

## Sons Arise - Engaging the Father - Session 9

We already agreed with Him when our scroll was revealed.

If we choose to agree with Him now, it is essential for us to get hold of His thoughts toward us and to know progressively what is written on our scroll.

Engage the scroll room of heaven and read what we our allowed to  
Engage the fire stones and absorb it  
Engage the heart of God in eternity the womb you were created in  
Let the vast sum of His thoughts envelope you  
Engage the court of the Lord

Engaging the Court of the Lord or the Sod of God

I believe we all engaged that court before became a living soul when we were assigned the physical aspect of our destiny

Our destiny scroll was revealed and we were commissioned into sonship in this dimension and where our angels were assigned to us

I believe we are to mature in sonship to access the Sod or council again in a different capacity as sons

The Hebrew Bible is a book of concrete images and symbols.

Medieval English literature C. S. Lewis said, "Symbols are the natural speech of the soul, a language older and more universal than words."

The biblical commentator Patrick Miller has said the council imagery is "one of the central cosmological symbols of the Old Testament."

That is, it explains the "machinery and systems" of the universe; how God accomplishes his will using His semi-divine servants.

The Council Defined

The heavenly council is a symbolic ruling body consisting of God as the supreme monarch with an assembly of supernatural servants gathered around his throne in a heavenly palace.

By using the word "symbolic" it is not to imply the Council is not real.

The imagery is analogical or metaphorical and depicts actual realities in the divine world.

Put simply: YHVH is King and He works with His divine servants to outwork His will but He wants sons

How did Israel know about this heavenly council?

The Bible implies they knew from accounts of visionary visitations by prophets.

Modern commentators call these visits "throne visions"—first-hand reports of the heavenly council in session.

The phrase "heavenly council" is not actually biblical; the phrase "divine council" or "divine assembly" is. It comes from Psalm 82:1:

Elohim has taken his place in the divine council In the midst of the Elohim He holds judgment

There are three terms for the council gathering: edah, qahal, and sod.

Edah means congregation, assembly, or company.

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It's also used for the congregation of Israel.

Qahal means to gather together. It parallels the later Greek Ekklesia.

All these words indicate that the patterns of heaven get outworked on earth

Relational patterns

Communal patterns

Governmental patterns

The DIY tree path has corrupted those patterns by excluding God

Sod designates a king's inner circle—his closest friends and counsellors who know his mind and discuss his plans.

To participate in the sod of YHVH meant profound privilege.

Daniel 7:10 mentions a heavenly "court."

Depicting God as a time-transcending Judge sitting among other judges.

Terms for the Members

Council members have several names or titles. They are: holy ones, spirits, messengers, ministers, servants, those on high, princes—and other names

The diversity of names indicates differing roles in their relationship to YHVH and His names that indicates His diverse roles as Creator, Father, King, Judge, Lord

Our sonship is the revelation that we are made in His image and likeness to ascend in maturity

EL, ELOAH [el, el-oh-ah]: God "mighty, strong, prominent" (Nehemiah 9:17; Psalm 139:19) – etymologically, El appears to mean "power" and "might" (Genesis 31:29). El is associated with other qualities, such as integrity (Numbers 23:19), jealousy (Deuteronomy 5:9), and compassion (Nehemiah 9:31), but the root idea of "might" remains.

EL SHADDAI [el-shah-dahy]: "God Almighty," "The Mighty One of Jacob" (Genesis 49:24; Psalm 132:2,5) – speaks to God's ultimate power over all.

ADONAI [ah-daw-nahy]: "Lord" (Genesis 15:2; Judges 6:15) – used in place of YHWH, which was thought by the Jews to be too sacred to be uttered by sinful men.

In the Old Testament, YHWH is more often used in God's dealings with His people, while Adonai is used more when He deals with the Gentiles.

YHWH / YAHWEH / JEHOVAH [yah-way / ji-hoh-veh]: "LORD" (Deuteronomy 6:4; Daniel 9:14) – strictly speaking, the only proper name for God. Translated in English Bibles "LORD" (all capitals) to distinguish it from Adonai, "Lord."

The revelation of the name is given to Moses "I Am who I Am" (Exodus 3:14). This name specifies an immediacy, a presence.

Yahweh is present, accessible, near to those who call on Him for deliverance (Psalm 107:13), forgiveness (Psalm 25:11) and guidance (Psalm 31:3).

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EL ELYON [el-el-yohn]: "Most High" (Deuteronomy 26:19) – derived from the Hebrew root for "go up" or "ascend," so the implication is of that which is the very highest. El Elyon denotes exaltation and speaks of absolute right to lordship.

EL ROI [el-roh-ee]: "God of Seeing" (Genesis 16:13) – the name ascribed to God by Hagar, alone and desperate in the wilderness after being driven out by Sarah (Genesis 16:1-14).

When Hagar met the Angel of the Lord, she realized she had seen God Himself in a theophany. She also realized that El Roi saw her in her distress and testified that He is a God who lives and sees all.

EL-OLAM [el-oh-lahm]: "Everlasting God" (Psalm 90:1-3) – God's nature is without beginning or end, free from all constraints of time, and He contains within Himself the very cause of time itself. "From everlasting to everlasting, You are God."

EL-GIBHOR [el-ghee-bohr]: "Mighty God" (Isaiah 9:6) – the name describing the Messiah, Christ Jesus, in this prophetic portion of Isaiah.

As a powerful and mighty warrior, the Messiah, the Mighty God, will accomplish the destruction of God's enemies and rule with a rod of iron (Revelation 19:15).

YAHWEH-JIREH [yah-way-ji-reh]: "The Lord Will Provide" (Genesis 22:14) – the name memorialized by Abraham when God provided the ram to be sacrificed in place of Isaac.

YAHWEH-RAPHA [yah-way-raw-faw]: "The Lord Who Heals" (Exodus 15:26) – "I am Jehovah who heals you" both in body and soul. In body, by preserving from and curing diseases, and in soul, by pardoning iniquities.

YAHWEH-NISSI [yah-way-nee-see]: "The Lord Our Banner" (Exodus 17:15), where banner is understood to be a rallying place. This name commemorates the desert victory over the Amalekites in Exodus 17.

YAHWEH-M'KADDESH [yah-way-meh-kad-esh]: "The Lord Who Sanctifies, Makes Holy" (Leviticus 20:8; Ezekiel 37:28) – God makes it clear that He alone, not the law, can cleanse His people and make them holy.

YAHWEH-SHALOM [yah-way-shah-lohm]: "The Lord Our Peace" (Judges 6:24) – the name given by Gideon to the altar he built after the Angel of the Lord assured him he would not die as he thought he would after seeing Him.

YAHWEH-ELOHIM [yah-way-el-oh-him]: "LORD God" (Genesis 2:4; Psalm 59:5) – a combination of God's unique name YHWH and the generic "Lord," signifying that He is the Lord of Lords.

YAHWEH-TSIDKENU [yah-way-tzid-kay-noo]: "The Lord Our Righteousness" (Jeremiah 33:16) – As with YHWH-M'Kaddesh, it is God alone who provides righteousness (from the Hebrew word tsidkenu) to man, ultimately in the person of His Son, Jesus Christ, who became sin for us "that we might become the Righteousness of God in Him" (2 Corinthians 5:21).

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YAHWEH-ROHI [yah-way-roh-hee]: "The Lord Our Shepherd" (Psalm 23:1) – After David pondered his relationship as a shepherd to his sheep, he realized that was exactly the relationship God had with him, and so he declares, "Yahweh-Rohi is my Shepherd. I shall not want" (Psalm 23:1).

YAHWEH-SHAMMAH [yah-way-sham-mahw]: "The Lord Is There" (Ezekiel 48:35) – the name ascribed to Jerusalem and the Temple there, indicating that the once-departed glory of the Lord (Ezekiel 8–11) had returned (Ezekiel 44:1-4).

YAHWEH-SABAOTH [yah-way-sah-bah-ohth]: "The Lord of Hosts" (Isaiah 1:24; Psalm 46:7) – Hosts means "hordes," both of angels and of men.

He is Lord of the host of heaven and of the inhabitants of the earth,

The name is expressive of the majesty, power, and authority of God and shows that He is able to accomplish what He determines to do.

As sons we need to engage with and mature into the relational love of God as expressed in those names that reveal His character, nature and attributes

We experience and become transformed as sons into that image

There are the heavenly and transcendent names

EL, ELOAH, EL SHADDAI

ADONAI, YHWH

EL ELYON, EL ROI

EL-OLAM, EL-GIBHOR

There are the earthly and imminent names

Jehovah our Righteousness, Sanctifier, Healer, Provider, Banner, Shepherd, Peace, Is There, Lord of hosts, Lord of Lords

We are to ascend as sons through our relationship with Father, Son and Spirit that reveals His essence, nature and character through His precepts, statutes and laws

Ascending through all the 12 High Chancellor's Houses to become co-creators with our Father

Some titles for the council members affirms the idea of semi-divinity.

These beings are openly referred to as elohim—gods, divine beings.

They are also benei elohim, benei elim, and benei elyon (sons of God, sons of the Most High)

(Gen 6:2; Ps 8:6; 29:1; 82:6; 86:8; 89:7; 97:7; 138:1; Job 38:7)

This poses no threat to Yahveh's position as He has made us His children in His image to become like Him as sons

For He is ha-Elohim, which means "the (only real) God."

Jesus described us as gods

John 10:33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God." 34 Jesus answered them, "Has it not been written in your Law, 'I said, you are gods'? 35 If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

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1 Cor 8:5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, 6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

The Sod or council is also opened to others:

Ps 25:14 "The sod of the LORD is for those who fear him; to them he makes known [the deeper meanings and blessings of] his covenant"

Job 29:4 Job once lamented about days gone by "when the friendship [sod, intimate council] of God was over my tent"

If access to the Sod were given to Job and the prophets, how much more to sons

In Daniel 7, the Ancient of Days gives authority to the Son of Man to rule the earth and the Son gives that authority to the sons

John 5:27 tells his disciples, "He [God] gave him [me] authority to execute judgment, as the Son of Man"

John 17:1, 2 "Father . . . you have given [me] authority over all people" as Son of God

Matt 28:18 he says, "All authority has been given to me in Heaven and on earth" go therefore and disciple the nations

John 20: 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."  
22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit.

Sod council, counsel 21 occurrences

Translated circle, company, consultation (1), council (5), fellowship (1), friendship (1), gathering (1), intimate (1), plans (1), secret (2), secret counsel (3), secrets (2).

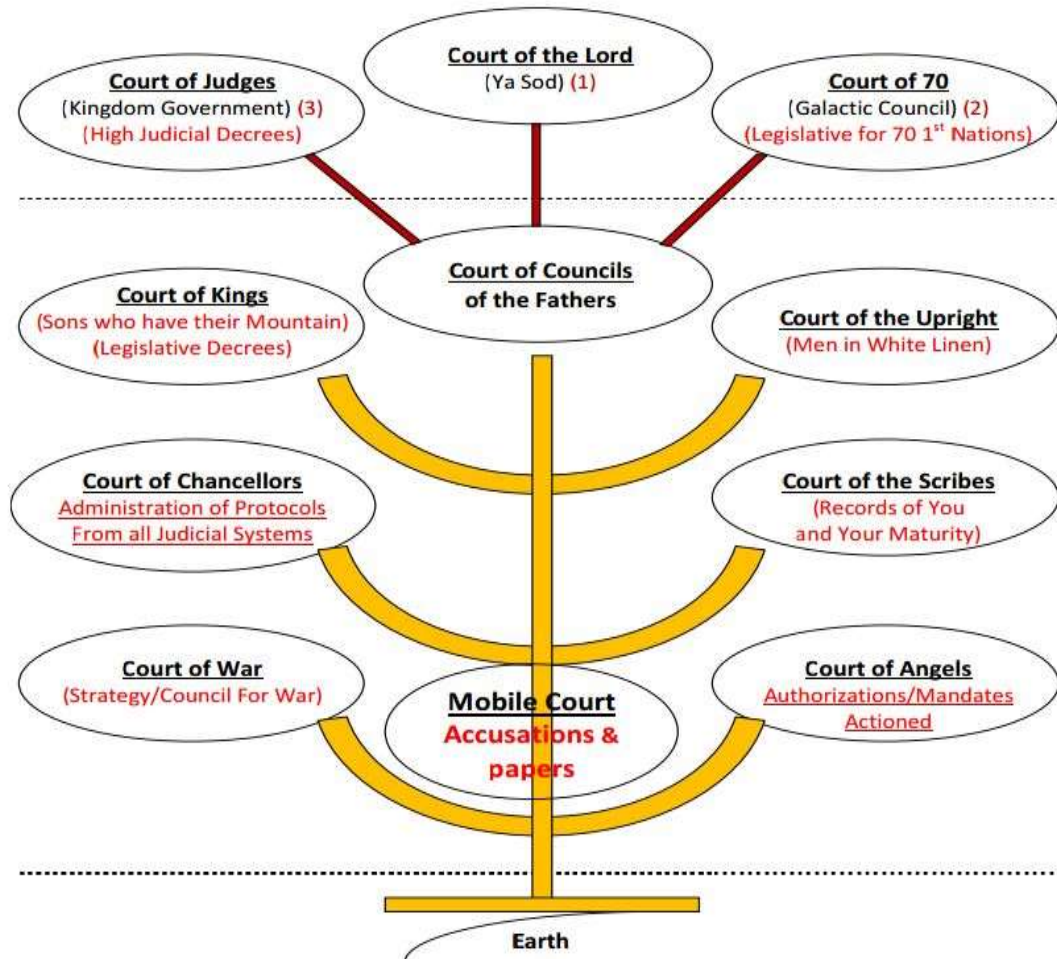
In the Hebrew Bible, the Sôd of God was a council of celestial beings who consulted with God, learned His Sôd/secret plan, and then fulfilled that plan.

We are called to access the courts take charge of the courts to ascend to mature sonship

Zech 3:7 "Thus says the LORD of hosts, 'If you will walk in My ways and if you will perform My laws, then you will also govern My house and also have charge of My courts, and I will grant you free access among these who are standing here.

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### Heaven's Court System



Who are in the Sod?

Angelic heavenly representatives

Ancient ones, sons of Adam who did not fall

Enoch pre flood

Abraham post flood representing all the families of the earth

Moses and Elijah

Heb 11:5 By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God.

We can engage the Sod to engage the memory of our encounter under the rod to access our scroll of destiny

Re-engaging the testimony of our identity and scroll before our fall into this dimension

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Testimony of our scroll in the Sod Court of the Lord

Testimony record – wine room, court of scribes

Matt 18:10 .. for I say to you that their angels in heaven continually see the face of My Father who is in heaven.

Heb 1:14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Face of the Father the mirror of our identity

Engage yourself as a light being

Engage the scroll

Engage scroll with Judgment seat

Engage the heart of God

Steps like Jacob's ladder leading up to heaven

Start thinking about those steps and the open door

Hear the invitation to come up here

Let those steps form in your imagination and by faith walk up those steps to the door

Step through the veil into the kingdom realm

Jesus is standing in the doorway

Present yourself to Jesus your High Priest as a living sacrifice

Ask Jesus to take you to engage Sod the Court of the Lord

Let Him take you by the hand and lead you

*Music used for engagements: <https://soundcloud.com/user-796521340>*

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