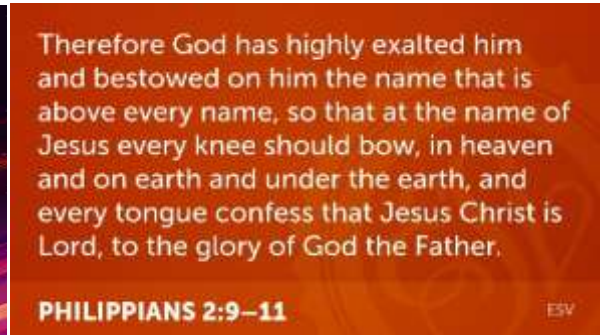
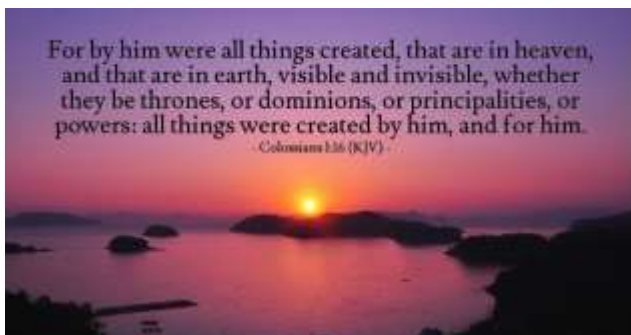


**Jesus, the King of kings, the Principality who Rules Over All
Principalities and Powers, All Rulers and All Authorities – Third Heaven**

Definitions:

“Principal” – First in order of importance; the person with the highest authority or most important position in a territory, a region, a community, an organization, an institution, or a nation. Acts 25:23.

“Principalities” – The term that is used both the New Testament and other Greek literature to denote geographical or institutional domain authority with influence over specific spheres of governmental rule in regions, territories, cities and nations. At times, this term is used of human governments on earth, but several instances demonstrate that Paul had spiritual being in the second heaven in mind.



Since His death, burial, resurrection, ascension and exaltation, Jesus has been given all authority or the “right to rule” both in Heaven and on Earth (Matthew 28:18-20; I Peter 3:22).

Principalities and Powers, Rulers and Authorities Above – Second Heaven

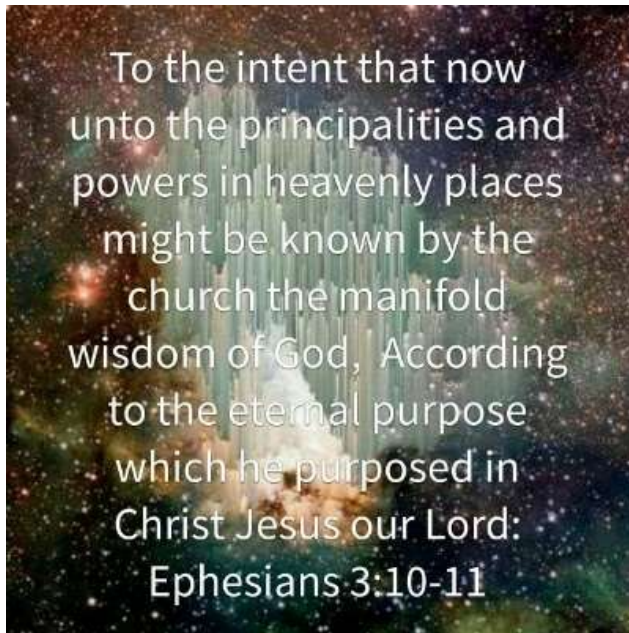
and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,
Ephesians 1:19-20



"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:"

Ephesians 1:21 KJV

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord:
Ephesians 3:10-11



For we wrestle not against FLESH & BLOOD but against principalities, against powers, against the RULERS OF THE DARKNESS of this world, against spiritual wickedness in high places.
EPHESIANS 6:12



Much of the western church has believed that we do our best to hang on until Jesus returns, and then, at His return, He will deal with the principalities and powers that resist His rule as if His work is not already finished and completed. Yet Ephesians 3:10 states that God will display His wisdom unto the principalities and powers "through the church" which is His Body of which He is the risen Head!

The wisdom of the rulers of this age is that they rule regions and territories by the fear of punishment, of imprisonment and of death. Yet had the rulers of this age whose wisdom is coming to nothing understood the wisdom of God, they would not have crucified the Lord of Glory! (I Corinthians 2:6-8). The Church of which Jesus is the Head is a Church that rules out of the fearlessness of a resurrection power that has defeated death!

Principalities and Powers, Rulers and Authorities Below – First (Atmospheric) Heaven and Earth Below

The Kings Of The Earth
Take Their Stand And The
Rulers Gather Together
Against The Lord And
Against His Anointed One.
Psalms 2-2
BibleWordings.com

Now therefore, O
kings, be wise; be
warned,
O rulers of the earth.
Serve the Lord with
fear, and rejoice with
trembling.
Psalms 2:10-11

1 Timothy 2:1-4
1 First of all, then, urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.
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All people are equally valuable to God, and He wants for all people to be saved, and to come to the knowledge of the truth, but when the principal leader within a given sphere of authority or government comes to faith in Christ, there is an atmosphere created whereby people within that sphere of authority will come to faith in Christ. If the chief of a First Nations community comes to faith in Christ, there is a better chance that the citizens of that community will also come into the faith. If the leader of a gang comes to faith in Christ, there is a better chance that the members of that gang will also come to faith in Christ. Eg. Manitoba Warriors.

In every community or city where the gospel spread in the book of acts, some of the earliest converts in every city were one or more of the principal leaders that city or region. **1)** At **Paphos, Cypress**, Sergius Paulus, "the governor of the island" was one of the first believers. Acts 13:4-12. **2)** At **Antioch, Pisidia**, "the rulers of the synagogue" opened the door for Paul, and many Jews and Greek proselytes believed from where the word spread to the entire region. Acts 13:15, 49. **3)** At **Thessalonica**, "not a few of the leading women" (Acts 17:4) were among the first to believe. **4)** At **Athens**, among the first fruits was Dionysius the Areopagite who was a judge at the Areopagus or the Court of Athens. **5)** At **Corinth**, one of the first to believe the gospel was *Crispus, the ruler of the synagogue*, along with all of his household. Acts 18:8. **6)** At **Ephesus** from where the word of God spread into all of Asia (Acts 19:10), among the early believers were "the officials (rulers) of Asia" (or Asiarchs)" who became "friends of Paul" (Acts 19:31). **7)** Paul's initial commission was that he would bear witness to the gospel before Gentiles, kings and the children of Israel. Act 9:15, 16. These kings included **Felix** (Acts 25:24), **Agrippa** (Acts 26:28) and **Nero**, the Roman Emperor (Acts 25:11; 28:19; Philippians 1:12-14; II Timothy 4:16, 17). Even though the Roman Emperor did not become a believer until some 250 years later, we do note that even in Paul's day, some of the palace guard came to believe (Philippians 1:12-14), and that a church was established in Caesar's household (Philippians 4:22).

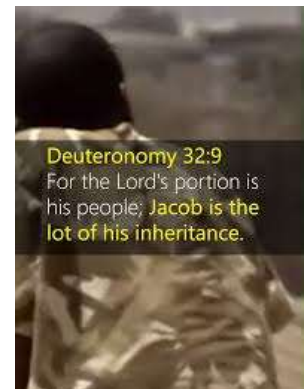
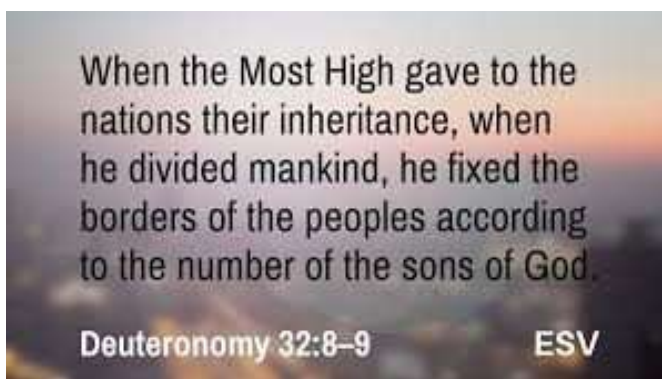
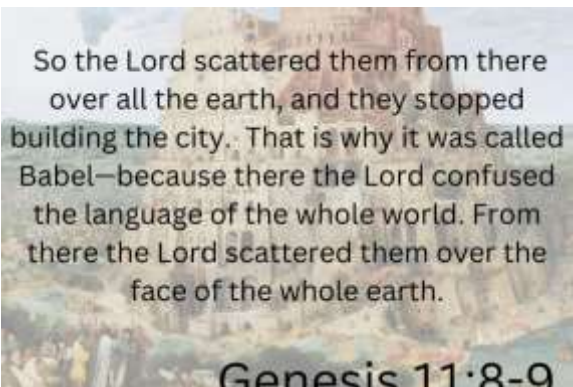
The principalities and powers in the heavenly places or “*the rulers above*” are represented in the Old Testament on a national level by such phrases as “*the gods of Egypt*” (Exodus 12:12), “*the prince of Persia*” (Daniel 10:13, 20) “*the prince of Greece*” (Daniel 10:20) or “*the gods of the nations*” (II Kings 19:12). These “*rulers above*” were represented on earth by the king, the “*ruler below*” who was exclusively the image of God upon the earth, and was given godlike qualities, but who ruled by the fear of punishment, of imprisonment, of captivating people, of enslaving persons and of death.

Central to this ideology was the divinity of the pharaoh or the king who was set apart from all other human beings. The king’s role was the function of uniting the *earthly* and *divine heavenly* realms. The pharaoh or the king was thought to be a physical, local incarnation of a deity, analogous to the image of a god, which is also such an incarnation.

The king as the living image of a god was the person and place where the god manifested himself and was the primary means through which the deity worked on earth. The king was the image of the god, and in the **Ancient Near East**, the functional similarity between the king and the god of the land is portrayed as acting like the god in specific behavioural ways. The king demanded ultimate worship as the supreme authority in the land. He ruled capriciously, either in blessing or in cursing, in being generous or greedy, in being trustworthy or promiscuous. These gods could not be trusted.

Where did these false gods or principalities over nations originate? It is stated in the New Testament that in the Old Testament, God “*allowed the nations to walk in their own ways*” (Acts 14:16). He allowed them to worship other gods which stood in stark contrast to “*the God of Israel,*” the only God who saves, heals, delivers and rules out of *the power of love* in contrast to the gods of the nations that enslave, that hold captives and that rule out of fear and *the love of power*.

These false gods of nations had their origin at the Tower of Babel, and because these gods were at war among themselves and spoke different languages, there has been misunderstandings, confusion, wars and fear among the nations who seek to exert their dominance and their authority over the other nations. This is in contrast to the Day of Pentecost when the people from the different nations, for the first time, began to understand the word of God together and to reconnect with the God of Israel. Acts 2:5-12.



The book of Daniel refers to these “*sons of the divine*” who were a part of the heavenly council as “*princes,*” or angelic patrons or champions of various nations (Daniel 10:13, 20). Deuteronomy 32:8, 9 informs us that the act of judgment enacted upon humanity at Babel resulted not only in dividing and scattering them, but in assigning them to members of Yahweh’s heavenly host-council. In this regard, the allotment language of Deuteronomy 32:9 is significant. Israel is said to be Yahweh’s allotted inheritance. This implies that the other nations are “*allotted*” to lesser gods—“*sons of God*” among Yahweh’s heavenly host.

This lines up with the historical reality that in the very next chapter after Genesis 11, in Genesis 12 God calls out a man by the name of Abraham to become “*the father of many nations,*” by birthing a child of promise whose descendants *would bless all nations and all families of the earth.* In contrast to those at the Tower of Babel who wanted to make a great name for themselves (Genesis 11:4), God’s promise to Abraham’s descendants is that He would make Abraham’s name great by making Him a father of many nations, and a blessing to all families and nations through faith in the promise of God. Genesis 12:1-3; 15:6; 22:18.

In order to get to know the glory of God in the Old Testament, you had to identify yourself as a citizen of the nation of Israel, “*the lot of Yahweh’s inheritance*” (Deuteronomy 32:9) in contrast to the other gods who ruled other nations. Psalm 82:1-8 tells us that these sons of God that had been in God’s divine council *rebelled* against Yahweh, and began to judge unjustly, and to have neither knowledge nor understanding, but to walk in darkness, and therefore to keep nations in darkness and ignorance of the light of the knowledge of the God of Israel who saves, heals and delivers.



2nd Kings 18:33-35

"Has any one of the gods of the nations delivered his land from the hand of the king of Assyria? ³⁴ Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they delivered Samaria from my hand? ³⁵ Who among all the gods of the lands have delivered their land from my hand, that the LORD should deliver Jerusalem from my hand?"

After God delivered the children of Israel from the slavery of Pharaoh and of the gods of Egypt, Moses and the children of Israel sang this song unto the Lord, “*Who is like unto Thee, O Lord among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders, who is like unto Thee,*” a God who frees from slavery rather than enslaves!

In contrast, Sennacherib, the king of Assyria, tried to vaunt himself as being the great king of all of the earth because of the fact that he had defeated the gods of many nations, and boastfully taunted King Hezekiah and those in the southern Kingdom of Judah that their God could not protect them any more than could the gods of all of the lands and nations that he had conquered (II Kings 18:33-35). He taunts them to surrender by instilling fear that he was the king of all kings, and that nobody could defeat him.

Yet king Sennacherib soon learned otherwise after he had taunted Hezekiah, the king of Judah. God’s word through the prophet Isaiah to Hezekiah was, “*I will defend this city to save it, for my own sake and for the sake of My servant David.’ And that night the angel of the LORD went out and struck down 185,000 in the camp of the Assyrians. And when the people rose early in the morning, behold, these were all dead bodies. Then Sennacherib king of Assyria departed and went home and lived at Nineveh. And as he was worshipping in the house of Nisroch his god...his sons struck him down with the sword and escaped into the land of Ararat*” (II Kings 19:34).

In the Bible, the term “*the god of the land*” is used to describe the belief that each nation or region had its own deity responsible for its *protection* and *prosperity*. The economy depended upon appeasing and finding favour with “*the god of the land.*”

The Assyrian King Shalmaneser V began the siege of Samaria around 725 BC, but the city was not captured until 722 BC by his successor, King Sargon II, after a three-year siege. The fall of Samaria marked the end of the Northern Kingdom of Israel and was followed by the deportation of the Israelites to Assyria.

Since the God of Israel was not like any of the other gods of the nations, the king of Assyria had to quickly learn that he needed to be educated in the manner of the God of Israel who was "the God of the land" and that he needed to be taught in His ways.

"So Israel was exiled from their own land of Assyria until this day. And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities.

"And at the beginning of their dwelling there, they did not fear Yahweh. Therefore, Yahweh sent lions among them, which killed some of them. So the king of Assyria was told, 'The nations that you have carried away and placed in the cities of Samaria do not know the law of the God of the land. Therefore, He has sent lions among them, and behold, they are killing them, because they do not know the law of the God of the land.'"

"Then the king of Assyria commanded, 'Send there one of the priests whom you carried away from there, and let him go and dwell there and teach them the law of the God of the land.' So one of the priests whom they had carried away from Samaria came and lived in Bethel and taught them how they should fear Yahweh" (II Kings 17:23b-27).

The Exodus of Israel Out of Egypt foreshadowed a much Greater Exodus when Jesus Ascended on High



When Jesus spoke with Moses (who led the first Exodus out of slavery) and Elijah on the top of the **Mount of Transfiguration**, He spoke about *"His departure, which He was about to accomplish at Jerusalem"* (Luke 9:31). The word for *"departure"* there is the word *"exodos"* which is a reference to the *Exodus* of which the Exodus out of slavery in Egypt under Moses was only a type or a shadow.

The Exodus of Israel out from the slavery of Egypt foreshadowed a much greater *"Exodus"* in Jesus' death and resurrection *"when He ascended on high, and led captivity captive, and gave gifts to men"* (Ephesians 4:8). The *Amplified Bible* translates this as *"He led a train of vanquished foes."* The *Message Bible* translates this phrase as *"He captured the enemy and seized the plunder."* Matthew Henry, in his *Commentary on the Holy Bible* comments this on this passage: *"He conquered those who had conquered us—such as sin, the devil, and death."*

I believe that probably the best New Testament commentary of Ephesians 4:8 is in Colossians 2:15. *“Having **spoiled principalities and powers**, He made a public spectacle of them, triumphing over them in it.”* The word “spoiled” there is “apekduomai,” which means “to disarm, to divest wholly, despoil, wholly to put off, to strip off, unclothe.”

What did Jesus disarm and strip away from the principalities and powers? He completely disarmed and stripped away any legal right that they previously had over the regions and the territories where they have governed nations. He stripped away any legal right of their to accuse, to condemn, to finger point, to blame or to lay charges. This is in agreement with the context of Colossians 2:15.

*“And you, who were dead in your trespasses...God made alive together with Him, **having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands**. This He set aside, nailing it to the cross. **He disarmed (divested of legal authority, stripped off and unclothed) the principalities and powers, and put them to open shame, by triumphing over them in the cross**” (Colossians 2:13-15).*

What took place from the cross onward, Jesus was not only *the God of Israel*, but He was *the God of all nations*. All nations were now citizens of the commonwealth of Israel (the name meaning “*he who rules with God*”) who could rule and to reign with God over the things that brought them into captivity, into slavery and into bondage. Jesus, the Son of God, now not only claims the land of Israel as the lot of His inheritance, but He has the legal right to claim all nations as His territory, His Kingdom, His land!

Every square inch of this planet now belongs to Him and is His territory. This is the revelation that the church is to enforce, and to *disciple all nations* in the truth that Jesus is the Lord of their nation to set the captives free, and to heal the broken hearts, and to set the prisoners and the slaves free.

“Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw Him they worshiped Him, but some doubted.

*“And Jesus came and said to them, **All authority in heaven and on earth has been given to Me**. Go therefore and **make disciples of all nations**, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:18-20).*

The gospel is the revelation that Jesus is presently and currently the risen, ascended and exalted Lord of glory, the King of all kings, and the Lord of all nations. This has been true ever since He rose from the dead and ascended on high back to the right hand of the Father after He had disarmed and stripped principalities and powers of any legal right to accuse, to condemn or to lay charges against any member of Adam’s race. He died, was buried, rose again and ascended far above all principalities and powers for all human being from each and every tribe, language and nation!

*“And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted Him and bestowed on Him the Name that is above every name, so that **at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father**” (Philippians 2:8-11).*

Why, then, do nations still live in darkness under governments and principalities that enslave rather than set free? It is through lies and deceptions that the false gods of this present age seek to blind people from seeing Jesus as the King of kings and Lord of lords, and from receiving the revelation that He rules and reigns today from a place that is far above all principalities and powers, rulers and authorities, not only in this age, but also in the one that is to come. Ephesians 1:21.

Our hearts tend to fail for fear by looking at those things which are happening on earth instead of looking at Jesus at the Father's right hand. Luke 21:25, 26; Hebrews 2:8, 9; 12:2; I Corinthians 9:1; 15:5-8; II Corinthians 3:18; Galatians 1:11, 12, 15; Revelation 1:1, 5, 6.

What we need today, in order for our land to be healed, is for intercessors to pray for kings, and for all who are in authority, and to build bridges of understanding to all who hold positions of authority and government that they would use their authority as gatekeepers to *open up the gates*, and to *welcome* the King of Glory who has defeated our enemies into their part of the earth, all of which already belongs to the Lord. Psalm 24:1, 7-10.

The boundaries of the principalities of which there are "*rulers above*" in the heavenlies and "*rulers below*" on the earth are not the same as the political boundaries that nations have set like the 49th parallel between Canada and the United States, or the political boundaries between provinces in Canada.

The Target Group



For example, it is evident until today that a city like Winnipeg is the regional hub of a principality that spills over into North Western Ontario in communities like Kenora and Pikangikum that look to Winnipeg as their transportational, commercial, medical and spiritual hub regionally. Winnipeg is the "*heart of the Continent*" and is the site of the Forks that was a traditional meeting place for the Indigenous Tribes on Turtle Island from time immemorial, for at least 6,000 years.

Here, trading and sacred ceremonies took place here. By the time of the Canadian Confederation, Winnipeg was the "*gateway to the West*," and with the passing of the **Manitoba Act** in 1870, was the first attempt of the Canadian Government to satisfy the claims of the Metis, and subsequently of the First Nations with the signing of the treaties, beginning with Treaty No. 1 just north of Winnipeg.

By the early 1900s, Winnipeg was also the spiritual gateway into Canada with the message of Pentecost. This message brought the nations together, as representatives of Indigenous Peoples from northern Manitoba would come to Winnipeg to be baptized in the Holy Spirit, and to start Pentecostal churches in their communities.

What these Indigenous communities that go back to the Original Peoples of this part of the earth need right now is for intercessors who will pray for those in authority, that these chiefs, band councillors and native government leaders will use their authority to open up the gates for the King of Glory to come in, to welcome the Holy Spirit into their communities, to do a healing and a reconciling work, and to bring the Government of Heaven to the earth. God's government begins at the local and family level, and works out from there to the nations of the earth!