

This is how we are to repent from our own dead works and place our faith in the work of Jesus Christ. We stop claiming that our own vow (or decision) has saved us and instead claim that the New Covenant promise of God is the basis of our salvation. Accepting Christ means to have faith in His vow, and to be released from the obligations of our own vows of obedience.

This does not mean we are free to sin. We certainly ought to be obedient to God. But we no longer make our obedience the basis of our salvation.

The problem in Church thinking is that they have not truly understood the difference between the Old and New Covenants. They thought that the promise of the New Covenant was that God would send the Holy Spirit to help them keep their Old Covenant vow of obedience. The Holy Spirit will indeed help us be obedient over time, but we were saved beforehand.

This is pictured in the historical allegory of Israel's deliverance from Egypt, which occurred at Passover. Passover is where Israel was "saved" by the blood of the Lamb. The feast of Pentecost came many weeks later when the glory came down on the Mount and everyone heard His voice. Passover and Pentecost are distinct. The divine order is that saving faith comes first, followed by the Holy Spirit helping us to be obedient to the law.

These two feasts tend to be mixed together in Church thinking, when people are given the impression that the Holy Spirit was sent in order to make us obedient so that we could be saved. Such a view causes much guilt and grief among those believers who remain imperfect. They need to place their faith in God's vow and become New Covenant Christians.

### **Romans 8:19-21**

**<sup>19</sup> For the anxious longing of the creation waits eagerly for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope <sup>21</sup> that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.**

Paul's testimony was that all of creation was eagerly awaiting the manifestation of the sons of God, knowing that this would be the start of the reconciliation of all things. All of creation has a stake in this manifestation. The manifested sons of God are not the only beneficiaries of God's blessing. These sons are the true seed of Abraham through whom the blessing of God will be poured out to all nations and the whole earth.

## Hebrews 12:23

**<sup>23</sup> To the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect.**

This is the specific verse that Dr. Henderson used to categorize the different “voices” that speak in the divine courts.

## Revelation 7:9-12

**<sup>9</sup> After these things I looked, and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; <sup>10</sup> and they cry out with a loud voice, saying, “Salvation to our God who sits on the throne, and to the Lamb.” <sup>11</sup> And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, <sup>12</sup> saying, “Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever.”**

This testimony of John largely repeats what he saw in Rev. 5:8-14. Since both of these passages depict the fulfillment of God’s oath in Deut. 29:10-15, we can say that these are the same people. In Deuteronomy 29 the scope is everyone present and not present—which means everyone. This is also the huge company in Rev. 7:9.

All are pictured with “*palm branches in their hands.*” This indicates that all have glorified bodies, having kept the feast of Tabernacles in the New Covenant manner. This too was prophesied in the law in Deut. 16:9-15. That chapter commands all of the people, both Israelites and aliens, to keep all three feasts: Passover, Pentecost, and Tabernacles.

In other words, men of every nation were not only *allowed*, but *commanded* to be justified, sanctified, and glorified. More than that, the Old Covenant commanded these things, but when read with a New Covenant perspective, these commands become promises. “You shall” is a command under the Old Covenant, but it is a promise under the New.

Hence, the Old Covenant command to keep the feasts as an act of obedience has become a New Covenant promise whereby God has promised that we shall indeed do this. The New Covenant means that all men will indeed keep Tabernacles so that this great multitude will receive glorified bodies and may hold “*palm branches in their hands.*”

So ends the testimony of the New Covenant Church.

## Part 5: The Testimony of the Bride

The third set of testimonies that were presented to the divine court on August 4 was the testimony of the Bride, the Heavenly Jerusalem. The Bride is identified in Rev. 21:2 as the Jerusalem coming down from heaven, not the earthly city. The heavenly city thus had a voice in the court proceedings, because we were called to present the case for the New Covenant, not the Old.

## Jeremiah 3:17

**17 At that time they shall call Jerusalem “The Throne of the Lord,” and all the nations will be gathered to it, to Jerusalem, for the name of the Lord; nor shall they walk anymore after the stubbornness of their evil heart.**

With this verse, we find that Jerusalem is to be called “The throne of the Lord.” Hence, it was necessary to point out which city it is. The Hebrew name for Jerusalem is plural, or more accurately, a dual. Plural words generally end in *im*, while duals end in *ayim*. The city is *Ierushalayim*, a dual which means literally “two Jerusalems.”

Unfortunately, the Old Testament prophets never point out the difference between these two cities. They speak of both cities by the single name. It is not until we come to the New Testament that the difference between the two cities is explained to us. In Gal. 4:25, 26 Paul tells us that the two cities are Hagar and Sarah, who represent the Old and New Covenants. Paul also tells us that the true inheritors of the promise are the “Isaac” company—the children of Sarah.

“Ishmael” include the adherents of Judaism who consider the earthly Jerusalem to be their “mother.” To this we may now add much of evangelical and Pentecostal Christianity and Christian Zionism, which teach that the earthly Jerusalem will be the capital of the Kingdom of God in the age to come. Their faith is in the Old Covenant city, and hence many have taught that Christ will revive the Old Covenant practice of animal sacrifices in a rebuilt temple in Jerusalem in the coming age.

In fact, their view of prophecy focuses almost entirely upon the glory of the earthly Jerusalem, and they do not believe Paul when he says that their mother city will be cast out (Gal. 4:29, 30).

In the book of Revelation, John quotes passages from Isaiah in regard to Jerusalem. But whereas Isaiah says “Jerusalem,” John applies his statements to the New Jerusalem, not the old city. Isaiah 62:4, 5 says that God will marry Jerusalem. Rev. 21:2, 9, 10 identifies God’s bride as the *New Jerusalem*.

Isaiah 60:19, 20 says that Jerusalem will not need the sun or moon to give it light. John applies this to the New Jerusalem in Rev. 21:23.

The two cities have very different destinies, because they represent different covenants. Even as the Old Covenant was broken and made “*obsolete and growing old*” and “*ready to disappear*” (Heb. 8:13), so also is the old Jerusalem obsolete and ready to be cast out. Jeremiah prophesied its utter destruction in Jer. 19:10, 11.

Not knowing the difference between the two cities has caused much confusion among prophecy teachers today. This has caused large portions of the church to think that the earthly city will be established as an “eternal city,” and so they have claimed it as their spiritual mother. This has caused them also to place their faith in the Old Covenant in the matter of salvation, for they claim that their vow to God has saved them. In fact, it is God’s vow to us that saves us. Most Christians do not really understand the difference between the two covenants.

So we were led to present Jer. 3:17 to the divine court as evidence that the *New Jerusalem* was to be the throne of God and of Christ. We presented the evidence for the Judge to

consider, in order to give the true Bride a voice giving testimony in the case for the Restoration of All Things.

### **Revelation 21:3**

**<sup>3</sup> and I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them.”**

The Bride’s testimony here says that *“they shall be His people.”* This is part of the fulfillment of God’s New Covenant vow in Deut. 29:13, *“in order that He may establish you today as His people.”*

### **Galatians 4:22-31**

**<sup>22</sup> For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. <sup>23</sup> But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. <sup>24</sup> This is allegorically speaking; for these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. <sup>25</sup> Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free; she is our mother.**

**<sup>27</sup> For it is written, “Rejoice, barren woman who does not bear; break forth and shout, you who are not in labor; for more are the children of the desolate than of the one who has a husband.” <sup>28</sup> And you brethren, like Isaac, are children of promise. <sup>29</sup> But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. <sup>30</sup> But what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman shall not be an heir with the son of the free woman.” <sup>31</sup> So then, brethren, we are not children of a bondwoman, but of the free woman.**

This is Paul’s testimony regarding the true Bride, which we have already explained. The old Jerusalem is a bondwoman and is incapable of bringing forth the inheritors (“Isaac”).

### **Isaiah 2:2-4**

**<sup>2</sup> Now it will come about that in the last days the mountain of the house of the Lord will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. <sup>3</sup> And many peoples will come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us concerning His ways, and that we may walk in His paths.” For the law will go forth from Zion, and the word of the Lord from Jerusalem. <sup>4</sup> And He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.**

The testimony of Isaiah is that the law will go forth from the New Jerusalem, not the old city. Isaiah, however, does not distinguish clearly between the two cities, so we were

required to clarify his words before the divine court. We pointed out that the law goes forth from God's temple, located in "*the mountain of the Lord*" (Isaiah 2:3). Later, in Isaiah 56:7, the temple is said to be "*in My holy mountain.*"

This testimony declares that God's temple will be "*a house of prayer for all the peoples.*" We presented evidence that this is a heavenly temple (Rev. 15:5), because it is the temple of the New Jerusalem. While the earthly temple came to be outfitted with a dividing wall to keep out non-Jews and women (Eph. 2:14, 15), Jesus abolished that wall so that all people might have equal access to their heavenly Father.

## Part 6: The Testimony of Finance

Dr. Henderson wrote also that finances (offerings) have a voice in the divine court. I do not like to talk about money or offerings, so I might have missed this testimony had it not been for Henderson's book. As we prayed, the Father confirmed this by reminding me of the three gold coins given to me on July 9, 2015.

On July 7 a hidden treasure was discovered in a buried coffin. It came to my attention on July 9 when I received a token of that treasure. This was a sign of Joseph, whose name was changed to Zaphnath-paneah, "hidden treasure" (Gen. 41:45). Joseph had been hidden in the Egyptian prison for many years, but when his wisdom and ability to interpret dreams was discovered, he was elevated to Prime Minister of Egypt under Pharaoh.

Joseph's father also presumed that he was dead, because his other sons had presented him with a bloody robe after selling him to slave traders. Years later, when he finally revealed himself to his brothers, it was as if Joseph had risen from the dead.

Perhaps it is also significant that the book of Genesis ends with Joseph again in a coffin in Egypt (Gen. 50:25, 26), awaiting the day when his bones would be exhumed and brought to the Promised Land.

The event on July 9 was thus *a sign of resurrection*, as well as a sign of leaving Egypt go to the Promised Land. Resurrection is the main feature of the sign of "barley," because barley was waved in the temple on the wave-sheaf offering to prophesy of Christ's resurrection from the dead and His presentation as the Son of God in the court of heaven.

Once we made this connection, it became apparent that God had set up this offering ahead of time so that we would know its place in these divine court proceedings.

### Exodus 34:20-23

**<sup>20</sup> And you shall redeem with a lamb the first offspring from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the first-born of your sons. And none shall appear before Me empty-handed. <sup>21</sup> You shall work six days, but on the seventh day you shall rest; even during plowing time and harvest you shall rest. <sup>22</sup> And you shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest; and the Feast of Ingathering at the turn of the year. <sup>23</sup> Three times a year all your males are to appear before the Lord God, the God of Israel.**

The Israelites were commanded to appear before God three times a year at the three main feast days, and they were not to appear “empty-handed.” Many did not realize that God was not really interested in their money but in their hearts. There were times when most of the people stopped giving these offerings. In fact, they often stopped keeping the feasts. King Joash of Judah had to fix this problem (2 Chron. 24:6-8). Soon the temple was largely abandoned once again, and King Hezekiah had to fix this lack of temple finances (2 Chron. 31:6-12).

The value of offerings is determined by men to be in its quantity of silver or gold. But to God its value is measured by the faith in the giver. Old Covenant believers give because they have to. New Covenant believers give because they want to. One gives out of duty; another out of gratitude. Gratitude is an attribute of faith, because God loves a cheerful giver. 2 Cor. 9:7 says,

**<sup>7</sup> Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.**

The three gold coins were given with exceptional cheerfulness under no compulsion. Their value, then, was greatly increased beyond their gold content, although at the time, we did not know how God would use this as a voice of faith in the divine court.

### **Jeremiah 34:10-13**

**<sup>10</sup> And all the officials and all the people obeyed, who had entered into the covenant that each man should set free his male servant and each man his female servant, so that no one should keep them any longer in bondage; they obeyed and set them free. <sup>11</sup> But afterward they turned around and took back the male servants and the female servants, whom they had set free, and brought them into subjection for male servants and for female servants. <sup>12</sup> Then the word of the Lord came to Jeremiah from the Lord, saying, <sup>13</sup> “Thus says the Lord God of Israel, ‘I made a covenant with your forefathers in the day that I brought them out of the house of bondage, saying’....”**

Judah had not kept any rest years or Jubilees during its time in the land of Canaan. No doubt some individuals kept the rest years in the best way they knew, but as a nation they did not. By the 38<sup>th</sup> year of King David, they owed God 62 rest years and 8 Jubilees, or a total of 70 years. So God brought judgment upon the land, a plague which killed 70,000 Israelites (2 Sam. 24:15).

Even then, Judah never kept a rest year or Jubilee after that, and so once again a “debt” to sin built up to another 70 years. This time, God sent Judah to Babylon for 70 years to pay off that debt (2 Chron. 36:20, 21). For a more complete explanation of this, see my book, Secrets of Time, chapter 7.

As the Babylonian army approached, Judah’s final rest year was at hand. Jeremiah urged them to keep that final rest year and told them that if they would hear the word of the Lord, God would cancel the entire debt of 70 years. At first they thought this was a good idea, so they released their bondservants according to the law in Exodus 21:2.

However, the rich and powerful soon discovered that they had to do all of their menial tasks themselves. It was not long before they induced the king to decree that all of the

servants had to return to their bondage. As a result, the word came to Jeremiah that the city had lost its divine protection and that it would come into bondage to the Babylon.

The lesson in this story shows that a single rest year that is kept by faith (hearing the word) has great value in the sight of God. Its faith value increased to cover the entire debt of 70 years that Judah owed God insofar as rest years and Jubilees were concerned. Faith increases the value of everything.

We presented this precedent as evidence in the divine court to show that the value of the three gold coins could be increased in like manner. The entire debt of offerings that the world owes God since the beginning of time cannot overwhelm the value of a single offering that is given by faith from a heart of gratitude. Thus, we asked the Judge to consider the three coins to pay the entire debt that the creation owed God for not keeping the three feast days: Passover, Pentecost, and Tabernacles.

Passover is the feast of justification by faith. Pentecost is the feast of sanctification, or obedience. Tabernacles is the feast of the glorified body given to the sons of God. The creation has not kept any of these feasts as a whole, though many individuals certainly have done so. The three coins were thus applied to the debt of all creation, which included the church but was not limited to the church.

### **Numbers 10:10**

**<sup>10</sup> Also in the day of your gladness and in your appointed feasts, and on the first days of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the Lord your God.**

The trumpet was to be blown over the offerings as a “memorial” before God in the divine court. This was a legal act, showing that the offerings were given a voice in court, causing God to “remember” (legally speaking) the offering. God never forgets anything, as we know, but in a court scene it is necessary to present evidence in order for the Judge to “remember” it in a legal sense. (For example, see Lev. 26:42; Jer. 31:34.)

### **Deuteronomy 26:16-19**

**<sup>16</sup> This day the Lord your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul. <sup>17</sup> You have today declared the Lord to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice. <sup>18</sup> And the Lord has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; <sup>19</sup> and that He shall set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the Lord your God, as He has spoken.**

This is a chapter on tithing. It gives the blessings that the people were to expect when they presented their tithes to God. Their finances gave voice to their offerings in the court. This became our petition as well, as we asked for God’s blessing upon all of creation on the basis of the offering of the three coins.

## **Acts 10:4**

**<sup>4</sup> And fixing his gaze upon him and being much alarmed, he said, “What is it, Lord?” And he said to him, “Your prayers and alms have ascended as a memorial before God.”**

It is written that Cornelius, the Roman centurion, received his answer to prayer based upon two things: “*your prayers and alms have ascended as a memorial before God.*”

These two things “*ascended as a memorial*” in the divine court. Their testimony was remembered in a legal sense, written down in the books, and his petition was granted. As a result, the angel of God came to Cornelius, telling him to find a man named Simon (Peter) in a town called Joppa.

Meanwhile, God had given a vision to Peter as a witness that he ought to go with them back to Caesarea and to preach the gospel to Roman soldiers. This was the vision of the unclean animals, which God said not to call “unclean” (Acts 10:14). Peter then understood that he “*should not call any man unholy or unclean*” (Acts 10:28).

It is clear from this that offerings (and alms) carry weight in the divine court and trigger God’s remembrance in a legal sense. So this is the voice of the testimony of finance that we presented in the divine court on August 4, 2015.

## **Part 7: The Testimony of Jesus’ Blood**

For me, one of the most important revelations of the past week came when discussing the testimony of the blood of Jesus.

Dr. Henderson wrote about this in one of the chapters in his book, along with the testimony of the martyrs. It was based on the story of Abel, whose blood cried from the ground and “still speaks” (Heb. 11:4).

### **Genesis 15:8-18**

**<sup>8</sup> And he said, “O Lord God, how may I know that I shall possess it?” <sup>9</sup> So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.” <sup>10</sup> Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds. <sup>11</sup> And the birds of prey came down upon the carcasses, and Abram drove them away.**

**<sup>12</sup> Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. <sup>13</sup> And God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved, and oppressed four hundred years. <sup>14</sup> But I will also judge the nation whom they will serve; and afterward they will come out with many possessions.**

**<sup>15</sup> “And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. <sup>16</sup> Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.”**

**17 And it came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. 18 On that day the Lord made a covenant with Abram, saying, "To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates."**

This is the testimony in Genesis which gives the precedent, the natural type and shadow, of the blood of Jesus, by which the Covenant is to be established Abraham, allowing him, then, to bless all families of the earth through the New Covenant.

### **Isaiah 52:13-15**

**13 Behold, My servant will prosper, He will be high and lifted up, and greatly exalted. 14 Just as many were astonished at you, My people, so His appearance was marred more than any man, and His form more than the sons of men. 15 Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; for what had not been told them they will see, and what they had not heard they will understand.**

The prophetic witness of Isaiah describes the Messiah and His sufferings, His passion, especially prior to the cross where He was beaten and stoned and disfigured in many ways. Also, the result would be that He would sprinkle, baptize, or cleanse many nations. This is a prophecy of the Ethiopian eunuch (Acts 8:27-40), who was reading this passage when Phillip appeared to him and asked him, "Do you understand this, or not?" He answered, "No," so Phillip came and explained the meaning to him. Then he who had not understood was enlightened. The eunuch then wanted to be baptized. So he was one of the first of the many nations in that particular prophecy to be baptized.

### **Isaiah 53:5-10**

**5 But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. 6 All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. 7 He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.**

**8 By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living, for the transgression of my people to whom the stroke was due? 9 His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. 10 But the Lord was pleased to crush Him, putting Him to grief; if he would render Himself as a guilt offering, He will see his offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand.**

We declare before the Divine Court that this was fulfilled by Jesus Christ. He was the Lamb that was led to the slaughter. He was the one who gave up His life. His blood is what was poured out unto death, as a sacrifice where the blood is to be poured out under the altar [Lev. 17:13]. When this would happen, then He would see His seed, that is, His

descendants. These descendants would not be physical descendants, but the Sons of God. So it is by His death on the cross and His pouring out of His blood that the Sons of God are able to be begotten and brought to birth in the earth. Of course, this will extend to all mankind as His blood has paid for all of creation to be brought back into His possession.

### **Luke 24:46-49**

**<sup>46</sup> and He said to them, “Thus it is written, that the Christ should suffer and rise again from the dead the third day; <sup>47</sup> and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of these things. <sup>49</sup> And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”**

Luke bears witness of what Jesus Himself said. They were witnesses of these events, and Jesus Christ did indeed die as the Passover Lamb. He was raised from the dead to prove He was the Messiah. So we make the statement and the claim that no one else was worthy to die and have his blood cleanse the earth. It is proven by the fact that everyone else, all prophets other than Jesus—especially the false prophets—and of every other religion, all died and were not raised from the dead. So they do not have the witness of resurrection. We claim, then, that Jesus Christ is the only One fulfilling this passage.

Furthermore, He died at exactly the right time, the right year, the right month, the right day, the right hour of the day and the right minute that would prove that He was the Messiah. It was prophesied at the end of 490 years that this would happen. At the very end of that 490 year period, He died on Passover to be the Passover Lamb and died when all the other lambs were being killed as well. There is no one else who fits that description or who did it at the exact moment of time – the appointed time.

We can also say it was the 1480<sup>th</sup> Passover from Moses, and 1480 is the numeric value of Christ. So only the Christ, only the Messiah, could actually fulfill that promise at that exact time in exactly that same way. On that basis, we declare Jesus is the Christ the Son of the Living God. Amen.

There is the promise of the Holy Spirit as well, which we have received. But the blood of Jesus then, because He is the Messiah, yet speaks and therefore has a voice. It is a very powerful voice, overriding all other voices.

### **Luke 12:32**

**<sup>32</sup> Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.**

Jesus gives us the kingdom, and by the power of the Holy Spirit we are able to lay claim to it in order to put all things under His feet.

### **1 John 2:2**

**<sup>2</sup> and He Himself is the expiation for our sins; and not for ours only, but also for those of the whole world.**

Jesus' blood speaks to the whole world, not just to us believers, not to just a few who might be of a particular bloodline, but to all people. All will benefit from this promise.

That is what we claim in this Divine Court.

## Part 8: The Testimony of the Martyrs' Blood

The soul (*nephesh*) is in the blood, Lev. 17:11, 14 tells us. The blood was not to be drunk but was to be poured out under the altar of sacrifice. Hence, the “souls” under the altar in Rev. 6:9 are pictured as sacrificial lambs as part of the body of Christ, who was the Head of this sacrifice.

A martyr is a witness or testimony. Therefore, the blood of martyrs have a voice in the divine court and are called to testify about what they know as truth. Because they are said to have died for the truth of their earthly witness of truth, their death does not end their testimony. It only adds to it.

### Genesis 4:10-11

**<sup>8</sup> ... Cain rose up against Abel his brother and killed him. <sup>9</sup> Then the Lord said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?” <sup>10</sup> And He said, “What have you done? The voice of your brother’s blood is crying to Me from the ground. <sup>11</sup> And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.”**

We cite this passage as testimony that Abel’s blood was crying from the ground and that Cain had, in effect, spoon fed his blood to the earth that had already been cursed. It’s those under the curse who drink blood, in that sense. But also there is a provision here, whereby we may eat of His flesh and drink of the blood of Christ that is a counterpart to this. We will get to that in a little while.

This is the beginning of God’s “visitation” to investigate the murder of the martyrs. Killing a martyr may silence their voice on earth, but it does not silence the voice of their blood that speaks from the ground. The law forbids drinking blood, not only in Lev. 17:12 but also in Acts 21:25. Blood was not meant to be consumed either by Israelites or by aliens. When men consume blood, they join with the earth in consuming the blood of Abel and of all the martyrs. They make a covenant with death to be bloodthirsty, even as Cain.

Esau too was bloodthirsty, and his descendants were condemned for it in Ezekiel 35:6,

**<sup>6</sup> “Therefore, as I live,” declares the Lord God, “I will give you over to bloodshed [*dam*, “blood”], and bloodshed [*dam*, “blood”] will pursue you; since you have not hated bloodshed [*dam*, “blood”], therefore bloodshed [*dam*, “blood”] will pursue you.”**

The descendants of Esau-Edom, who lived in Mount Seir, were quick to shed blood to defend themselves, their gods, and their religion. They were also willing to shed blood to take back the land of Canaan, which they believed was rightfully theirs. Their descendants today still carry this motive.

The earth “*opened its mouth to receive your brother’s blood from your hand,*” God said to Cain. In other words, the earth became bloodthirsty as the result of the curse that was imposed upon it on account of Adam’s sin (Gen. 3:17). All who attach themselves to the

earth (that is, those who are carnally minded) are in danger of being bloodthirsty. They may not literally kill anyone, but they all become angry with their brother (Matt. 5:21, 22) because of self-interest.

This extends to whole religions, which believe that God requires them to kill His enemies (“infidels”) in order to please Him. They see God as bloodthirsty, and so their theology leads them into bloodshed. They do not realize that this viewpoint links them to the ground that was cursed and which was the first to drink the blood of men.

### **Leviticus 17:1-6**

**<sup>1</sup> Then the Lord spoke to Moses, saying, <sup>2</sup> “Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, This is what the Lord has commanded, saying, <sup>3</sup> Any man from the house of Israel who slaughters an ox, or a lamb, or a goat in the camp, or who slaughters it outside the camp, <sup>4</sup> and has not brought it to the doorway of the tent of meeting to present it as an offering to the Lord before the tabernacle of the Lord, bloodguiltiness is to be reckoned to that man. He has shed blood, and that man shall be cut off from among his people.**

**“<sup>5</sup> The reason is so that the sons of Israel may bring their sacrifices which they were sacrificing in the open field, that they may bring them in to the Lord, at the doorway of the tent of meeting to the priest, and sacrifice them as sacrifices of peace offerings to the Lord. <sup>6</sup> And the priest shall sprinkle the blood on the altar of the Lord at the doorway of the tent of meeting, and offer up the fat in smoke as a soothing aroma to the Lord. <sup>7</sup> And they shall no longer sacrifice their sacrifices to the goat demons with which they play the harlot. This shall be a permanent statute to them throughout their generations.”**

Moses testifies that this is the proper use of blood. Otherwise, it is just bloodshed. But when it is considered to be a sacrifice, then it speaks of the blood of Jesus and on that basis, His blood is sprinkled upon the altar of our hearts. In doing so, it is no longer a murder or just a mere killing. It is a sacrifice that can atone for sin. That is the law that we cite in this.

### **Leviticus 17:10-15**

**<sup>10</sup> And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. <sup>11</sup> For the life [*nephesh*, “soul”] of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls [*nephesh*]; for it is the blood by reason of the life [*nephesh*] that makes atonement. <sup>12</sup> Therefore I said to the sons of Israel, “No person among you may eat blood, nor may any alien who sojourns among you eat blood.”**

**<sup>13</sup> So when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth. <sup>14</sup> For as for the life [*nephesh*] of all flesh, its blood is identified with its life [*nephesh*]. Therefore**

**I said to the sons of Israel, “You are not to eat the blood of any flesh, for the life [*nephesh*] of all flesh is its blood; whoever eats it shall be cut off.”<sup>15</sup> And when any person eats an animal which dies, or is torn by beasts, whether he is a native of an alien, he shall wash his clothes and bathe in water, and remain unclean until evening; then he will become clean.**

Our claim before the Divine Court here is based upon the testimony of the priesthood and the laws about blood. First of all, we see that this law pertains not only to Israel, but also to the aliens as well. We see this in the beginning and the ending of that passage. So this is not limited. This is a universal law that covers everyone on the face of the earth. Secondly, we acknowledge that it is a sin to eat blood, because the purpose of blood is to atone, not be consumed. So the atonement aspect is the way to treat this blood. For that reason, as we will see shortly, we are commanded to eat His flesh and drink His blood, because that is the proper way to find atonement.

The earth itself was cursed to drink blood. In this curse carnal (earthly) men killed many of the Saints of the Most High and turned them into martyrs, or witnesses, of Christ’s crucifixion. A martyr is a witness, so they are bearing witness of the blood of Jesus from their perspective. But from the perspective of those who killed them, just like those who killed Jesus, it is a sin, because they did not respect their blood as sacrifices for sin. They were simply committing murder and thereby were consuming blood.

We are saying that the blood of Jesus and the blood of martyrs have been shed in the earth as a sacrifice for sin. The Head and the whole body are martyrs. The body simply follows the witness of the Head.

### **Drinking Jesus’ Blood**

The law in Leviticus 17 made it difficult for the Jews to understand Jesus’ statement in John 6:53-57,

**<sup>53</sup> Jesus therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. <sup>54</sup> He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. <sup>55</sup> For My flesh is true food, and My blood is true drink. <sup>56</sup> He who eats My flesh and drinks My blood abides in Me, and I in him. <sup>57</sup> As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me.”**

This forms part of Jesus’ explanation of the miracle where he fed the 5,000 earlier in the chapter. To drink His blood is to believe His words. It is to be in unity with Him, because we are what we eat. If we drink blood in a carnal way, we follow the way of death. We become carnally minded (i.e., bloodthirsty) and identify with the cursed earth. But if we “drink” the blood of Jesus in a spiritual way, we partake of His life, and “*I will raise him up at the last day.*” (This is a reference to the First Resurrection.)

Lev. 17:12 made it unlawful to drink physical blood, because it made a covenant with the cursed earth which was the first to do this. But the Last Adam (Jesus) came to reverse the curse by shedding His blood on the earth. The earth again opened its mouth to receive Jesus’ blood and was shocked to taste the Life in it.

When the earth tasted drank the blood of Jesus, it ensured that the curse would be removed from the earth itself and all who had identified with it in a bloodthirsty way.

All those who have killed the martyrs, thinking that they were doing God a good service, have only been feeding the earth with blood. They perpetuate the curse upon the ground. But finally these bloodthirsty men killed the Messiah, not knowing that His blood would reverse the curse and give life to the ground and all who served it. God blinded their eyes and tricked them into acting as agents of universal salvation.

Because they did not know the real purpose of the law regarding consuming blood, or its application to the earth itself, they inadvertently set the stage for the testimony of blood in the divine court.

The testimony from the Head was followed by the testimony of the Body.

These two testimonies are mentioned in Rev. 12:11,

**<sup>11</sup> And they overcame him because of the blood of the Lamb and because of the word of their testimony [*marturea*], and they did not love their life even to death.**

There are two factors that must come together to overcome the “great dragon” who has deceived the whole world. The first is “*the blood of the Lamb.*” The second is “*the word of their testimony,*” or “*the word of their martyrdom.*” They were martyrs because “*they did not love their life even to death.*” Their voice was the voice of truth, and they bore witness to the truth and life of their Head.

It was necessary in the divine plan that the earth should drink not only the blood of Jesus, but also the blood of the martyrs. In their identification with Christ, the martyrs’ blood was also the blood of Christ, and the earth found itself continually drinking the blood of Christ. Hence, even as Christians were instructed to partake of Communion in order to eat His flesh and drink His blood, so also has the earth itself done the same. Though men have not generally understood what was happening, nonetheless, the earth has been drinking life unto itself.

This will culminate one day in the removal of the curse from the earth itself. The ground will no longer bring forth “*thorns and thistles*” (Gen. 3:18), but will instead bring forth the Tree of Life. Rev. 22:2, 3 speaks of this, saying,

**<sup>2</sup> ... And on either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. <sup>3</sup> And there shall no longer be any curse...**

Then will the nations be healed—the same nations that were in a rage and an “uproar” in their opposition to the Messiah (Psalm 2:1, 2). Note the contrast between the earth under the curse and the earth after the curse has been removed. As I showed in my book, The Genesis Book of Psalms, Psalm 2 commemorates the first martyr (Abel), while Rev. 22:2 pictures the renewed earth without the curse.

These two “earths” also represent the two Adams, because the Hebrew word for “ground” is *adama*. Adam was named for the ground from which he was taken (Gen. 2:7). Adam’s sin brought the curse upon the ground, whereas the Last Adam (1 Cor. 15:45) removed the curse. Hence also, the cursed earth drank the blood of Abel in its bloodthirsty covenant of

death; but this was reversed by the blood of Jesus which the earth drank at the cross and also by drinking the blood of the martyrs.

We are what we eat. In the end, the earth itself will manifest the glory of Christ by drinking His blood. The testimony of blood speaks from both heaven and earth. The blood of Jesus was brought into the temple in heaven (Heb. 9:11, 12), where it voices the testimony of salvation that is given in Rev. 5:9, 10,

**<sup>9</sup> And they sang a new song saying, “Worthy art Thou to take the book and to break its seals; for Thou wast slain and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. <sup>10</sup> And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth.”**

The blood of the martyrs remained under the altar, giving voice to the same testimony but from the dust of the ground (Rev. 6:9-11). The lifting of the curse gives all creation an Amen voice in response to the heavenly voice. This is written in Rev. 5:13, 14,

**<sup>13</sup> And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.” <sup>14</sup> And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.**

The power of Adam’s blood kept the earth in bondage under the curse. The power of the Last Adam’s blood has brought salvation to the entire creation. The day will come when all creatures on earth will say “Amen,” bearing witness of the voice from heaven, “*which speaks better than the blood of Abel*” (Heb. 12:24). When heaven and earth is once again in agreement and unity, then the story of earth will be concluded.

#### **Hebrews 11:4**

**<sup>4</sup> By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.**

Abel’s blood still speaks. He is a forerunner of all the martyrs that came after him. His blood speaks and therefore also the blood of the martyrs speaks as well. As we read in the book of Revelation, the souls under the altar have a voice as well. So their blood was poured out as their soul – the souls under the altar. There is a promise given to these people that they would be given robes of righteousness.

#### **John 6:53-58**

**<sup>53</sup> Jesus therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink His blood, you have no life in yourselves. <sup>54</sup> He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. <sup>55</sup> For My flesh is true food, and My blood is true drink. <sup>56</sup> He who eats My flesh and drinks My blood abides in Me, and I in him. <sup>57</sup> As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me.**

We are to eat of the Body and Blood of Jesus Christ. This is the true way to eat and drink, rather than of the flesh. Doing this of the flesh is a sin, doing it of the Spirit is righteousness. We declare that the blood of Jesus speaks forgiveness as well, because this is what He said on the cross: "*Father forgive them for they know not what they do.*" We declare that Jesus Christ, as the victim of all the sin of the world, had the Law of Victim's Rights. He has the right to forgive and He chose to forgive at that time.

So we declare forgiveness, not only giving voice to Jesus' blood, but also the voice of the martyrs as well, who are in His image. If they are in His image, they have His character and are in His likeness. In the end they bear witness and agree with Him that all mankind should receive forgiveness of sins.

### **Communion**

You Heavenly Father, are the great Judge of all the earth. You are righteousness, holiness, and justice. All of Your justice comes out of Your heart of Love; so that You are able to find a way to bring mercy without violating any principle of justice. We have presented our case, which is what we believe to be Your case that is from Your heart. We have presented this as evidence and testimony in the Divine Court this day.

So we rest our case. In Jesus name, Amen and Amen! Hallelujah!!

**Luke 12:32** ".....it is our Father's good pleasure to give us the Kingdom."

Shofar blown to signify the closing of this Divine Court case.