

ACCESSING THE
COURTS OF
HEAVEN

HOW TO POSITION YOURSELF FOR
BREAKTHROUGH IN PRAYER

ROBERT
HENDERSON



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HEAVEN

DESTINY IMAGE BOOKS BY ROBERT HENDERSON

*Unlocking Destinies from the
Courts of Heaven Curriculum*

Unlocking Destinies from the Courts of Heaven

Operating in the Courts of Heaven

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THE COURTS OF HEAVEN PRAYER STRATEGY

THREE DIMENSIONS OF PRAYER

We have a little dog named Otis. Otis is about 14 pounds with long, shaggy hair. His mother is a dachshund mixed with terrier or poodle or something else. That's just who Otis is, and we love the little guy.

One day our six-year-old grandson, Jackson, is in the living room with Otis, and he doesn't know anybody's around. My wife sees Jackson on the floor with Otis. Jackson is gently holding Otis's head in his hands and looking into his eyes. Jackson says to Otis, "Otis, if you want to be a superhero, you're going to have to change the way you think. The first thing you have to do is get a cape. The second thing you need is a superhero name like Super Dog. And the third thing you need to do is learn how to fly."

If we want to move in the supernatural, we have to change the way we think.

I tell people that my grandson understands more than we do about how the Kingdom of God operates. If we want to move in the supernatural, we have to change the way we think. Our natural way of thinking does not lend itself to moving into the supernatural realms—and the courts of Heaven are in the supernatural realm of God.

THREE DIMENSIONS OF PRAYER

Jesus put prayer in three different dimensions—*Father, Friend, Judge*. The first dimension of approaching God as Father is found in Luke 11 and 18. The Holy Spirit reveals the father-hood of God, heals our wounds,

comforts us, etc. We fall in love with the Father and come into greater revelation of how deeply the Father loves us. Jesus says, “*When you pray, say: Our Father in heaven*” (Luke 11:2). So, the first dimension of prayer is approaching God as Father.

In Luke 11:5-6 (NIV), Jesus says, “*Suppose you have a friend, and you go to him at midnight and say, ‘Friend, lend me three loaves of bread; a friend of mine on a journey has come to me, and I have no food to offer him.’*” The second dimension of prayer is approaching God as Friend.

Jesus was teaching the disciples the three dimensions of prayer. The first one related to God as Father, which is about getting our own needs and desires met. The second realm is approaching God as Friend, with the picture Jesus painted of a man who had a friend in need and couldn’t help him, so he went to another friend. We are the ones who can’t help, but we can go to our Friend for help—we are in a position of intercession.

We come before God the Father for our own needs and our own desires. We come before God as Friend for the needs of others. But we come before God as Judge when we’re dealing with an adversary.

In Luke 18:1-8, Jesus teaches on prayer through a parable, showing the disciples that they should always pray and not give up. He tells them there was a widow who came before an unjust judge and wanted justice from her adversary. He didn’t agree right away, but he finally gave her what she wanted because she kept nagging him. Jesus told them that God will quickly avenge His own elect who cry out day and night to Him.

The third dimension of prayer is that of approaching the Judge or going into a judicial system. When Jesus spoke of a widow approaching an unjust judge, He was not saying God is an unjust judge; He was saying that if a widow could get a verdict from an unjust judge, how much *more* can we, His children, come before the righteous Judge, the Judge of all the earth, and see Him render verdicts on our behalf and in our favor.

We come before God the Father for our own needs and our own desires. We come before God as Friend for the needs of others. But we come before God as Judge when we’re dealing with an adversary.

BREAKTHROUGH IN THE COURT OF HEAVEN

We must realize that prayer is a conflict. Have you ever felt conflict in prayer? Maybe you're praying and you're thinking, *I don't understand why I'm feeling this way. I'm not sure why I'm sending this prayer to God and there seems to be a conflict.* The conflict you're in is not a battlefield; it is actually a judicial system or a courtroom.

Courtrooms are places of conflict, and we are dealing with an adversary seeking to prevent God's will from being done in our lives. The Bible says in First Peter 5:8 that we should *"Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour."* The word for "adversary" in First Peter 5:8 and in Luke 18 is the same word—the Greek word *antidikos*, which means one who brings a lawsuit. It's a legal position.

The conflict you're in is not a battlefield; it is actually a judicial system or a courtroom.

BREAKTHROUGHS

If we're going to get breakthrough in the midst of the conflict, we have to understand what the conflict is. It's in the legal system or the judicial systems of the spirit realm, and we have to know how to come before God, not just as Father, not just as friend, but also as Judge and deal with the adversaries and the issues that are attacking us.

Many people have been praying for a long time but haven't had any breakthrough. God wants to bring breakthrough to us, but we have to know

how to go into the third dimension of prayer. Let's look at Revelation 12:10-12, which brings additional insight:

*Then I heard a loud voice saying in heaven, "Now **salvation, and strength, and the kingdom of our God, and the power of His Christ have come**, for the **accuser** of our brethren, who accused them before our God day and night, **has been cast down**. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."*

Has there been a full manifestation of the Kingdom of God on earth? No. If the Kingdom was fully manifest, the moment people got saved they would be instantly healed, delivered, and made completely whole in the here and now. If the Kingdom was fully manifest, cities would be reformed and nations would be disciplined.

We have not yet seen a full manifestation of the Kingdom as we would understand it today. So obviously when John says "*have come*," he wasn't talking about the present "now" or even the "now then"; he was speaking of something that was yet to come. He was hearing the sound of something that was yet to materialize, yet to be made manifest, because we're still pressing and pushing for a full manifestation of the Kingdom. If there is a full manifestation of the Kingdom, every realm of breakthrough you've been desiring, you now have.

John continues, "*For the accuser of our brethren, who accused them before our God day and night, has been cast down.*" Here he explains the reason a full manifestation of the Kingdom had come was because there was no longer an accuser able to speak against us. This word for "accuser" is the Greek word *kategoros*, and it means a complainant in a legal system—a plaintiff at law.

If we want our full breakthrough, we have to deal with the accuser, the one preventing us from getting what God wants us to have.

It's someone who is bringing a complaint against you in the judicial system of Heaven. That's why it says the accuser, or this *kategoros*, is complaining or bringing a case against us in the courts of Heaven—and his complaint against us stops our full breakthrough. John wrote that the full breakthrough comes when the accuser is silenced, when he's fully dealt with. If he's not fully dealt with and he still has a case against us, then the result is that we have not yet experienced our full breakthrough.

If we want our full breakthrough, we have to deal with the accuser, the one preventing us from getting what God wants us to have. Remember, First Peter 5:8 says that the *antidikos* is the one who brings a lawsuit. The same idea, a different word. *Antidikos* comes from two words—*anti*, which means to deny, and *dikos*, which means right. Our adversary, the devil, is using his accusations against us to deny us what's rightfully ours. Jesus died for us to have everything. Then why don't we have it? Because there is still a case against us that needs to be dealt with!

There is still a case against us in the spirit realm—it's that simple. We haven't experienced the full manifestation of the Kingdom yet, not because we haven't won the victory on the battlefield; rather, it's because we've yet to get the case answered in the courtroom of Heaven. This is functioning in the third dimension of prayer.

You have been praying for breakthrough but haven't seen any results because there's still an accusation against you in the spirit realm. The lack of breakthrough is not because of timing. "Oh, I'm just waiting on God to answer me, and it's about to kill me while I'm waiting. *I'm just waiting on the timing of God.*" Meanwhile, everything is falling to pieces around us—there's divorce and financial ruin and people dying prematurely, but we're "waiting on God." That's not the God I serve.

It's not a timing issue; it's a legal issue. If we can get the legal issue dealt with, if we can get the case answered, and if we can get the accuser silenced, then we can have our breakthrough by moving into the third realm of prayer.



THREE KEYS TO UNLOCKING BREAKTHROUGH IN THE COURTS OF HEAVEN

In this next section, I want to share three keys that, when understood and applied, will give you access to breakthrough and answered prayer in the courts of Heaven.

The three keys you need to apply in order to step into the third dimension of prayer and answer the case against you in the courts of Heaven are based on Revelation 12:11.

And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

1. The blood of the Lamb
2. The word of your testimony
3. Not loving your life until death

When we walk in the third dimension of prayer, we are able to answer any and every accusation against us that the adversary would use to stop the full breakthrough that we desire from coming into our lives.

The enemy has spent a long time building a case against you. If someone files a suit against you, they have evidence against you and have spent time putting this case together. The enemy is the same way.

Satan has spent a long time putting together cases against us because he doesn't want us coming into the full breakthrough God has for us. But Jesus, by what He has done on the cross, has given us everything we need to answer every case, silence the accuser, and see the fullness of what God wants for us become reality in our lives. This ought to raise the level of our excitement and expectation when it comes to the place of prayer.

In the next three chapters, I want us to study each of those three keys separately, beginning with the *blood of the Lamb*.

THE BLOOD THAT SPEAKS

And they overcame him by the blood of the Lamb.

—REVELATION 12:11

When you sit in a natural courtroom, you hear a variety of voices—witnesses, jurors, the judge, bailiffs, etc. There are voices in the courts of Heaven as well, and eight of those are mentioned in Hebrews 12:22-24. In the spiritual dimension of the courts, the last thing mentioned is “*the blood that speaks better things than that of Abel.*”

In Genesis 4:9 when Cain kills Abel, God comes to Cain and says, “Where is Abel your brother?” Cain says “I do not know. Am I my brother’s keeper?” God replies, “What have you done? The voice of your brother’s blood cries out to Me from the ground. ...A fugitive and a vagabond you shall be on the earth” (Gen. 4:9-10, 12b).

On the basis of the testimony of Abel’s blood, God judged and sentenced Cain. The blood has spoken (past tense) but it also speaks (present tense). It is still speaking (see Heb. 12:24). Jesus’ blood speaks to us even today.

When the Bible says we overcome the accuser by the blood, it is because we come into agreement with what the blood is saying. The blood gives God the legal right to forgive.

SIX THINGS THE BLOOD OF JESUS IS SPEAKING

1. The blood of Jesus prophesies: it actively speaks.

The blood is prophetic in nature. The blood that has spoken may not be prophetic. But when the blood is still speaking, that means it has a prophetic element connected to it, and we can pick up in the spirit what the blood is saying. This is the whole dimension of Hebrews 12:22-24—the prophetic dimension—where we can begin to discern and understand.

2. The blood of Jesus speaks forgiveness: it gives God the legal right to forgive sins.

When the Bible says we overcome the accuser by the blood, it is because we come into agreement with what the blood is saying. Now thank God that whenever I sin or any realm that I fail in, I can say, “Lord, I’m asking for Your blood to speak for me. I thank You that Your blood is speaking for me, and I’m asking that this sin (fault or whatever it may be) be covered with the blood of Jesus. I’m asking for the blood to speak.” What does the blood do? The blood gives God the legal right to forgive. How do I know this? When the priests in the Old Testament went behind the veil once a year on the Day of Atonement, they would sprinkle the blood of the Passover lamb, and the testimony of that blood administered by the High Priest granted God the legal right to remove the sins from the people of Israel for one more year. That’s what the blood did.

3. *The blood of Jesus testifies in the court of Heaven:* the blood of Jesus, our High Priest, gives God the legal right to pardon sin forever.

The good news is that under the new and better covenant, we have a High Priest after the Order of Melchizedek. His name is Jesus (see Heb. 7:17). He has taken His own blood and poured it out on our behalf. He has sprinkled it, and His blood is speaking as a testimony before the courts of Heaven. It is giving God the legal right to not only remove our sins but to totally forgive our sins forever. That’s what the blood is doing. It’s a legal element speaking on our behalf.

Every accusation that the enemy would bring against you in the court of Heaven, you have the right to answer by the blood.

4. *The blood of Jesus testifies against the accusations of satan:* the redemptive work of Jesus answers every accusation the devil would bring against you.

You have to know what the blood is doing if you're going to overcome by the blood. Every accusation that the enemy would bring against you in the court of Heaven, you have the right to answer by the blood. I want you to know there's not one accusation the devil can bring that the blood can't answer. The blood of Jesus can answer any and every accusation.

5. *The blood of Jesus speaks of Jesus' faithful and legal nature.* For the blood to answer our accusation, we have to repent.

First John 1:9 clearly says, *"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."* Notice the legal language. "Faithful" speaks to His covenant-keeping nature. "Just" speaks to His legal nature. He's faithful and just to forgive. When we confess our sins, we are activating the legal realm that God operates in so the blood can speak on our behalf and God has the legal right to forgive us. We overcome by the blood of Jesus—the blood deals with all our failures.

6. *The blood of Jesus speaks of Jesus' passion for the people of God to win for the Lamb the rewards of His suffering.*

Jesus' blood is crying out for everything He spilled it for to become a reality. You see, the blood doesn't just forgive. The blood doesn't just protect. The blood of Jesus cries out for His purpose to be done on the earth. This is where we have to have an ear to prophetically hear what the blood is speaking. When you start picking up what the blood is saying, it will stir the passion of God inside you. You will then begin to agree with the declarations of His blood and you say, "Lord, everything You laid Your life down for, let it become a reality in my life and in the world."

Jesus' blood is crying out for everything He spilled it for to become a reality.

God wants to bring that spirit into the Church again. The Moravians, organized in the 1400s, are known to have prayed so much and had such hearts to evangelize the world that they would sell themselves into slavery so they could go to foreign lands and tell people about Jesus whom they would not have otherwise had an opportunity to tell. It's said that as they were loaded onto ships for destinations unknown, they would sing, "that we might win for the Lamb the rewards of His suffering, that the passion of our heart is to lay our lives down and win for the lamb the *rewards* of His suffering."

If we're going to silence the accuser, we have to agree with the blood and what it's speaking.

That's why we are here on earth. Sometimes we mistakenly think we're here just to get blessed. God does *not* want to simply bless us. Yes, He loves us deeply and wants to express that love in the form of blessing. However, we're also here to lay down our lives so everything Jesus died for becomes a reality. His blood, the message, and what the blood is saying is also about His passion being fulfilled on the earth. If we're going to silence the accuser, we have to agree with the blood and what it's speaking.

Let's pray together:

Lord, I want You to know that I agree with Your blood. I agree that Your blood brings healing, salvation, forgiveness, and protection. I agree that the blood causes You to remember me.

Lord, I agree with Your blood and I thank You for the blood of Jesus. Lord Jesus, I thank You for the blood that You shed for me. I don't take it for granted. I know how precious it is. Thank You, Lord!

THE WORD OF TESTIMONY

And they overcame him...by the word of their testimony.

—REVELATION 12:11

The second thing John writes: “*and they overcame him...by the word of their testimony.*” The word *testimony* means those who give judicial witness. It’s a legal term. We overcome the enemy by the word of our testimony. There are many different things in the spirit realm that are received in the courts of Heaven as testimony. We need to make sure that our words are in agreement with God’s passion. And we need to make sure our prophetic words are in agreement with His passion.

DRY BONES OR A MIGHTY ARMY?

For instance, in Ezekiel 37:1-14, Ezekiel is dropped down in the valley of dry bones. God says to him, “*Can these bones live?*” Ezekiel says, “*O Lord God, You know.*” Why that response? Because he was struggling; in the natural, his eyes saw the valley of dry bones, but in the spirit he heard a marching army. Ezekiel had to choose whether to agree with his eyes—what he observed in the natural realm—or his ears—what he heard rumbling in the spirit. He chose to agree with what his ears heard and he began to prophesy. As Ezekiel released testimony in the courts, this allowed the bones to come together, flesh and sinew wrapped around them, and the breath of God entered them so that they stood up on their feet as a mighty army. All of this was based on what Ezekiel chose to prophesy.

It's really easy to look at the natural state of things and prophesy wrong things. This is simply agreeing with the situation or circumstance *as is*. Then when what was prophesied happens, the person says, "I told you that was God." No, it didn't happen because it was God; it happened because it was prophesied and released as testimony in the courts of Heaven. That's what people don't get. *How can this be?* they ask. Let's look at a story in the Bible that helps illustrate this further.

*Ezekiel had to choose whether to agree with his eyes—what he observed in the natural realm—
or his ears—what he heard rumbling in the spirit.*

WHAT TESTIMONY ARE YOU PROPHESYING?

Twelve spies went into Canaan, and when they returned ten of them gave an evil report—a bad testimony (see Num. 13:32). What did God do? He rendered a verdict against the nation because ten of the spies gave the wrong testimony. Because of those ten spies—recognized as a government in the courts of Heaven where they gave the wrong testimony—God basically said, "On the basis of your testimony, I have no alternative. I render a judgment: you'll wander in the wilderness for forty years." It's shocking, but true—ten people determined the destiny of a nation for forty years.

We'd better be careful what we prophesy. I'm upset with all the doomsday prophets today. I'd like to tell each of them, "Please be quiet. Please don't say that. Please don't prophesy that. Prophesy what's in the books of Heaven about a nation. Prophesy the good word of the Lord, what God has actually intended—not what you see in the natural." We need people who can prophesy what the Spirit of God is saying and see the good even in the midst of the bad and see the intent of God. I love that, because those are the ones releasing testimonies that will bring breakthroughs and positive verdicts from God. We overcome by the word of our testimony.

We need people who can prophesy as to what the Spirit of God is saying and see the good even in the midst of the bad and see the intent of God.

SHARING FINANCES RELEASES THE POWER OF TESTIMONY

We also release testimony when we share our financial resources with God's Kingdom on earth. Hebrews 7:8 says, "*Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.*" Every time we give an offering, we are releasing the testimony. The writer of Hebrews is talking about us transitioning from the Levitical priesthood to the Melchizedek priesthood. The Levitical priesthood is about legalism. The Melchizedek priesthood is about honor. As we give our tithes under the Melchizedek order, we honor who Jesus is as our High Priest.

The word *witness* in Hebrews 7:8 means to give a judicial testimony. Every time you give your money, you're releasing a testimony. Whatever is in your heart when you give that tithe or offering is a testimony that speaks in the courts of Heaven. This is *not* simply addressing giving to a local church or ministry, although that is certainly part of the case. Here, we are dealing with the very motive that compels giving in any capacity, giving that is influenced by the Holy Spirit living within you.

CONTENTION AND STRIFE CREATES A CASE AGAINST YOU

In Matthew 5:23-26, Jesus says:

Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say that you, you will by no means get out of there till you have paid the very last penny.

If something is wrong between you and somebody else, there is a contention. There is a problem. You have bad feelings, which are often accompanied by ill will within. If this is the case, you must leave your gift at the altar and make things right. In other words, don't use the dispute as a reason not to give; use it as a reason to fix things so you can give freely. Jesus says to *leave your gift* at the altar, go be reconciled, and then come back to the altar and *offer your gift*.

Jesus says not to give your gift if there's a problem in your heart toward somebody else. Why would He say that? Verse 25 says, *“Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say that you, you will by no means get out of there till you have paid the very last penny.”* The reason you should not give your offering when you've got a problem in your heart is because your offering is releasing a testimony before the Judge, and the adversary can use it against you.

Every way we release testimony in the courts of Heaven is designed to help us release a case that grants God the right to render verdicts in our behalf.

If you are offering your gift while harboring ill will toward others, your money is releasing the wrong testimony in the courts of Heaven. I'll share a secret with you that will help unlock new levels of freedom and breakthrough—particularly in the financial realm. If you've given finances to the church and yet you have ongoing bitterness toward someone, you need to ask, “Lord, please let the testimony of those finances be annulled so that they can no longer speak against me. I know now that money is speaking in the courts of Heaven, releasing a testimony that is empowering the accuser to bring the case against me.” Money is very spiritual, so you need to set things right with God.

Again, this is not a reason to give or not give. This is a reason to get our hearts right so we can give and make the most impact for the Kingdom. If your offering is that powerful in the negative, how powerful is it in the positive? Every way we release testimony in the courts of Heaven is designed to help us release a case that grants God the right to render verdicts in our behalf; we overcome by the blood but also the word of our testimony.

BRING AN OFFERING IN RIGHTEOUSNESS

Malachi 3:2-3 says:

*But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderers' soap. He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may **offer to the Lord an offering in righteousness.***

Why is God purifying us? So we can be holy? No. It's so we can bring an offering in righteousness. The whole reason for this purifying process is not so we can be holy, it is so we can bring an offering in righteousness. Our offerings are so powerful because they contain testimony. The Lord is taking us through a purifying process so that our hearts are right and pure.

We should not try to manipulate God with our money. Rather, we are bringing our finances to Him through His Church because we are declaring His worth and how much we love Him and how much our faith is in Him. That's what resonates in the courts of Heaven. We can't think, *Well, I better give this, because if I don't, He might be mad at me.* No, that's a wrong motive to give. That's trying to manipulate God.

THE TWO BLESSINGS OF BRINGING AN OFFERING IN RIGHTEOUSNESS

Malachi 3:4-5 says that two things will happen when we give an offering in righteousness:

“Then the offering of Judah and Jerusalem will be pleasant to the Lord, as in the days of old, as in former years. And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien—because they do not fear Me,” says the Lord of hosts.

1. Offerings Made in Righteousness Release Societal Blessings (Large Scale)

God says our money releases a testimony and it will be pleasant, because we've allowed Him to purify our hearts, so that we give out of

right, pure motives. Consider what the Lord says—our testimony actually empowers Him to release judgments from His courts against every ill that afflicts society. It works on both the personal level *and* the macro level. God says when His ecclesia brings Him an offering in righteousness, He can judge adultery in society, the breakdown of marriage. He judges witchcraft and perjurers. He judges oppressive economic systems and sets society in order because His government, the Church, has brought Him offerings in righteousness with the right testimonies attached. That's how powerful it is. After realizing all of this truth, offering time at church means a whole lot more. You're in the courts of Heaven when you bring an offering to the altar. That's on a big scale.

2. Offerings Made in Righteousness Release Personal Breakthrough (Personal Level)

Your offerings, presented in righteousness, are also making a difference on a personal level. Maybe you're fighting for your marriage—bring an offering in righteousness. Let that testimony speak in the courts. Maybe there are people lying about you; bring an offering. Maybe you are not making enough money; bring an offering. Each time you bring an offering, you're releasing testimony because you're allowing God to purify your heart. As you bring your offerings in righteousness, the judicial hand of God is released to move on your behalf. This is overcoming obstacles by the word of your testimony.

In this dimension of prayer, you're not just asking the Father or even appealing to the Friend. You are bringing a case into the courts of Heaven because that's what you do when you testify.

We need to break off any past offerings that were given in wrong ways because we didn't understand. I've had to do that. I didn't want to fall prey to some subtle motive of manipulation; I want to bring offerings in righteousness. We must allow Him to purify us so we can bring our offering in righteousness for Him to multiply our resources.

If in the past you have presented offerings and tithes with ungodly motives, I encourage you to pray:

Lord Jesus, if in any way I brought offerings to You with a wrong heart, with ill will, or with wrong motives, I'm asking,

Lord, that any testimony that is yet lingering before Your courts connected to my offering—that's giving a testimony that allows the accuser to have a case against me—Lord, I ask for that testimony to be annulled by the blood of Jesus.

Lord, I confess to You, out of ignorance or whatever, that I messed up, and I'm asking You to silence this offering and the words of the offering by Your blood. Lord, I want to bring my offerings to You because I love You, I worship You, I value You, and I'm moving in faith in You. I want my offering to speak from that realm, so I repent and I'm asking, Lord, for every word being used connected to past offerings to now be silenced, in Jesus' name.

LAYING DOWN OUR LIVES

And they did not love their lives to the death.

—REVELATION 12:11

To silence the accuser, we love not our lives unto death. In other words, we lay down our lives for God. When we surrender our lives to the Lord—to His purpose and His will—that action carries great realms of authority and influence in the courts of Heaven. So we should make it a normal part of our prayer to say something such as, “Lord, not my will but Your will be done. I lay my life down before You.”

When we surrender our lives to the Lord—to His purpose and His will—that action carries great realms of authority and influence in the courts of Heaven.

THE ROLE OF RIGHTEOUSNESS IN THE COURTS OF HEAVEN

It is important to understand how significant righteousness is in the courts of Heaven. In Ezekiel 14:14, God says that there was such judgment coming on Israel that even if Job, Samuel, and Noah were to intercede, only by their righteousness could they save themselves. They would not be able to change the verdict concerning Israel, nor would they even be able to save sons and daughters. They would only have enough righteousness to save themselves. This tells me that righteousness is very important in the courts of Heaven—that our ability to present a case before the courts of Heaven is connected to righteousness. If that’s true, here is the issue—we can never be

righteous enough on our own merits. We are made righteous “enough” only by who Jesus is and what He has done for us.

Walking in the light is not walking perfectly, it's walking honestly.

The Bible says that Jesus became sin for us, so that we could become the righteousness of God. Even Isaiah 54:17 says that our righteousness is from Him. When I am walking in an open and honest relationship with Jesus, dealing with my stuff and my sin, then I have a right to stand before Him in righteousness. I can't say, “Well, I can live any way I want to and God will still deem me righteous.” No, by faith we must follow Him, obey Him, seek Him. We must repent where we need to repent. Remember, First John 1:7 says that “*If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin [unrighteousness].*” What does this mean? Walking in the light is not walking perfectly, it's walking honestly. It's being honest with God. I believe if our hearts and our attitudes are righteous, the Lord will deem us righteous because of the blood of His Son and of everything He accomplished.

Romans 4:3 says that “*Abraham believed God, and it was accounted to him for righteousness.*” Abraham was deemed righteous because he heard the voice of God and believed God. Remember, faith has great power with God to cause us to be righteous. Romans 8:4 says that “*the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*” Because we in our flesh are weak, we must walk in righteousness by faith, believing what Jesus did; then out of the empowerment of the Spirit we obey whatever the Spirit tells us to do. Righteousness is never a result of keeping rules. Righteousness is the result of living under the mandate and the governments of the Holy Spirit.

OBEDIENCE TO THE HOLY SPIRIT

The Holy Spirit might say something is OK for you but not OK for me. As believers, we are each held responsible to live under the mandates of the Spirit. The Lord has spoken to me and told me there are things I cannot do, not because they're wrong but because God wants me to obey Him. These

things have nothing to do with right or wrong; they have everything to do with direct obedience to Him in the context of relationship. And so, I seek to obey.

Righteousness is never a result of keeping rules. Righteousness is the result of living under the mandate and the governments of the Holy Spirit.

A few examples: God told Rees Howells, the great intercessor, not to wear a hat in public, which was an insult and very out of the social order in his day. Back then, it was almost scandalous for men to be outside without wearing a hat. And yet, Howells said as long as he obeyed that mandate from God—which had nothing to do with right or wrong—he had what he called “a place of abiding,” because he obeyed what the Spirit told him to do.

William Seymour sat on Azusa Street in Los Angeles with a box over his head and prayed, and the glory would come. People would stop and visit him and tell him that he didn’t need to sit with a box over his head. As soon as he took the box off, the glory stopped coming until he put the box back on his head. That makes no logical sense; it just has everything to do with obeying what the Spirit tells *you* to do.

Several times in my life God has given me points of obedience. As long as I’m walking in agreement, following what the Spirit is saying, I have a place of jurisdiction in the Spirit realm to pray from that I might not have otherwise. It gives me another realm. Why? I am deemed righteous because I’m walking under the governments of the Spirit, not merely keeping rules and regulations. When we lay our lives down, we can operate in new realms that God wants us to move in. We must be willing to turn over our earthly lives for His use—for His glory.

In closing, let’s pray to silence the accuser and present our cases before the courts of Heaven with bold confidence so we can fulfill our destinies.

Make this prayer your own:

Lord, thank You! Thank You for the blood of the Lamb. Thank You that You teach me how to release the right testimony. I declare that I lay my life down out of the empowerment of the Spirit. This allows me, by the blood of Jesus, to stand in a place

of righteousness where I am recognized in the courts of Heaven.

I can now present cases in the courts that bring breakthrough to me, to my family, and to every realm of jurisdiction that You have given me. Lord, I believe for great breakthrough in my personal life, in my home, my workplace, my church, my city, and my nation—yes, Lord, even the world. Thank You for that, in Jesus' name, amen!

YOUR NEXT STEPS IN THE COURTS OF HEAVEN

The basic principles outlined in this small book are precursors to *Operating in the Courts of Heaven* and all subsequent *Courts of Heaven* books.

I consider these teachings essential and preparatory for those who wish to engage in the *Courts of Heaven* strategy for seeing breakthrough in prayer.

Before you study the details of the *Courts of Heaven*—the Books in Heaven, the three dimensions of prayer, dissolving curses, retrieving books of destiny, etc.—I want you to have a solid foundation of what gives you a legal right to *enter into the courts* to begin with and receive breakthrough answers to prayer.

About Robert Henderson

Robert Henderson is a global apostolic leader who operates in revelation and impartation. His teaching empowers the Body of Christ to see the hidden truths of Scripture clearly and apply them for breakthrough results. Driven by a mandate to disciple nations through writing and speaking, Robert travels extensively around the globe, teaching on the apostolic, the Kingdom of God, the “Seven Mountains,” and most notably the Courts of Heaven. He has been married to Mary for over 40 years. They have six children and five grandchildren. Together they are enjoying life in beautiful Midlothian, Texas.

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