

# **I CHOOSE TO PLEAD GUILTY**

A Practical Guide to the  
Heavenly Courts of Justice

n°1

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*To my best Poupy, so that the next generation may  
propel France into its destiny.*

*To my father, so proud to have a daughter who is a  
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*To Aslan, who will recognize himself, who has helped me  
to understand the heavenly realm like no one else...*



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I am also grateful for the valuable teaching of those who preceded us in the Courts. Here I have a thought for C.S. Lewis, who in my opinion, knew much more about the subject than he would ever admit: his writings have been, for the highbrow that I am, a precious help in understanding the invisible, because we have the same saying: higher, and further!





## What is the Ultimate for a Lawyer\*?



*\* This is not a foreword, so you should read it in order to understand the rest of the book.*

Surprisingly, although I am a lawyer, for a long time I did not read the Bible with a lawyer's perspective. So, if someone asks you what the ultimate is for a lawyer, well, the answer is precisely this non-judicial reading of the Bible!

Because if there is one book in which laws, judges, judgments, witnesses and contracts are constantly mentioned, it certainly is the Bible!

The Scriptures are divided into two contracts: the first covenant and the new covenant... A covenant being in fact a contract - a very legal term.

A whole book in the Bible is called "*Judges...*".

The Torah is mainly a book of law.

In Israel, the king's main activity was judicial: in the throne hall he judged conflicts between people. Under King Solomon, the throne hall was also the hall of judgment.

When Jesus tells us about the church, the assembly of the members of the body of Christ, He uses a legal term:



“*Ekklesia*”. This is a clear reference to a legislative assembly, which makes and enforces laws, in other words it is the government authority. Thus, He explains to Peter, who is the first “stone” of this assembly, that he has the power to bind and to loose (that is “*to conclude a contract*” and “*to cancel a contract*”- legal terms again), so that the Kingdom of Heaven can be manifested on earth.

*And I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven: whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*  
(Matthew 16:18-19)

From Genesis to Revelation, the Bible constantly speaks of judges and judgments.

And yet, though I am a lawyer, I had never pleaded with God. I thought this task of pleading was confined to our national courts and had nothing to do with God...

Well, everybody knows that you do not argue with God, it is not convenient, unless you are called Jonah, or Moses, or Abraham... Well, the reality is that, in the Bible, everyone argues with God, strongly, especially the Jews... and in the Bible they're almost all Jews... But we Christians have become a bit fatalistic. Because of the theology on God's sovereignty, we have come to strongly believe that, everything that happens is necessarily God's will, since He is sovereign, so what's the point of arguing? You have to... accept.

How is it that I didn't understand God's words? “*Let's plead together!*” that's what God says and repeats through the prophet Isaiah.

The translation in the International Standard Version is also quite stunning:



*Recount the brief! Let's argue the matter together; present your case, so that you may be proved right. (Isaiah 43:26, ISV)*

In other words: ***Prepare your file, your conclusions, and come plead your case with me!***

When I plead a case, it's to change the situation. If everything is already settled beforehand, it means that the judge is corrupt... So I may as well stay at home.

In the Bible, the judge who asks us to plead is not only fair, but also on our side. He says: let us argue the matter together.

That is rather unusual, isn't it?

Therefore, God invites us to come before him, to argue our case, so that the situation may change.

*Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. (Isaiah 1:18, NRSVA)*

So, the Lord God, the Judge of all (*Hebrews 12:23*), invites us to come and plead our case before Him, and not only our case, but also the case of what is important to us.

On a deeper reading of the Bible, we see that many people literally pleaded with God, defending causes that seemed lost, from a human perspective.

Thus Abraham, having in mind his nephew Lot, tackles the legal record of Sodom and Gomorrah. And he wins back Lot's life!

In Numbers 14 Moses tackles the one of Israel:

*How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the signs I have performed among them? I will strike them down with a plague and destroy them,*



*but I will make you into a nation greater and stronger than they.  
(Numbers 14:11-12)*

The decision seems to be made... Indeed, the people finally reach the gates of the promised land but they refuse to enter. They even consider stoning Moses! As a result of this repeated rebellion, the Lord decides to bring it to an end.

But Moses chooses to plead the case...

*Moses said to the Lord, "Then the Egyptians will hear about it! By your power you brought these people up from among them. And they will tell the inhabitants of this land about it. They have already heard that you, Lord, are with these people and that you, Lord, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of cloud by day and a pillar of fire by night. If you put all these people to death, leaving none alive, the nations who have heard this report about you will say, 'The Lord was not able to bring these people into the land he promised them on oath, so he slaughtered them in the wilderness.'*

*Now may the Lord's strength be displayed, just as you have declared: 'The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation.' In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now.*

*The Lord replied, "**I have forgiven them, as you asked.**"  
(Numbers 14:13-20)*

Amazing! Through his plea, a simple man is going to secure the destiny of an entire nation ...and much more: let's not forget this verse which, although not politically correct, is biblically correct: "*salvation comes from the Jews*", and our salvation depends on the salvation of this nation (*John 4:22*).



By the way, let us point out another element: in his defense, Moses makes no reference to his personal interests, nor to the interests of the people. It is not a defense like: “*See, Lord, these people were unhappy when they were young, they had a very difficult childhood, they were slaves in Egypt, so You have to understand them and be gracious to them...*”

The only line of defense Moses uses is to put forward the higher interests of God Himself. If God destroys these people, it is His reputation that will be tarnished, and Moses is not willing to accept that. With this motivation of heart, he wins God’s heart and changes the course of history.

In fact, I think that the Lord expected nothing less from Moses.

Our God has always looked for men and women who, like Moses, stand before Him to defend causes that seem to be lost.

*The people of the land practice extortion and commit robbery; they oppress the poor and needy and mistreat the foreigner, denying them justice. “I looked for someone among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found no one”. (Ezekiel 22:29-30)*

Ezra will do the same, for a similar indefensible cause: he uses a different, but equally effective line of defense, which I will call the *pleading guilty* (see *Ezra 9*).

When the Hebrews entered the promised land, they were strictly forbidden to marry the people of the surrounding nations, so as not to adopt their idolatrous customs and practices. Remember that some of these nations used to sacrifice their children to Moloch.

Of course, following the example of King Solomon, the people did not respect this commandment: they became



idolatrous and adopted the habits and customs of the nations until the country vomited them out. Israel was deported far from home, for a period of 70 years.

The book of Ezra tells us the conditions of the first return from exile after these 70 years. Thanks to the intercession of a man named Daniel, the people were able to return to their land.

And the first thing they did was to marry the sons and daughters of foreign pagan nations - the very sin that led to their deportation 70 years before...

When Ezra heard about it, he was devastated. So, at the time of the evening offering, he decided to plead guilty, though he had not done anything personally. But he clearly identified himself with the people and pleaded their case, recognizing God's justice.

I encourage you to read this plea in full in chapter 9 of the book of Ezra:

*Then, at the evening sacrifice, I rose from my self-abasement, with my tunic and cloak torn, and fell on my knees with my hands spread out to the Lord my God and prayed: "I am too ashamed and disgraced, my God, to lift up my face to you, because our sins are higher than our heads and our guilt has reached to the heavens." (Ezra 9:5-6)*

*Lord, the God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence. (Ezra 9:15)*

The effect of this "pleading guilty" was immediate:

*While Ezra was praying and confessing, weeping and throwing himself down before the house of God, a large crowd of Israelites—men, women and children—gathered around him. They too wept bitterly. (Ezra 10:1)*



The result was a deep repentance followed by a lasting reformation.

Because one man stood in the breach, choosing to take responsibility for the sin of the people and their fathers, the Lord was able to act and pour out a spirit of repentance and goodwill on the nation...

No doubt, many intercessors will tell me that this is something you are already doing.

This is also what I have been doing for a long time for France and my region. My point is not to say that this work has been ineffective or useless, nor that it should not be continued.

However, people do not always understand that it is effective to identify with the sins of a people by pleading guilty. In the same way, we do not always have the impulse in our intercession to plead first of all for God's best interests.

But there is more. As we were interceding for the nation, a missionary friend gave me this word from the book of Zechariah.

*This is what the Lord Almighty says: 'If you will walk in obedience to me and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here.'* (Zechariah 3:7)

In English, like in Hebrew, we have the word “court”. So, we are speaking about exercising judicial functions in the Temple of the Lord, on the heavenly level, and watching over His Courts.

Later, another friend told me she felt that I would be called before the Supreme Court. My friend is not French and does not know that we do not have such a court in France, unlike in the United States for example. I was surprised by this word,



but it began to make sense when linked to the previous revelation in Zechariah 3. So, I started some research on the Council of God and the Courts of Heaven.

A totally unexpected dimension opened up for my husband and I. As a lawyer, I discovered an aspect of my job that I would never have imagined...

This is what I would like to share with you through this book.

The subject is huge, much bigger than any of us can imagine. Through this book my husband and I have no other purpose than to share what we have begun to understand, and put into practice at this stage. We do not claim to be exhaustive on the subject. We are explorers.

By the grace of God, we are not alone in this adventure: the revelations we grasp are amplified and completed by those received by others who are also on this same journey.

Another comment: you do not have to be a professional lawyer to plead before the Courts of Heaven. So, if some of you feel they have failed to enter their calling, then this book could be the opportunity to open up a new judicial career... at a higher level...

*Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Hebrews 4:16)*

Yes, let us go with confidence, but also with the respect and deference that are due before any court of law, and even more before the Courts of Heaven.