



Governing from the Second Heaven
A Practitioner's Guide to Stewarding the Spiritual Dominions Over Earth

Draft 2018-10-12

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Introduction

Humans were made to rule. Not in an authoritarian, independent way, but as servant-stewards over delegated parts of creation. In the earthly realm, this includes such responsibilities as parents protecting and caring for children, business leaders fostering an environment for employee success, politicians structuring a positive social contract, and church leaders discipling those with whom they have influence. In the spirit realm, it includes watching over the fruitfulness of the land, maintaining good covenant with the Creator, resisting the work of tempting and deceiving spirits, and making a place for Holy Spirit to move freely amongst his people. Every one of these assignments involves stewarding some form of dominion, and every one of us has such an assignment commensurate with our individual life purpose and design.

YHVH (God's Biblical name [Exodus 3:14-15] usually translated LORD) placed in each of us aspects of his own personality to be an extension of his creative energy. He expects those of us presently alive on earth to partner with him in managing the affairs of both the earthly and heavenly dominions established by him that relate to our planet. [The author has no insights into our role after this lifetime, but it can be assumed that what we learn here and now applies to even greater works there and then.]

Ancient cultures worldwide understood that there is a spiritual realm above the earth where free choice is allowed to manifest the Creator's will or not. Stories abound of heroes visiting those realms to place or remove spiritual weapons, to negotiate with high ranking spirits, and to obtain knowledge that benefits life on earth. They also speak of great contests between spiritual beings representing the duality of good and evil, the outcomes of which dictate whether humans on earth experience comfort or challenge.

It is certainly true that YHVH could have set up every part of creation to conform fully to his will. After all, he seems quite capable of administering it all himself. He could also have banished evil and rebellion before ever they appeared and avoided the whole messy problem of having his creation corrupted. He could have withheld free choice and granted both angels and humans permanent peace in a garden of Eden. But he did none of these things. In his infinite wisdom, he decided to design free choice into creation, and free choice cannot exist without defining domains of stewardship that are subject to those choices. Evidently, YHVH as Father, values having children who freely choose him as their parent, and delights in teaching them to also become good parents. This is done by giving lowly humans a seat at the stewardship table, with earned authority to judge and engage both angels and demons. Thus, it should come as no surprise to find that our Father wants us to have a role everywhere free choice is allowed.

This is the great insight of our day: We were in fact made to occupy and steward realms above the earth that were set apart by YHVH for delegated administration. In this author's admittedly limited experience, most dominions making up the middle heaven do not appear to be actively governed according to YHVH's will. And if we do not step up to this important responsibility, those dominions suffer from benign neglect at best, and at worst are occupied without a fight by spiritual beings who corrupt their governance. As a result, blessings crucial to manifesting the Kingdom of YHVH on earth get trapped. It is our duty to remedy this. The fulfillment of our Great Commission depends upon it.

In contrast to the interpersonal ministry of deliverance, there is very little in church literature of the past two millennia to guide us in demonic confrontation from within the heavenly realms. It was not something the church fathers wrote about. The ancient Hebrews rarely wrote of anything beyond this world, and never assumed humans would have a role in heavenly administration. That was reserved for YHVH and his Divine Council of 'sons' or 'gods'. Jews petitioned YHVH via his territorial presence in the Holy of Holies in Jerusalem.

Only in recent decades has Holy Spirit been teaching his intercessors how to address demonic issues legally, and more recently from a heavenly perspective as part of ministering to YHVH. The result has been development of several important practices:

Establishing earthly dominion - Christians can be virtually fearless before the Adversary if they viscerally know who they are in Messiah. Holy Spirit is the presence of YHVH in us, and to the degree that we allow, he spills over to a lost world, scatters spiritual opposition, and establishes a new spiritual atmosphere. When God's people in an area make good covenant with YHVH and walk in this reality, they displace the Adversary's dominion in the earth.

Judicial intercession – This is petitioning YHVH via legal case to intervene in earthly issues. YHVH sits as judge, Jesus may serve as Advocate, and we make arguments based on scriptural principles. The Adversary uses his role of accusation in an attempt to nullify the petitions. Both seek to hold YHVH accountable to his own laws. If we don't know our legal authority, or are hobbled by chronic sin in our lives, our case may not result in a decision in

our favor. On the other hand, if managed well, the petitioner can receive a decision from the Mercy Seat that looses YHVH's justice and binds the Adversary's range of motion.

Silencing the Accuser - If men suffer iniquity then YHVH's Adversary is guilty of far worse, having corrupted the created order in violation of YHVH's intent and design. We can bring this before YHVH's seat of justice and ask that the Accuser be disbarred from access to the heavenly courtroom.

Stewarding heavenly dominion – Parts of YHVH's creation have been usurped by spiritual beings who have chosen to rebel by exalting themselves as gods. Part of our mission is to occupy those heavenly areas of rebellion and re-establish good covenant there. Evidently, at least some heavenly dominions have a mirror on earth, meaning good governance above will bring about spiritual change below.

Stewardship beyond the earth is a difficult concept for many evangelical believers to grasp, and for those who are assigned to such activity it can seem at first like a wild journey of imagination. Our spiritual eyes are weak, and “for now we see in a mirror dimly”. It takes learned experience to perceive spiritual things and that typically comes only after years of prayer. This is precisely why it is such a victory when we do fulfill our intended spiritual design.

...that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. [Ephesians 3:10]

Prayer moves YHVH to action that he wants to take but does not apart from our participating agreement as delegated stewards. It is a partnership he designed. One such activity is removing rebellious angels and other beings from places Godly people were intended to occupy. Intercessors have long known this and engaged demons on battlefields in the heavens. Sometimes the blood of Jesus is sufficient for the contest and victories are won. Other times the battle is lost and intercessors end up wounded spiritually and physically. All too often victories are turned into defeat when demons later re-occupy the places that were cleansed.

The importance of YHVH's revelation for this day is twofold. First, we do not need to engage in messy swordsmanship. The courts of heaven are available to us for quiet and targeted litigation that releases warrior angels to do the dirty work. Second, when spiritual dominions are cleaned out, we can occupy them and steward them continually - ensuring that the presence of God and not the demonic occupies the strategic high ground. This is a game-changer.

Here is the basic approach to taking up delegated stewardship in the second heaven that we will explore in this document:

1. Request that YHVH give us access to these realms, often by litigating in his court.
2. Enter the appointed dominion and gather intelligence about it.
3. Follow YHVH's strategy to fill it with his presence, eliminate all darkness, and establish order.
4. Govern the dominion with delegated authority. Establish the rules by which it will operate.
5. Judge those things that violate the rules and sentence the offenders.
6. Utilize heavenly resources such as angels and Holy Spirit to accomplish what is needed.

While the subject matter herein may seem a bit ethereal, this approach is actually quite practical and not all that complicated. The principles provided are not based on theories about what the scriptures might imply; they are derived from actual field experience. We know they work because YHVH's servants are collecting on-going evidence of change in the natural realm that follows such intercession. Because some of this material is revelatory, citations are provided so the reader can test the principles against both Biblical and reliable extra-Biblical sources. We all want to build upon the solid foundation laid by the ancients whose perceptions undergird our faith. Nevertheless, because it blends revelation, practice, and scripture, the document is neither purely prophetic nor purely scholarly, and neither the prophets nor the professors are likely to be fully comfortable. It will, in fact, be a stretch for many readers, but the call to middle heaven stewardship cannot be limited to a few experienced intercessors.

This document provides advanced instruction in the art of dealing with YHVH's chief opposition. Done right, we can prohibit demonic personalities from interfering with our Great Commission and take chunks of the Adversary's dominion away from him. Done wrong, or done by persons not so called or properly prepared for this heaven-based ministry, it throws open the legal door to demonic backlash. For this reason, *discretion and discernment must guide each reader's application of these principles*. If Holy Spirit does not witness peaceful confidence when contemplating the methods, limit your offensive plays to throwing demons out of people as Jesus did. Personal deliverance has always been a ministry of great need and value.

The author does not purport to present the full body of knowledge on this subject. This is only a starting point for those assigned by YHVH to intercession in this arena. It is earnestly hoped that others will explore well beyond these core principles and subsequently share their findings in the on-going journey of discovery that Father delights in having us undertake. The author does retain copyright on this material for the purpose of ensuring that its content and attribution remain unchanged if it is referenced in derivative works.

...The Son of God appeared for this purpose, to destroy the works of the devil. [1 John3:8]

Dominion

In this chapter we lay important groundwork for understanding how to govern dominions. We define what they are, explore what the Bible says about systems of spiritual government, and briefly survey demonic opposition to YHVH's way of doing things. The intent is to demonstrate that precedent exists for the document's overall thesis.

The created order

For millennia before written language, our ancestors observed that their world was defined by ground and sky. During the day the sun dominated, and each night the sky changed into a dramatic vista of lights. Those ancestors knew enough to recognize that the moon and certain stars remained visible during the day, and that the sun only rested at night before getting up again in the morning. Some of them also realized that the sky rotated around the earth with varied repeating patterns and built monoliths on earth to mirror the visible sky at appointed times. [Cooke, Graham. "Heaven's Mirror", Three Rivers Press, New York, 1998]

Creation myths and religious theologies developed around these common observations everywhere in the world. To some people the lights in the sky were gods or deceased ancestors having various responsibilities for events on earth. Those that acknowledged an ultimate Creator god assumed he lived somewhere above the sky in an unseen abode. Nearly all perceived that spirit beings were active at ground level and assumed that they regularly moved between earth and sky. The most important responsibility of the community shaman was to understand the needs of these spirits and appease them with offerings on the ground and agreements forged in either the sky or underworld.

Eventually the stories were written down and became part of more formalized religious traditions. The Hebraic/Jewish writers believed that the earth was at the center of creation, with the skies surrounding it like a shroud. YHVH and the spirit beings had an abode "out there" beyond what was visible from earth. Most readers will be familiar with the Hebrew creation story in the Old Testament of the Bible. On the second day YHVH creates the sky to sit between the source of rainfall above and the primordial waters that covered earth's surface before land appeared. [Genesis 1:7] On the fourth day he placed the sun, moon, planets, and stars into that sky. [Genesis 1:14-18] Nothing further is said about the high place above the sky from which rain comes, but its life-giving power was assumed to derive from the abode of Creator himself. This imagery continues all the way to the Book of Revelation in which a river of life flows from YHVH's throne. [Revelation 22:1]

Somewhere along the evolutionary path, sentient humans were added to the mix of life on earth and the Creator granted them a stewardship unique among the animals. They were made to be caretakers of the earth and everything living on it. While the Creator hoped they would administer the earth according to his preferences, they were nevertheless given freedom of choice to organize things as they saw best. [Genesis 1:28-30]

When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him, And the son of man that You care for him? Yet You have made him a little lower than God, And You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas. [Psalm 8:3-8]

Like the Hebrews, other indigenous people groups recognized that stewardship meant taking care of creation. Civilizations prospered where people could ensure a reliable long-term supply of food and clean water, along with protection from wild animals and destructive storms. If those early civilizations did a poor job of caring for their environment then they hastened their own end. [Diamond, Jared. "Collapse", Penguin Books, 2005]

Notably, the Genesis account records God giving man authority over the earth and its resources while saying nothing about administering the sky or spiritual realms it represented. Yet the Hebrew Old Testament and writings of other people groups contain myriad stories of prophets or shamans entering these realms to receive revelation or establish rules that impact others on earth. The Bible tells us that Ezekiel, Zechariah, and the apostle Paul among others saw visions in the heavens. The Norse sagas, Baal Epic, and Book of Enoch paint a picture of lively spiritual activity in the high places that directly impacts people on earth. It has always been known that humans properly trained have access to the spiritual realms.

Evidently angels, and perhaps other created beings, were also given free choice. These same sources recount stories of spiritual beings that have rebelled or otherwise been disobedient. Since there can be no rebellion without choice, and

because many spiritual beings are positioned in the realms above the earth, we can surmise that at least some of these realms expect good behavior.

There are hints in the Bible that people (probably in their eternal spiritual rather than earthly human form), will judge the behavior of certain spiritual beings as part of their stewardship responsibility. This implies that humans were made rulers in YHVH's image in ways that these spiritual beings were not. Perhaps there are lessons we learn in earthly life that simply have no equal in the spiritual realm, uniquely qualifying us to better manage after we pass on to spiritual life.

Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we will judge angels? How much more matters of this life? [1 Corinthians 6:1-3]

The English word we use to describe these higher spiritual realms is the 'heavens'. This word traces its origins as far back as the Proto-Indo-European languages of the Stone Age, reflecting very early oral tradition. 'Heavens' is used today to translate the Hebrew 'Shamayim', in contrast to the words for earth 'eretz' and underworld 'sheol'.

You alone are the LORD. You have made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them. You give life to all of them And the heavenly host bows down before You." [Nehemiah 9:6]

The Jewish Talmud identifies seven levels of heaven. [Jerusalem Talmud Chagigah 12b] Seven is the number of perfection or completeness in many cultures going back to Mesopotamia. The Islamic hadiths (commentaries) also identify seven levels of heavens, with Muhammad speaking with God in the highest during his Night Journey. [Qur'an Surat 53 An-Najm (The Star) v12-18; Hadith - Mi'raj] The apostle Paul tells of a visit to the 'Third Heaven' (presumably God's abode) where God reveals the Good News that Gentiles have a share in Jewish redemption. [2 Cor. 12:2]

It is easy to over-analyze this historical literature. It frankly doesn't matter whether there are two, three, seven, or more heavens. It is only important to understand that we live in the terrestrial earth, our Creator exists in an abode somewhere outside his creation, and that there is a spiritual realm between the two where heavenly stewardship impacts life on earth. For the purposes of this discussion, we shall refer to this middle realm as the 'second heaven', consistent with the language used by the apostle Paul. [2 Cor. 12:2 tells us that the apostle Paul visited YHVH's paradise in the 'third heaven' where he received revelation from YHVH. It is generally assumed that he understood the earth to be the first heaven.]

This second heaven between earth and the abode of YHVH was the place Ezekiel was taken while living in Babylon to prophesy over Jerusalem – half the known world away. It is a place where things are seen as YHVH sees them, and the authority exists to proclaim his spiritual reality into the earth.

He stretched out the form of a hand and caught me by a lock of my head; and the Spirit lifted me up between earth and heaven and brought me in the visions of God to Jerusalem, to the entrance of the north gate of the inner court, where the seat of the idol of jealousy, which provokes to jealousy, was located. [Ezekiel 8:3]

Dominions and their stewardship

The noun 'dominion' [Hebrew 'Gebulah' as used for example in Deuteronomy 32:8] describes a jurisdiction with boundaries that can be dominated, ruled, or controlled. Within YHVH's creation there are innumerable dominions. Earthly examples are land, persons, and institutions. [One common view defines seven 'mountains of culture'.] There is heavenly territory that is occupied by spirit beings, some of which mirrors earthly territory. The heavens are multi-dimensional well beyond what humans can perceive, and so it is difficult for us in this realm to inventory those jurisdictions.

Each dominion can be further defined as having 'spheres' (areas or domains) of control specific to its type. For example, a bounded spiritual territory on earth can have spheres of governance, resources, health, and cultural memes like religion. Heavenly dominions include such things as spiritual gifts, inheritances, and covenants. Dominions need to be stewarded in a godly way for the land to manifest the fullness of Creator's blessing. The health of human societies depends in large measure on the spiritual health of the land. [See for example Genesis 3:17, 4:10; Deuteronomy 28]

There are obviously a tremendous number of dominion/sphere combinations, each having unique characteristics and requirements for stewardship. For those readers who feel ambitious about stewardship, don't fret; there is plenty to go

around. In fact, it follows that with so relatively few among us doing spiritual stewarding, many (and probably most) dominions remain untouched by human intercession.

Biblical ‘stewardship’ derives from Genesis 1:28 in which YHVH commands humans to rule over the earthly part of his creation. The Hebrew verb used here is ‘radah’ which also translates ‘reign’, ‘dominate’, or ‘control’. There are two types of *radah*; rulership over things you own and things you do not own. Authority is absolute in the first context. You can do anything you want with what is yours. In contrast, authority is delegated and bounded in the second context, and this is the correct understanding of biblical stewardship.

YHVH is the owner of all creation, so our role is that of a manager, custodian, or steward. A good analogy is found in the political ambassador who is the face of his nation in a foreign country. He speaks with all the authority of his nation and manifests its power. But his is only an appointment that the true owner can readily hand to someone else. If the ambassador does not faithfully represent the policies of his nation, he will lose his position. It is the same in the spiritual realm when we are stewarding dominion in the name of YHVH. We never own anything; we are merely representatives with delegated authority and must hold loosely all such assignments.

Stewardship as we are using the word means 1) taking responsibility for a sphere of dominion, 2) establishing there the presence of YHVH, and 3) continually ruling over it in ways consistent with YHVH’s will.

Many dominions appear to be reserved for human stewardship in the second heaven. There may also be some that are reserved for angels. If YHVH’s servants do not take their place in an appointed dominion, then it can be readily occupied by demonic personalities. Note, however, the difference between stewardship and occupation. Only those authorized to rule can govern from that place. Demons can infiltrate a second heaven dominion that is neglected, but they cannot fully rule there. Further, it appears that they must legally leave if challenged. [**Discerned from experience.**]

Biblical view of YHVH’s heavenly government

The Old Testament books were written and subsequently redacted during the period 1,000 to 300 BCE at a time when most people were illiterate. The prophets and scribes who wrote them did not have revelation of governing from any realm but the surface of the earth, and so tended to ‘pull down’ YHVH so they could engage with him. As a result, all of their language uses human metaphors when describing God’s mysteries. It is doubtful that YHVH has a body that sits on a throne, or that he needs to recall things by consulting his books/scrolls. Fortunately, he is merciful in allowing us to describe him in ways that we can understand. There is no harm in using the scribal metaphors.

All Your works shall give thanks to You, O LORD, and Your godly ones shall bless You. They shall speak of the glory of Your kingdom And talk of Your power; To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom. Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations. [Psalm 145:10-12]

Micaiah said, Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left.” [1 Kings 22:19]

Then those who feared the LORD talked with each other; and the LORD listened and heard. A scroll of remembrance was written in his presence concerning those who feared the LORD and honored his name. [Malachi 3:16]

The scribes and prophets perceived that YHVH governed his creation from the highest heaven the way human kings did on earth, with a ‘divine council’ made up of sons/rulers that were given freedom to administer various spiritual and natural dominions. YHVH also chose to personally rule over the one nation of ‘Jacob’ on earth (referring to the 12 tribes associated with Jacob’s name ‘Israel’), manifesting his presence in the Holy of Holies of his tabernacle and temple in Jerusalem.

When the Most High gave the nations as an inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. But the LORD’s portion is his people, Jacob his allotted inheritance. [Deuteronomy 32:8-9, LXX]

Evidently, YHVH’s co-regents in the divine council governed poorly because YHVH became displeased with them.

God takes His stand in His own congregation; He judges in the midst of the rulers. How long will you judge unjustly And show partiality to the wicked? Selah. Vindicate the weak and fatherless; Do justice to the afflicted and

destitute. Rescue the weak and needy; Deliver them out of the hand of the wicked. They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. I said, "You are gods, and all of you are sons of the Most High. Nevertheless you will die like men And fall like any one of the princes." Arise, O God, judge the earth! For it is You who possesses all the nations. [Psalm 82]

I am terrified when I hear of Your judgments with powerful warriors, and Your dispute with the hosts of Your holy ones... [The Thanksgiving Scroll, Hymn 26]

'Can mankind be just before God? Can a man be pure before his Maker? 'He puts no trust even in His servants; and against His angels He charges error. [Job 4:17-18]

Behold, He puts no trust in His holy ones, and the heavens are not pure in His sight. [Job 15:15]

Two primary governance functions are carried out in YHWH's presence; legislation and judgment. The heavenly rulers establish policies for the operation of their various dominions, and dispatch heavenly resources in support of those policies. They also judge the behavior of beings under their authority based on their adherence to those policies. We can infer that YHVH has the same expectation of his heavenly rulers for just governance as he does for us. The scripture below, sometimes referred to as the Great Commission of the Old Testament, encapsulates a universal standard of righteousness that appears to apply throughout creation.

He has told you, O man, what is good; And what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God? [Micah 6:8]

Biblical view of human government

When humans took their place as stewards of the earth, they developed systems of government to organize shared aspects of society. The Torah (first five books of the Old Testament) describes an ideal theocracy in which a judge like Moses administers civil affairs while a high priest like Aaron administers tabernacle/temple ritual. YHVH decided some things sovereignly, while other decisions were made by the judge or his appointees. There were a variety of ways the judge served as tribal leader.

- Moses as ideal judge [Exodus 18:13-16]
- Levitical priest as judge [Deuteronomy 17:9-12]
- Warrior as judge [Judges 2:16-18, 3:9-11]
- Prophet as judge (supported by warrior) [Judges 4:4-8]

Geopolitical pressures forced the Hebrew tribal judges to give way to a national monarchy led by warrior kings around 1,000 BCE. David became the idealized example, sharing his authority with the high priest of the tabernacle or temple. Government remained a theocracy, however, in that YHVH still had the final word in all matters and expected to be consulted.

The Babylonian dispersion and later Greek and Roman conquests of Judah ended the theocratic system of government, although an increasingly corrupt temple administration continued until the destruction of Jerusalem in 70 CE.

Some of the prophets anticipated that an unknown future 'Day of YHVH' would usher in Messiah's personal rule over the earth as a human king or judge seated on a physical throne of David in Jerusalem. They differed as to whether or not there would still be a temple and high priest required to perform sacrifices to YHVH.

For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor; Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this. [Isaiah 9:6-7]

"But as for Me, I have installed My King Upon Zion, My holy mountain." "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. 'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 'You shall break them with a rod of iron, You shall shatter them like earthenware.' "[Psalm 2:6-9]

The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 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. 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. 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. [Isaiah 2:1-4, Micah 4:1-3]

"For thus says the LORD, 'David shall never lack a man to sit on the throne of the house of Israel; and the Levitical priests shall never lack a man before Me to offer burnt offerings, to burn grain offerings and to prepare sacrifices continually.'" [Jeremiah 33:17-18]

Jesus on government

Jesus is YHVH's vice-regent, and delegated King over all creation. He administers the fullness of Father's authority over every dominion, and his obedience as Messiah confirmed his worthiness to receive this role. [Ephesians 1:19-23; Daniel 7:13-14]

Jesus left his high position in YHVH's realm to also facilitate proper governance of his Father's dominion in the earth. While here he always sought strategy from his Father and then taught or demonstrated it in the earth. He was never presumptuous about his delegated authority. This reflected how he had been created to govern in the heavens. Jesus' approach to spiritual governance was so radically different from the Hebrew notion of ruling like a human king from the Temple Mount that the contemporary spiritual and civic authorities completely missed what he was doing.

From that time Jesus began to preach and say, 'Repent, for the kingdom of heaven is at hand.' [Matthew 4:17]

'Your kingdom come. Your will be done, On earth as it is in heaven.' [Matthew 6:10]

"All authority has been given to Me in heaven and on earth." [Matthew 28:18]

Jesus never gave his followers any design for a civil government. They were to submit in earthly affairs to the prevailing secular authorities. [Matthew 22:21] He also never told them how to organize themselves as a fellowship of disciples. The first Jerusalem church (led by Jesus' brother James and the apostles) ended up functioning much like other messianic Jewish sects of the day [Note the similarities between the community described in Acts, and the *Yahad* described in Dead Sea Scroll IQS "Community Rule"] until leaving Jerusalem for Pella. [Eusebius. The Church History. Book 3 Section 5]

Jesus did teach extensively about YHVH's monarchy, of which he served as king. These teachings were often difficult for a people cultured to look for YHVH's presence in a stone building with its human high priest and elaborate rituals. It was only when Holy Spirit indwelt his followers permanently that they got a revelation of how to bridge the divide between the physical and spiritual realms, and live in both places simultaneously.

Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst." [Luke 17:20-21]

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. [Ephesians 2:4-7]

The followers of Jesus on earth were to be the presence of YHVH everywhere they went. They would carry his delegated authority to do miraculous works as an essential part of their Great Commission. They would also have authority to deal with demonic opposition in the spirit realm. The following instruction to the apostle Peter describes this authority.

"I also say to you that you are Peter ['Petros' = stone], and upon this rock ['Petra' = large mass of stone] I will build My church ['ekklesia' = assembly of called ones]; and the 'gates of Hades' [death] will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." [Matthew 16:18-19]

There are several important insights into Jesus' government within this scripture:

- Peter is made a steward in receiving the 'keys of the kingdom', which grants the same delegated authority as possessing a king's signet ring.
- Peter is made a judge with the rabbinical authority to sit on the Seat of Moses [Exodus 18:13; Matthew 23:2] and permit or prohibit specific activities in the community of Jesus' disciples. [See *Jewish Encyclopedia* article "Binding and Loosing" by Kaufmann Kohler]
- The 'key' grants Peter the ability to know what YHVH as judge is prohibiting and permitting in his court, and the authority to release it into the earthly realm as did Moses.
- The authority to release spiritual change is more powerful than death – the most feared human condition.

[Some have extrapolated that Jesus was attributing to the *ekklesia* governing authority based on the word's use as the name of the legislative assembly of the Greek government. In fact, it was the word used in the Greek Septuagint generally to translate the Hebrew 'qahal' = 'community' or 'assembly'.]

Most of our Bibles translate Greek sources in rendering the scripture from Matthew above. There is a lesser-known Hebrew version of Matthew's gospel which at least two of the early church fathers attest to pre-dating the Greek sources.

Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the Church. [Irenaeus, Adv. Haer. 3.1.1]

Matthew compiled the sayings [logia of Christ] in the Hebrew language, and each [translator] interpreted them as best he could. [Eusebius, Ecclesiastical History, Book 3, Writings of Papias, 39.15-16]

Here is the equivalent translation from the Hebrew (as rendered in English by George Howard in 1995).

I say to you: you are a stone and I will build upon you my house of prayer. The gates of Gehenna will not prevail against you [literally: 'You will not be led to death'] because I will give to you the keys of the Kingdom of heaven. Whatever you bind on earth will be bound in heaven; whatever you loose on earth will be loosed in heaven.
[Matthew 16:18-19; Howard]

We gain another set of insights from this alternate translation:

- Peter is only one of the stones that make up a foundation upon which Jesus will build. His is not an exclusive role.
- Jesus' government would take the form of a spiritual 'House of Prayer' [Hebrew 'beit tefillah'] that replaces the physical temple. He uses the same term that Isaiah used to describe a place of intercession open to people from all nations (cultural groups). [Isaiah 56:6-7]
- The people who make up the foundation of the House are different from those who congregate within it. When Matthew refers in his book to the general congregation of believers he uses the Hebrew word 'qahal'. Jesus appears to say that only those who are a part of the *beit tefillah* itself have governing 'keys' and the special stewardship assignments they convey. The foundation stones are chosen in the same sovereign way that Jesus originally chose the 12.
[The Greek text 1 Peter 2:5 potentially eliminates this distinction in the Hebrew by referring to all believers as being part of one 'spiritual house'.]
- Jesus may be indicating the salvation power of his government 'keys' in keeping people out of 'Gehenna' (the place of eternal separation from YHVH). In another teaching (rendered below from the same Hebrew Matthew source) Jesus said it is YHVH who binds and looses our eternal life.

Do not fear those who kill [bodies] who have no power to kill souls; but fear [reverence and obey] the one [God] who has power to destroy the soul and the body in Gehenna. [Matthew 10:28; Howard]

Jesus' foundation stones have the right to petition YHVH as judge in matters of salvation, and it is likely his ear is especially attentive to this prayer of his ambassadors. It was, after all, the heart of the Father to name his son Jesus - which is 'Yeshua' in Hebrew and translates 'salvation' in English. [Acts 4:11-12] But Jesus only made judicial declarations he first heard from his Father and we need to always be discerning before affirming any salvation.
[John 20:23; James 5:14-15]

Importantly, the leaders of the Jerusalem congregation appear to have grasped their essential apostolic governing role as foundation stones of Jesus' House of Prayer. We see this worked out in the way they spent their time among the fellowship.

So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. Therefore, brethren, select from among you seven men of good reputation, full of

the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the word."[Acts 6:2-4]

As an aside, note in the scripture above that ‘serving tables’ was no small spiritual responsibility, and could only be done by persons “full of the Spirit and of wisdom”. This is to Jesus’ point that the greatest in the kingdom is the one who is most willing to serve everyone else in the fullest expression of the fruit of the Spirit. [Mark 9:35]

Demonic Competition

YHVH designed spiritual dominions to be governed, and he designed humans to be governors. Unfortunately, we have not understood this design very well and so created our own earthly dominions that we can steward instead. We call them institutions, and we have vested nearly all power and authority in these organizations and the assets they control.

[Politics is the art of rising to the top of the institutional hierarchy of control and influence. Lose your place in an institution, and you lose your platform, your influence, and your identity in modern society. It is now illegal in many western nations to earn more than a few hundred dollars from any work unless you are either an employee or owner of a business supervised by a government agency. We have given civil government the authority to stop ourselves from exercising one of the most basic human rights – the right to earn a living.]

Like humans, certain angels also gravitate to dominion and control, whether by design or personal ambition. Having free choice, some evidently rebelled and decided to rule independently of YHVH over influential dominions. This rebellion was personified primarily in one ranking angel whom ancient literature has given names like *Satanel*, *Belial*, *Lucifer*, *Baalzebub*, the *Dragon*, the *Serpent*, the *Corrupter*, and the *Usurper*. *Azazel* headed the rebellion in the Book of Enoch, and he is known as *Mastema* in the Book of Jubilees. In the Bible he is most often referred to as God’s ‘*Adversary*’ (Hebrew ‘*ha Satan*’) and man’s ‘*Accuser*’ (Greek ‘*ho Diabolos*’).

YHVH’s Adversary may originally have been a member of the Divine Council, because he continues to be granted access to the highest heaven. He appears regularly at YHVH’s court proceedings to accuse people of sin and hold YHVH accountable to his own laws of justice. [Job 1:6-7; Zechariah 3:1-2; Luke 22:31-32] Because many dominions can only be governed by men, and the Adversary can only rule by proxy through humans willing to allow it, he has to create a wedge between YHVH and us. Therefore, one of the important functions performed by the Adversary’s lower-level demons is to subtly incite people to break YHVH’s laws so the Adversary can subsequently accuse them.

The Adversary’s *modus operandi* was well understood by the apostle Paul. He understood that unforgiveness is the area in which the Adversary can most effectively bring us to accusation.

But one whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ, so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes. [2 Corinthians 2:10-11]

The writers of the Bible perceived the Adversary as being highly active in the earth, [John 12:31; 2 Cor. 4:4] but demons are also busily usurping influential second heaven dominions [Ephesians 2:2] intended for human governance. From here they can exert far greater influence (if not rule) on the earthly realm below. They can change the overall spiritual climate of an area and make it harder for YHVH’s people to succeed in their mission. They also appear to more easily grant power, wealth, and fame to targeted persons as part of reinforcing bad covenants that exalt man over his Creator and Messiah. It is not news that the elite of society, particularly those at the top of the world’s institutions, are frequently among those most willing to believe they are above the law. This reflects the Adversary’s own rebellious personality.

The Court of Heaven

It is important to understand YHVH's court and its operation for two reasons related to dominion. First, our right to steward in the second heaven is obtained legally and eliminates any contest with the Adversary over who belongs there. Second, our stewardship requires judging as YHVH does those things in a dominion that do not conform to the rules put in place for its operation. This will become evident as we explore more about our roles and responsibilities in later chapters.

YHVH's legal order

All of YHVH's creation is subject to order. [Even chaos itself is constrained by natural rules and boundaries that keep it from destabilizing larger systems.] There are laws of nature that govern the science of energy, matter, and reproductive life. And there are divine laws of order that govern the behavior of created beings possessing freedom of choice. Divine order manifests in our innate sense of right and wrong, the absence of which would lead inevitably to our self-destruction. YHVH keeps watch over his creation and holds it accountable to his design.

The Bible serves as our owners' manual describing how best to live in our corner of creation. The Old Testament is organized into three parts that build on one another. 1) The Torah contains a principled legal code given by YHVH to the Hebrews. 2) The Prophets interpreted those principles in the context of events of their day. 3) The Writings provide wisdom for good living that again follow from those principles. Jesus affirmed the Torah [Matthew 5:17-19] and lived his life as an observant Jew, even as he released his followers from the suffocating 'oral law' added by the sages as a hedge against violation. The first congregation of the *ekklesia* in Jerusalem all remained faithful to Torah, including continuing to practice circumcision. [Galatians 2:11-12] The apostles later agreed that the gentiles were not bound by the full set of Jewish laws, [There are traditionally 613 written laws in Torah.] but affirmed that key principles of Torah remained applicable to everybody. [Acts 15] Even today, each of us needs to be sensitive to Holy Spirit guiding our personal obedience.

This is not a call to legalism as a way of life. The point is that proper order is important to YHVH, and the Bible is a legal document containing a principled code of conduct against which our behavior is measured. [See for example Luke 18:1-8; Deut. 19:15; Matt. 18:15-20.] Many of its legal principles apply equally to the spiritual realms.

There is no point in creating a code of conduct if there is no accountability to its obedience. Therefore, YHVH judges angels, humans, and other beings having free choice based on these revealed legal principles. Some judgments occur upon his sovereign choice, others as the immediate result of our petitions, and some are reserved for the final 'Day of YHVH'.

As we noted earlier, the scribes that wrote the Bible and other contemporaneous literature imposed human imagery whenever they described YHVH and his activities. It is no surprise that this extends to our conception of how YHVH judges in a courtroom setting. The scribes envisioned YHVH seated on either a judicial throne or the mercy seat surrounded by participants having an interest in the case being heard. Testimony is given, accusation and answer made, and a final decision rendered.

I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire. A river of fire was flowing and coming out from before Him; Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; The court sat, and the books were opened. [Daniel 7:9-10]

YHVH provided a forum for legal negotiation as part of engaging his created beings (including us) in the great adventure of life. It is one of the places we all as intercessors should be spending time with him. He designed it for our use and loves to help us argue our cases successfully. As Isaiah points out, the fate of nations sometimes hangs in the balance.

"I, even I, am the one who wipes out your transgressions for My own sake, And I will not remember your sins. Put Me in remembrance, let us argue our case together; State your cause, that you may be proved right. Your first forefather sinned, And your spokesmen have transgressed against Me. So I will pollute the princes of the sanctuary, And I will consign Jacob to the ban and Israel to revilement." [Isaiah 43:25-28]

This scripture is rich in revelation:

- Our Father wants to sovereignly forgive our iniquities. (Repentance grants him the legal right to do so.)
- YHVH forgives us for his own sake, so that we can be fully empowered by him to steward everything that he has appointed his people to steward.

- He wants us to bring to him both his promises to us, and our complaints against the Adversary so he can act. This is done via a legal case presented with evidence (reminding him of the pertinent facts that he already knows). He then offers to litigate the case together with us so we gain a successful decision from him.
- YHVH tells us why our cases are important. Those who have lived before us were iniquitous, and the priests who are supposed to be making atonement for the people have failed to do so in righteousness. As a result, curses have fallen on the people who have not been cleansed. YHVH must punish his people according to his own law.
- However, our judicial intercession (standing in the gap) in the heavenly court carries more weight than the failure of both our forefathers and the priests. YHVH needs our partnership as stewards to give him the legal right to forgive and bless.

The Adversary regularly brings accusation against us in YHVH's court hoping the judge will find us guilty of sin, refuse to answer our prayers, and thereby stop us from being a threat to demonic dominion. Below is a telling passage from the Dead Sea Scrolls that lists deceptions of the Adversary which became manifest in poor decisions by an unnamed Jewish spiritual leader. It then relates the iniquities of the leader's disciples, and the punishment that resulted from taking the bait.

When the Man of Mockery [Jewish leader influenced by the Adversary] appeared, who sprayed on Israel [the leader's community of disciples] lying waters, he led them to wander in the trackless wasteland. He brought down the lofty heights of old, turned aside from paths of righteousness, and shifted the boundary marks that the forefathers had set up to mark their inheritance, so that the curses of His [YHVH's] covenant took hold on them.

Because of this they [the community] were handed over [by YHVH] to the sword that avenges the breach of His covenant.

For they [the community] had sought flattery, choosing travesties of true religion; they looked for gaps on the law; they favored the fine neck. They called the guilty innocent, and the innocent guilty. They overstepped covenant, violated law; and they conspired together to kill the innocent, for all those who lived pure lives they loathed from the bottom of their heart. So they persecuted them [the pure] violently, and were happy to see the people quarrel.

Because of all this God became very angry with their company. He annihilated the lot of them because all their deeds were uncleanness to Him. [The Damascus Document, Geniza A]

Conversely, we can bring our own cases in YHVH's court that ask for justice against demons that have violated the laws that pertain to them. YHVH actively invites us to do so. [Isaiah 41:21-24] For our purposes, the Ten Commandments are a good starting point for argumentation as seen in the following list of typical demonic infractions:

- Exalt themselves as 'gods' over YHVH [Deut. 5:7]
- Incite redirection of worship away from YHVH to nature (or anything else) [Deut. 4:19]
- Blaspheme Father, Son, and Holy Spirit [Deut. 5:11]
- Kill [Deut. 5:17]
- Fornicate with humans (presently without procreation) [Deut. 5:18; Jude 1:6; Book of Enoch] [Incubi and Succubi are well known spirits that continue today to violate the created order]
- Steal (typically finances and health) [Deut. 5:19]
- Deceive (by temptation or twisting the truth) [Isaiah 5:20; John 8:44]
- Move spiritual boundaries [Deut. 19:14; Daniel 7:25]

A father's view of the courtroom

It is useful to put the ancient scribal language in perspective as it relates to litigation before YHVH. He does judge, but only as one aspect of his primary role as Father and head of the household. All earthly fathers judge their children's behavior and discipline them when needed. [Proverbs 3:11-12; Job 5:17-18; 1 Cor. 11:32; Hebrews 12:5-11] And all responsible heads of household judge threats to that household, taking action when necessary to protect it. A father's ear is especially attentive to the needs and warnings of those within his household, and out of love he takes seriously the issues they raise.

This is the true picture of YHVH's court. It is not a formal, cold interview before an austere judge as the wording of the scribes would sometimes have us believe. It is more like family time around the supper table, campfire, or prayer circle in which everybody talks about the thrills and challenges of the day. Father wants to celebrate our victories with us and wants to strongly support our success in dealing with life's issues. If we ask for something, he determines whether it is in our or others' best interest to grant the request. If we have suffered loss, offense, or abuse, he takes it personally and determines what he can do to correct the situation. The more open and honest we are with him about our lives and Great Commission, the more strongly he can support us. He wants relationship with us over all else.

For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him. [2 Chronicles 16:9]

When the Adversary shows up to accuse us, it is like an unwanted dinnertime interruption. Father shows his honor by hearing the visitor's complaint, and then either brings us into the discussion if there is something material or sends the interloper packing. It is Father's household.

It is up to each of us as intercessors to meet with our father in the way we are most comfortable. For some, earthly parents did not provide the best example of fathering, and we can project this onto our heavenly relationship. This makes YHVH into the austere judge, but only if we perceive him anyway as an austere parent. The reality is that he is both a loving father and a loving judge. The closer our relationship with him, the more we can have confidence that any legal issues we raise will be justly and timely addressed.

This document will continue to use the language of the scribes since scripture must remain our foundation. But the reader should remember to translate the words into our Father's reality.

Roles in the court

YHVH is the ultimate judge. We can come to him directly with anything in simple faith, state our case, and ask him to give a ruling. If he agrees, then he renders a decision and releases the resources of heaven to enforce it.

Jesus is present when needed or requested in his role as our advocate. For those uncomfortable approaching the Father's holiness directly, Jesus is always willing to represent us. When bringing demons to a proceeding, it is wise to remain 'hidden in Christ' [[Colossians 3:3](#); [Isaiah 49:2](#)] so they cannot see us bringing accusation and retaliate. It is the blood of Jesus that qualifies us to stand before the Father, so coming 'in his name' and 'under his blood' is always good practice.

We as intercessors bring the case, even when speaking through Jesus. It is our responsibility to clearly articulate 1) what injustice has been done, 2) any demonic activity we are challenging, and 3) what specific judgment we are seeking consistent with YHVH's law. It goes without saying that volitional sin in our lives makes it more difficult to ask for YHVH's justice against the offenses of others.

Witnesses are very helpful. The Hebrew legal code did not allow someone to be condemned on the testimony of one person. It took three or four in agreement to establish a fact. [[Deuteronomy 19:15](#)] There were stiff penalties for anyone found to be part of a conspiracy of false witnesses. [[Deuteronomy 19:16-21](#)] Jesus affirmed the importance of witnesses when bringing a case, [[Matthew 18:15-20](#)] so it is advisable to have other intercessors with us in agreement.

The Adversary appears in court as the Accuser, whose role it is to list our violations of YHVH's law in hopes that our sin will disqualify us from obtaining justice. The reality is that many of his accusations are true; all humans have fallen short of perfection. But under Jesus' blood that does not matter; the Father sees us as sons and daughters and is always willing to listen and extend mercy. He is a beneficent judge for those who earnestly seek righteousness, even when they miss the mark. However, he is a fearsome judge when dealing with angels who rebel despite having experienced his perfect holiness face to face, and we can use this to our advantage.

Bringing a case

The first principle for judicial intercession is simplicity. The Old Testament was written for a people who lived during the Bronze Age. If YHVH heard their prayers back then, we need be no more complicated in the post-industrial Information Age. We do not gain any more of his ear or justice with sophisticated, verbose prayers. He looks at the heart and accepts even the dullest of us into his presence as his beloved children. At its most basic, a case is simply prayer like any other to the Father who loves us, structured as a legal request rather than a general petition.

Some intercessors sense multiple legal settings over which YHVH presides, and various protocols and variations on roles that are appropriate depending on the case. This author trusts YHVH to receive his people in the appropriate forum for their experience and request. We need not worry about these details. Our sole responsibility is to come to Father with childlike trust and a humility that recognizes his majesty as Lord over everything.

Second, we should consider whether bringing a legal case is the right form of intercession in a situation. It may be that a simple heartfelt petition is sufficient.

Moses cried out to the LORD, saying, “O God, heal her, I pray!” [Numbers 12:13]

If the issues in question are indeed legal in nature, then they should be addressed legally. This includes contests of spiritual authority in which reasons, qualifications, and accusations need to be explicitly stated. As in all things, Holy Spirit guides.

Third, YHVH is sovereign. There is no vote; there is no jury; there are no appeals; his word is law. This works to our advantage in that demons have no recourse. When they are defeated, they have to go.

Fourth, our willful disobedience can disqualify our case. We know this is happening when Holy Spirit stops the unction for prayer and brings to mind an infraction. If we are being accused by the Adversary it will come across as feelings of guilt and unworthiness. The only recourse is to throw ourselves on YHVH's mercy, repent, and make restitution for whatever offense has been done. Fortunately, we do not have to wait beyond earnest repentance to again bring cases to YHVH's court. Jesus' blood of atonement is immediate and complete from a legal standpoint.

On occasion the Adversary may use sin in our lineage against us rather than our own brokenness. YHVH allows the consequences of familial iniquity to span multiple generations as a warning to each of us of how significant rebellion is. [Exodus 20:5] Holy Spirit must be relied upon to reveal such accusation so the intercessor can repent on behalf of his or her ancestors and forgive those who spawned the generational curses. Some find that their bloodlines need to be revisited and cleansed repeatedly. The Accuser can be tenacious when he can't get at us any other way.

Fifth, YHVH already knows everything about the case. He wants to know how important it is to us, whether we understand what is at stake, and whether we are prepared to put some skin in the game to receive our justice. He may require additional prayer or fasting. [Matthew 17:21] He may ask us to leave our case with him, deal with a personal issue, and then come back. [Matthew 5:22-24]

As a corollary, intercessors frequently find benefit in bringing issues to YHVH's remembrance. This is sometimes seen as opening 'books' in the court that contain records of a person's created design [Psalm 139:16], histories of demonic violation, or elements of covenantal agreements. This is part of presenting evidence according to YHVH's judicial design, and not a reflection of what our omnipotent God already knows.

Sixth, YHVH generally will not violate a person's free will. He can and does set up situations in which a person has to make a decision after showing them the high road, but he does not force them to do something they refuse to do. We encounter this often in the court. Sometimes it is addressed by changing the petition. Sometimes we need to drop out of the spirit realm and take action in the natural to encourage the person to make the better choice. Demons often enter through wounds and it can take a mix of intercession, deliverance, and therapy to unwind the resulting hairball.

Seventh, fallen angels inhabit dominions of darkness where they have no access to YHVH's revelation. They do not "know the master's business" [John 15:15] so they get their information by roaming around, listening in on our thoughts, and observing what other spirit beings are doing. They get blind-sided all the time. As a result, YHVH may ask us in a court proceeding to inform a demon of his status and ours, or to explain why the demon is legally required to do something.

During deliverance one brother confronted a demon that did not know Jesus was alive. When Messiah was invited to show himself, the demon went ballistic. The author suspects YHVH gets a bit of pleasure watching his humble human servants turn the light on for rebellious spirits. The opposite is also true, however. We can reveal key information to demons when we prophesy or decree out of turn, thus subverting a strategy Jesus meant for ambush. "Loose lips sink ships."

Eighth, a decision and enforcement of a sentence are not the same thing and can occur at very different times - as humans perceive time. It is good to be explicit about when you would like Father to act. Do not be dismayed if he needs to coordinate his answer with other things happening in the spirit realm.

Ninth, when you have spoken, stop and patiently wait on Father's response. He will always give feedback on your request. If it does not come immediately, leave the case with him and meditate on it in subsequent days until the course of action is clear. As with all things prophetic, trust Holy Spirit to speak loudly enough and in a way that you will perceive.

Sample Prayer

Father, Linda and I come before you as Jesus' servants and under his blood to ask for your justice. Please receive us in the highest court you will allow. Jesus, I ask you to be present as our advocate and to keep our words hidden in you.

Father, I call your Adversary before you along with his demons having assignments against this situation. They have impeded the work that Jesus asked of us, stolen our resources, and incited persecution against us. We ask you to bind these demons, cut off their assignments, and send angels to clear both the heavens over us and the way before us. We thank you for rendering your verdict quickly, leave the outcome to you, and honor you as our one God of justice.

Bringing a case against the Accuser

If we understand the legal order of things, we gain the ability to turn the tables and accuse the Accuser. Establishing his guilt enables us to bar him from any court proceeding and thus prohibit his interference with our petitions. There are several accusations listed below that can be used. If YHVH agrees, and it appears he nearly always does, it is possible that the Adversary may be disbarred from subsequent cases as well. If not, one may remind YHVH of the Adversary's apostasy as often as needed. Some examples:

- Self-exaltation in violation of the First Commandment
- Displacement of Holy Spirit's ministry of accountability with his ministry of condemnation and accusation
- Persecution of the Messiah and Prophets
- Corruption of the created order

Corruption of creation is an argument against the Accuser that is worthy of some elaboration. YHVH apparently cleanses the earth whenever his creative design becomes seriously corrupted, and there are hints this is a repeating process. The Genesis story says the earth began in a chaotic and flooded condition, not nothingness. [Genesis 1:2] We don't know what existed before or why it needed to be wiped away. We read that another cleansing flood was needed after rebellious angels began having offspring with humans (the 'Nephilim') and teaching people prohibited knowledge. [Genesis 6:1-2; Book of Enoch, ch. VI-VII] This apostasy is clearly traceable back to the Adversary. The apostle Peter anticipated that at the end of our present age a cleansing fire would result in yet another re-created heaven and earth. [2 Peter 3:10-13] This notion of life passing through repeating cycles of creation and destruction is echoed in many indigenous traditions. [The author suspects that the next cleansing of creation described by Peter could be precipitated by man's rapidly advancing work in synthetic biology. The Adversary is undoubtedly actively encouraging our efforts to create life of our own design in defiance of YHVH's intent that all life depends upon his breath. (Job 34:14-15) We are also now seriously contemplating becoming a multi-planet species as a new Tower of Babel that violates our created boundaries. (Deut. 32:8)]

Here is the legal case recorded as having been brought against the fallen angels who took human wives. This was so significant an indictment that YHVH responded with the ultimate sentence – a cleansing of his creation.

- 3 And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."
 4. And they [Michael, Uriel, Raphael, and Gabriel] said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, (and God of the ages), the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages!
 5. Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee.
 6. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn:
 7. And Semjâzâ, to whom Thou hast given authority to bear rule over his associates.
 8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins.
 9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.
 10. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth.
 11. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'
- [Book of Enoch, ch. IX, Translation by R.H. Charles, 1917]

It is notable that the Adversary cannot directly destroy YHVH's created order. He can influence us as stewards to make bad choices that compromise or change his design, but demons cannot themselves poison the air, kill all the plant life, or spontaneously redesign human DNA. By extension, the second heaven is likewise protected for our use.

Once YHVH gives a judgment against the Accuser, we may need to regularly enforce it in the spiritual realm. Consider the following proclamation made in the Qumran community against the Adversary which was repeated regularly as part of its liturgy (*Beli-al* = 'worthless', *Melki-resha* = 'wickedness').

Then (t)he(y) [the Qumran community] shall denounce Belial and all his guilty lot. And they shall say in response: "Cursed is (B)elial because of his malevolent (pu)rposes, and he is damned for his guilty dominion. Cursed are all the spirits of his (lo)t for their wicked purpose, and they are damned for their filthy (un)clean purposes. For they are the l(o)t of darkness and their punishment is the eternal pit. Amen. Amen.

Then (they shall continue and say, "Cursed are you, O ange)l of the pit, O spir(it of Aba)ddon, for al(l) the purposes of your guilty desire, (and for all your abomina)ble (purposes) and (your) wicked counsel, (and da)mned are you for (your unjust domi)n(ion) (and your guilty) and (wicked) authority with all (the) de(filements of Sheo)l and w(ith the reproaches of the pi)t, (with the disgra)ces of destruction wi(thout remnant and without) forgiveness by the fierce anger of (Go)d (for all eternit)y. Amen. A(men.) [Dead Sea Scrolls, 4Q286. Translation by Wise, Abegg, and Cook] [Parenthetical text is supplied by the translators to complete the scroll fragments.]

While the principle of enforcement is correct, the delivery of this liturgy can be hazardous as the scripture below reminds us. We need to do all things in proper order. It is not wise to directly curse any spiritual being unless absolutely certain Holy Spirit is so leading.

But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, "The Lord rebuke you!" [Jude 1:9]

Sample Prayer

Father, we come to you as Jesus' servants, redeemed by his sacrifice, and appropriating both his blood and Holy Spirit.

We ask you to prohibit your Adversary from participating in the case we are bringing before you. He is a liar, thief, and killer who has hurt our household in multiple ways. We also bring to your remembrance his rebellion against you and your created order, and his efforts to kill Jesus and annul the power of his blood. He does not deserve to stand in the presence of your holiness. We look to Holy Spirit and to you for our accountability, not him. Thank you for disbarring him now.

Examples

It may be helpful to recount some anecdotes from the author's experience. The first took the form of judicial intercession, but not in a courtroom setting. It was a knock-down drag-out wrestling match from the days of classic spiritual warfare before we understood how to address issues of dominion in a legal way.

A friend's teenage daughter was not doing well. She was hooked on drugs, living occasionally with a boyfriend, and failing at school. She had little hope or vision for the future and was not interested in hearing advice from her parents or anyone else. She was physically emaciated and slowly dying from the poison in her body. One afternoon her father called us in a frantic state. She had gone missing and no one knew where she was. He suspected she had binged on drugs or alcohol and ended up in a bad place. The police had been alerted, but as of nightfall there was no sign of her.

With nothing to do in the natural my wife and I began to petition YHVH for his help. It took a long time. The prayer was forceful and sometimes emotional. I asked Father to arrest her in the spirit realm and bring her back to the place of accountability. He then told us to grab hold of her spirit and forcibly drag it into his presence. There was stiff resistance from things that were holding her in bondage. Intercessors know what it is to physically feel a burden that requires warring through until the thing you are asking for is granted. Eventually a peace came on us and we knew the battle was over. We went to sleep.

Her father called the following morning. She had indeed faced a difficult night. The details are not important, but somewhere in the darkness she made the decision to start over. She turned herself in to the

authorities in the morning, and voluntarily entered inpatient treatment. Today, several years later, she is healthy, a responsible married mother, and growing spiritually.

The next story took place in a developing country where the author was doing business.

An in-country friend took me to his church to do some teaching, and the pastor asked if I would join in prayer over a building next door. It was a small hotel that catered to the seediest of the community. Drugs, prostitution, and violence were a continual feature of this church neighbor and it was spiritually disruptive to the congregation's mission. So, several of us gathered on the lawn just inside the fence that separated the properties and prayed.

After listening to their heartfelt pleas to YHVH, I suggested we take a legal approach and presented a case based on the Lord's redemptive purpose for the land and building. I listed the ways demonic forces there were violating the Ten Commandments and asked for immediate judgment on them and on all authorities over that property. Then, because I was outside my legal territory, I asked the pastor to repeat the prayer. When he was comfortable that he had done so we went on to other business.

A few weeks later I received an email from my friend. With no prompting in the natural, the owner of the hotel had approached the pastor and confessed his sins. He wanted to start over and had decided to turn the building into a kindergarten school. The hotel was shut down and the kindergarten is still operating today.

The third is an example of setting the spiritual climate in advance of the Adversary moving into a dominion.

A group of intercessors met in a state capitol to address a march of wiccans that was scheduled for the following week. The witches had just finished visiting a nearby city and their blog page enumerated the curses they had put in place while there. Prayer warriors in the state capitol were concerned. They had no legal way to prohibit the wiccans from repeating their ceremony in the natural, so I joined them in a visit to the heavenly court.

The meeting was very businesslike. We recited portions of the state constitution which credited God for our liberties while prohibiting religious practices that endangered peace and safety in the state. We then went through the Ten Commandments with intercessors taking turns listing the ways witchcraft had hurt people in the state in violation of the constitution. We asked YHVH to set in place boundaries that would disallow any spirits from responding to the invocations of the witches. The meeting was held in spiritual secrecy under Jesus' covering.

The march took place as scheduled but ended early. One intercessor read from their blog that "there was no power there". Another intercessor ran into a local New Age wiccan later that day who said "There was some negative energy today"; meaning of course that Godly power had prevailed.

The court of YHVH is another means to the same end as prevailing intercession. But instead of having to slug it out on the battlefield, we now explicitly establish YHVH's rules and he enforces them. The courtroom is much quieter than the battlefield.

'He [The final king of the Roman (and metaphorically final global) empire.] will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time. But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever. Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.' [Daniel 7:25-27]

"You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel." [Luke 22:28-30]

These principles in hand, we now turn to taking up legal residence in the second heaven where the Adversary lives and interferes with the Kingdom of Jesus on the earth.

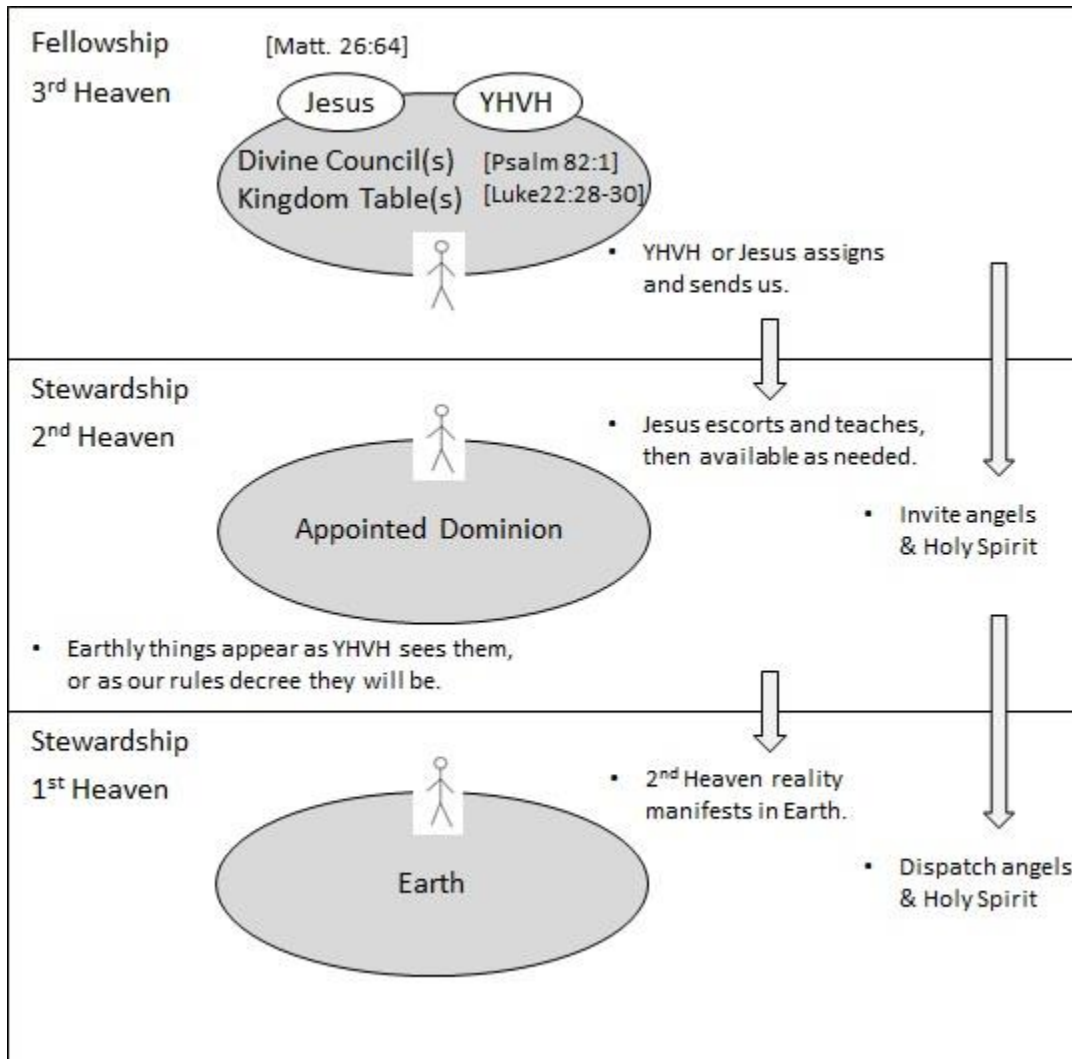
Taking authority in the second heaven

We have learned how to gain a decision from YHVH's court, along with his help resolving an issue in our earth. We now move beyond single issues to impacting the spiritual environment of everything within a second heaven dominion. This requires gaining Father's approval, and then walking with Jesus into the place he appoints and taking up residence there. Subsequent chapters discuss more fully the work that is done from that place.

The author readily admits this chapter may appear a bit formulaic to seasoned intercessors. But we learn best when we first follow the established path. Once the necessary authority is gained on that path, you become free to alter the script, skip a few steps previously trod, and explore beyond the boundaries of the shared experience. Some readers may feel uncomfortable with parts of the process that feel like 'guided visualization', so please engage Holy Spirit as your counsel and discernment. We will specifically address potential deception at the end of this chapter.

Our place in the second heaven

Part of the mystery in YHVH's design is our simultaneous citizenship in three different places. If you are reading these words then you are alive on earth, stewarding those things that YHVH has given to your responsibility there. We also have a place reserved for us in the presence of the Father and Messiah whenever we consciously choose to be there. And we now understand that there are spiritual dominions not on earth that we are also called to steward if properly prepared.



The diagram illustrates how these are related. We receive our appointment to dominion governance from YHVH or from Jesus and take up our second heaven stewardship based on what they show us. We invite heavenly beings and the spirit of

YHVH to be present with us in that place. From there we make decrees authorized by YHVH and release them into the earth along with those heavenly resources needed to bring them to manifestation. Meantime, we remain in the earth receiving those things released by us and others, and doing what Holy Spirit asks to complete our Great Commission work.

The illustration is a two-dimensional attempt to envision a multi-dimensional reality that transcends the visual and time. Some intercessors have a clear sense of going to one place or another to do various things. For others there is no real distinction among the domains. It is all present here and now as part of their relationship with YHVH. As we must repeatedly affirm, Holy Spirit brings things into our reality in ways that we are individually designed to comprehend.

Receiving authority

It is reckless to go charging into the second heaven without proper authority. You can do it, and the blood of Jesus goes a long way to keeping you safe, but then it is you and not Jesus who is leading. The author has found that there is great freedom in the earthly realm to follow your own instincts, but the higher realms of authority can only be accessed by divine grant. And that only after earning a little experience at lower levels. Therefore, with the same prudence you would check in with a park ranger before making a back-country trek, make it a practice to check in first at YHVH's court. All the principles of the prior chapter apply in this context.

There are several lessons we can learn in this regard from YHVH's interaction with Joshua the priest as recorded in Zechariah 3. Joshua was among the first Jews to return to Jerusalem after the Babylonian dispersion. He partnered with Zerubbabel the governor to begin the rebuilding of the city, its walls, and its temple. YHVH had ordained this, and when the Adversary appeared in the heavenly court to challenge Joshua in this role, YHVH as judge rejected his case. Joshua's position as priest was legal based both on his Levitical lineage (which included Jozadak, the high priest at the time of the Babylonian exile), and the edict of the Persian king Cyrus (which freed the people to return to their native land).

YHVH had created Joshua to be a priest and ordained him in the heavens for this ministry by symbolically clothing him with the symbols of priestly authority. He also acknowledged that Joshua had committed human mistakes by sovereignly removing what was dirty and declaring him ritually clean. We are left to speculate as to what repentance Joshua might have needed to perform. YHVH then granted Joshua authority to represent him in his earthly temple and related courts that were being re-established in Jerusalem. To back up his earthly position, he granted him the privilege of appearing as needed in the heavenly court.

This gives us a good picture of what we are seeking from YHVH. We need him to affirm who we are and what we were created to steward. We need him to cleanse and prepare us for that purpose, and then to clothe us with the authority needed for our position in both the heavens and the earth. We steward nothing in the heavens apart from YHVH.

There is a natural harmony between our role in spiritual stewardship and those passions YHVH has already placed in us. Most people receive their dominion assignments on the back of years of praying into a specific area of life. We will not usually be given stewardship of something for which we have never carried the burden of intercession, at least not at the higher levels of dominion. That being said, we all have natural spheres of authority where we can begin such as home, children, or business. And we can always ask the Father "Where do I have authority?" or "How do you see me?"

You can therefore either let YHVH surprise you with a grant of authority that he chooses, or you can feel free to ask him to grant you a specific dominion where you have a passion. As discussed above; Father loves his kids and knows how best to use the gifts that he placed in each of us. When we are in his will, anything he assigns is a pleasure to receive.

Jesus is YHVH's co-regent of all YHVH's dominions, so it is important that Jesus also knows us before asking him to share his regency with us as ambassadors. [Matthew 7:21-23; 10:32-33; 11:27] The Father and his son the Messiah are always in agreement. Jesus is an essential participant in our stewardship.

We have noted the importance of bringing cases before YHVH with witnesses in agreement. Similarly, there are several advantages to petitioning YHVH for dominion stewardship as part of a team. [Ecc. 4:12] 1) There is safety in numbers. 2) Fellowship carries us through discouragement. 3) Lone wolves without discerning accountability are more easily deceived in the spirit realm. 4) We each have specific gifts that only find their full expression in the context of the whole. Jesus understood the team advantage and gave us a good template by sending his disciples out in small groups. [Luke 10:1]

It is typical to find that when a team is granted dominion over, for example, an earthly territory, that each person is led to steward a different sphere of that dominion. One has unction for worship within the body of Christ, another for school-age

children, and yet another for scientific research done there. Father knows how to weave our pieces together, including those of other intercessors we do not know having a similarly granted dominion.

Sample Prayer

Father, we come before your court today asking for stewardship assignments in the second heaven. We come under the blood of Jesus, giving full permission to Holy Spirit to be our guide and our spiritual eyes. There are two or more of us here before you in mutual accountability so we may be sent in the same way that Jesus sent his disciples into the world. We are asking both you and Jesus to grant us the same delegated authority to bring your presence and blessing, and to destroy the works of the Adversary.

We are [head of this household, residents of this city, employees of this company,...] and have been asking you to [shift the spiritual atmosphere, release resources,...] We ask you now to position us in the spiritual realm where we can partner with Jesus to do this work. We submit ourselves to your decision.

After making our request in the court, we listen to Holy Spirit for confirmation or correction. Give your spirit time to sense what the judge says. Don't rush it. YHVH is saying 'go' if you can *confidently* and *peacefully* say, as one intercessor put it; "I feel anointed and appointed". A little apprehension of the unknown is alright, especially if this is stretching you a bit.

But if you take hold of Jesus' hand and you are still feeling *fear*, *agitation*, or *worry*, then be mature and back up. You do not want to proceed with gaps in your spiritual armor. We don't need casualties. Continue to build your relationship with Jesus and the Father until he calls you.

YHVH very much treats us as trusted children when he grants us his delegated authority. It is rarely rescinded. [Romans 11:28-19] When he gives you stewardship in a certain area, he has likely done so for life. You need not go back to court to re-establish what has already been granted.

Receiving stewardship

When we have the Father's approval, we are ready to step into the second heaven. The following is a suggested template. Take your time with the process. If a group is doing this together, each member does so simultaneously but individually.

Template

1. Have Jesus walk you into your appointed dominion.
Perceive the entry by picturing crossing a threshold, sensing a change of environment, feeling an emotional shift, or some other method familiar to you.
2. Perceive its characteristics.
How much light? Hard or easy to move around? Objects around you? Dirty or clean? Oppressive or joyous? New or old?
3. Gather intelligence.
Are things operating according to YHVH's will or not? Any activity underway? Other personalities present? What is your role? Do others see you? Are there any action items or strategies that you sense need attention?
4. Flip the lights on.
Regardless of what you do nor do not see, invite YHVH to establish his presence there. It may help to ask YHVH to give you a word to decree in the dominion. Invite in Jesus, Holy Spirit, angels, artisans like musicians and dancers, and so on until your surroundings are filled with the presence of YHVH's heaven.
5. Clean out any lingering darkness.
If there is any darkness, uncleanness, demonic presence, et cetera lingering; then order it to go and dispatch angels to enforce it. Is the dominion now open to both YHVH's realm above and the earth below so blessings can freely flow from one to the other?
6. You may find it helpful to walk the length and breadth of the dominion as part of accepting responsibility for it.
[Genesis 13:14-15,17; Deuteronomy 11:22-25]
7. Do an inventory.
Now that things are cleaned out and the lights on, what is Holy Spirit showing you? Most important, what are you to do with it? Look from outside time at everything happening there. Do you see anything that was hidden before that is now visible? Was anything stolen, sequestered, or hidden by the Adversary that needs to be freed?

You should now have some idea of what your dominion addresses and what you can do to begin putting things in proper order. We will discuss that further in the next chapter. If you are unsure, then just let Holy Spirit open things up to you over the next few days in ways you will understand. He will if you continue to hold it before him. Also realize that Holy Spirit shows us things using images and metaphors we personally understand from our life experience. Try to rely on Holy Spirit to interpret things you perceive rather than depending on other persons.

The team should debrief and explore its impressions together. You likely will find that there is a cooperative interplay between the various experiences and perceptions of the team members.

Here are some principles related to taking up occupancy in a dominion.

- We occupy and steward, but only YHVH can possess.
- Heavenly dominions are multi-dimensional well beyond what we can sense. Therefore, the mirror of heavenly dominion in the earth may manifest in different ways than we expect.
- When dominion is taken from the Adversary, it comes with all that has been stolen and sequestered there. If we are called to release it from the heavens, we may also need to receive it in the natural.
- Because heaven is outside time, we can occupy and release today in heaven what is ‘delayed’ in earthly time.
- Stewardship of dominions may overlap. Those who make up Jesus’ House of Prayer function like a tapestry with intersecting weaves. Cooperation in prayer and prophetic action is essential.
- Holy Spirit will reveal, gift, and empower the believer with all that is necessary to carry out any work assigned by YHVH and Jesus.
- It is possible YHVH may change your dominion assignments from time to time. Hold everything loosely.

Special assaults on the Adversary’s dominion

It is possible to displace the Adversary from his dominions without explicitly asking YHVH to assign it to your stewardship. Sometimes the change in ownership is permanent, but there is also the chance that once clean and unguarded it may be lost again. Regardless, this variation on the general technique can be effective in rolling back darkness and establishing new covenants.

Template

1. Cover yourself in Jesus’ blood, and be sure he is in agreement before proceeding. Invite him to lead you and keep you hidden from demons’ sight.
2. Find a division in the heavens between that domain fully conformed to YHVH’s will and that part that is held by his Adversary in rebellion.
3. Step across the dividing line into the Adversary’s dominion. Sense what it feels like. Most intercessors perceive it being dark, thick, moldy, similar to a cave, or otherwise undesirable. Some sense demonic personalities there.
4. Discern the purpose of the dominion and any strategies the Adversary has underway there. These strategies may give you key understanding of why darkness persists in some aspect of our world and the key to defeating it.
5. Ask Holy Spirit to give you a word or phrase that will turn the lights on and clean the place out. Declare it and observe what happens. Whatever opens up to you, place Jesus’ blood all along the visible boundary to enforce YHVH’s ownership. Invite Holy Spirit, Yeshua, and YHVH’s angels to join you in occupying the dominion.

The following is an example of entering the Adversary’s dominion to discover what strategies are blocking the advance of YHVH’s kingdom in the earth. The resulting intelligence was used to bring a case in YHVH’s court and to take authority over a dominion in the natural.

An intercessor entered the Adversary’s dominion related to the legislative process in a state government. Godly lawmakers were hitting resistance whenever their bills were under consideration. In the second heaven the intercessor witnessed a strategy that had taken occupation of certain meeting rooms where negotiations are done, ensuring there was favor only for ungodly bills. The intercessor elected to litigate against the strategy in YHVH’s court. A prayer team also visited the meeting rooms in the natural and used this information to prohibit demonic interference in future proceedings. YHVH’s lawmakers then began to successfully move their bills to the floor.

Prayer

It goes without saying that contending for the Adversary's dominion can involve a head-to-head clash with high ranking personalities in service to the Adversary. One does not treat this responsibility lightly. We have discussed how to carry out such assignments responsibly, with obedience to the leading of Holy Spirit being paramount. There is one additional technique that should be a part of every intercessor's toolkit.

The gift of tongues (Greek 'glōssais lalēin') in intercession is volitional use of a spiritual language unknown to the speaker that allows Holy Spirit to speak to YHVH perfectly. Unless the gift of interpretation is likewise manifest, the speaker's mind is not able to understand what is being spoken. This is by YHVH's design. One of the reasons is that it masks the prayer from the Adversary when YHVH is setting up an ambush that requires agreement from his earthly stewards. It was a tool well known to the apostles.

For if I pray in a tongue, my spirit prays, but my mind is unfruitful. [1 Cor. 14:14]

For our purposes here, we supplement prayers in the intercessor's native language with a prayer in tongue that allows Holy Spirit to complete anything we might have missed. By definition speaking in tongue is a perfect prayer from YHVH to YHVH that allows him to accomplish things our human minds are unable to grasp by using us as perfect servants.

Sample Prayer

Father, thank you for hearing my prayer. I yield my tongue to you now that you might accomplish anything that I have left undone, reveal to my mind things I need to know but do not understand, and put in place any covering or protection that I need as a result of the work we are doing here together.

<Obediently pray in tongue until the unction departs.>

Demonic hijack in visualization

Before concluding this discussion, we need to be aware of a potential danger. There is a fine line between soulish imagination and true prophetic perception. The less experienced may see nothing at all when entering into spiritual realms and be tempted to make something up. They think about what they might find there and then imagine its existence. This may cause him or her to miss what Holy Spirit is trying to show. It is much better to reframe the situation into a question for Holy Spirit and then wait for him to respond. "What should I be seeing here, Lord?" This of course applies to all forms of prayer that anticipate a response from God.

A more dangerous practice is blanking the mind completely or taking hallucinogenic drugs in hopes of getting a divine vision. 'Spiritual' persons who blank their mind as part of passive meditation are also intentionally turning off their discernment. Under these conditions, demons will happily run wild. A variant on this error is inviting any personality other than Jesus to lead one into the heavens. Characters looking like ancient Greek philosophers or Eastern gurus invariably show up and may stay with the person as an invited spirit that later needs to be thrown out through deliverance.

An illustration from actual experience may be helpful. This story perfectly shows how YHVH waits until his human partners step up to the challenge before opening up a lost dominion. And if we don't understand what we are to do, Holy Spirit helps us in our blindness; sometimes taking on the work himself until we are able to step into our role. What an amazing testimony to the Father's commitment to his own plan for shared stewardship of his dominions!

An experienced intercessor stepped into a dominion assigned by YHVH and found himself in an old and dingy attic room that had not been used in a very long time. He invited YHVH to join him but got no sense of what he was to do. Being a good project manager in the natural, he decided to start taking dust covers off the various boxes in the room to see what was inside, expecting to find treasures that could be released to the earth. Holy Spirit told him in no uncertain terms that he was missing it and asked him to step out of the picture. The intercessor did so and waited perhaps 90 seconds until Holy Spirit told him to return. The intercessor stepped back into the room and was surprised to find it had been transformed into a brightly lit control center with angels sitting in front of something like consoles that had been previously covered by the dust cloths. The intercessor had been given important spiritual responsibilities, but Holy Spirit first had to kick him out to put things in order.

Governing from the Second Heaven

We now have some understanding of how YHVH governs and judges his creation, both directly by his authoritative command, and through delegated stewardship of his dominions. We understand the unique role we have as humans in that plan, and the importance of taking this responsibility seriously. This chapter explores the activities we perform as part of governing as YHVH's appointed ambassador.

Rulers and rules

A steward, manager, or governor has a caretaking responsibility for the affairs of something that belongs to someone else. Thus the actions one takes as a representative ruler depend on what is being stewarded, managed, or governed. [Spiritual 'governance' is not the same as institutional 'governance' or 'administration' as in the context of a corporate Board or civil government. YHVH is not running a bureaucracy.]

An example: A second heaven dominion dedicated to the arts may produce amazing expressions of worship that link celebration as we know it on earth with multi-dimensional pageantry beyond our human senses. The steward invites that heavenly expression into the dominions over earth and releases its translation into earthly perception. New songs based on previously unknown microtonal chords or scales may come forth coupled with novel harmonic movement, color, and feeling that glorifies the Creator of everything. [Psalm 149:1]

Another example: A second heaven dominion dedicated to evangelism may bring together angels of harvest [Matthew 13:39] and the spirits of persons whom Father is calling in that hour to be Jesus' newest disciples. The steward dispatches these angels to join earthly believers having evangelistic gifts in a joint effort to bring the harvest into the storehouse.

Governing or stewarding is the action of delegated authority that establishes rules and deploys resources in accordance with YHVH's preferences. The Ten Commandments are one such set of rules that apply to human behavior on earth. So what rules should apply in the heavens to structure the behaviors of its dominions? That of course depends on the purpose of a specific dominion but should probably include at minimum a First Commandment covenant with YHVH coupled with a prohibition against demonic trespass.

Assuming the dominion granted to you relates to earthly affairs, there may be different rules required for a) followers of Jesus, b) earnest God-fearing people of faith who do not follow Jesus [Acts 10:2], and c) secular non-believers. Jesus expects certain things of his disciples that he does not expect of others, and graces his disciples with blessings not available to the secular world. [Matthew 13:11] Without making a theological statement, YHVH also has his own relationships with people who honor their Creator but cannot understand or accept a human Son or Messiah. As always, Holy Spirit helps us capture Father's heart and mind in all things and shows us how each dominion should be governed.

Many heavenly dominions reflect earthly geographical boundaries, such that an intercessor has different authorities in the second heaven over his or her home, state, or nation(s). The land is important to YHVH as Creator, and the land's health directly impacts everything on it and in it. The covenants made by humans have much to do with its health. [Genesis 4:11; 2 Chronicles 7:14] [Otis, George Jr. "Twilight Labyrinth", Chosen Books, 1997, Ch. 7] Therefore, the heavenly rules we apply should reflect both the reality on (or in) the ground and God's redemptive purpose for the land.

A heavenly dominion may contain inheritances, lineages, giftings, mantles, and callings that have been sequestered by the Adversary, or were unable to be distributed by Holy Spirit based on poor human choices. In a case such as this there are already a default set of legal conditions in place that are limiting their release to people on earth. What are those legalities? Can they be changed in YHVH's court? Is the distribution of those giftings and callings tied to other dominions impacting evangelism or the proper function of the *ekklesia*? The steward needs to discern which rules to enforce or change.

Spheres of dominion can also contain things that are outside time. Should things past or future be brought into the earthly present? The steward needs to discern whether this is managed with rules or intercessory petition.

Dominions that relate to civil government in the earth are a special case. Governments are instituted by men as a way of organizing society and fall within YHVH's delegation to subdue the earth. Some are despotic and serve a few elite. Others are highly egalitarian. There are constitutional monarchies, socialist republics, and a variety of other hybrids. YHVH himself does not impose these structures, and Jesus made no effort to reform the institutions of his day. The ancient Biblical ideal was a theocracy organized around the Prophet-Judge who first sought and then carried out YHVH's will. The reality is that in most systems representatives of the people are sent into the legislative process carrying the chosen legal covenants of

the people who elected them. If the people desire a godless world, then their legislative representative has a legal obligation to enshrine that bad covenant into the laws of the land. YHVH will not violate the free will of the people, and heavenly rulership by his governors would be applying witchcraft if they attempted to do so.

What then does the steward do in the second heaven when we cannot annul the Adversary's legal right to leverage bad covenant? First, we can declare that all human government is subject to rules that reflect YHVH's desire for righteousness and truth, including honoring basic human freedoms. Second, we can prohibit any demonic empowerment of bad earthly covenant from the dominions we are stewarding. Third, we can ask YHVH to water with his favor and heavenly resources those things that manifest his will and starve those things of power that oppose it. These general guidelines should be adapted and elaborated based on the unique situation. More on this in a later chapter.

Redemptive goodness

In the second heaven things made by YHVH including people and the land often appear in their true form reflecting the Creator's perfect design. They may look very different through spiritual eyes than they appear in the earth. Our job is to transfer the Creator's reality from heaven to earth by way of our delegated authority to deploy the resources that YHVH puts at our disposal. We judge what we see in the earth and replace it with what Father made perfect in the second heaven.

In contrast, things made by men such as business and government institutions do not have a pure heavenly counterpart. The author has not found much unction in the redemption of institutions. In themselves they are neither good nor evil. It is man's use of them, including the covenants he uses them to enforce, that give them their perceived qualities.

The author has never intentionally tried to corrupt a domain in the second heaven by ruling in violation of YHVH's will. The personal and spiritual consequences are not pleasant to contemplate. Whether for this reason of conscience, or the filter YHVH applies regarding who is granted such heavenly dominion in the first place, corruption seems to be primarily the work of YHVH's Adversary. People have demonstrated how badly they can steward the earth. By limiting heavenly rulership to those sons and daughters who are properly prepared and disciplined, YHVH has largely ensured that governance in heavenly realms remain faithful to his purposes.

Jesus' keys

It should be clear by now that everything we do in the second heaven should be inspired by Holy Spirit. He reveals the true state of things, YHVH's strategies for governing, and the specific actions we take as the delegated governor of a heavenly dominion. Let us now look at the tools available for establishing spiritual rules.

We saw above in Matthew 16 that spiritual authority emanates from Jesus' House of Prayer and the specially appointed foundation that undergirds it. The 'key' to kingdom authority that Jesus mentions is binding and loosing in a way that links the authority of heaven with events on the earth. This first requires knowing what has been pre-authorized to be bound or loosed from heaven, and then declaring and enforcing that from the second heaven into the earth. This is the same prophetic-governing model on which YHVH's preferred government is based.

When Jesus used the terms 'bind' and 'loose' he was doing so in a legal sense. The Pharisees (later Rabbis) who sat on the 'Seat of Moses' in every synagogue would interpret and apply the laws of Torah (along with the extended 'oral law') to situations in their local community. They were the judges over disputes not otherwise submitted to the civil courts of Rome. This authority to decide legal issues apparently also extended to punishing and absolving persons. The oldest description of this process is contained in the Jewish history written by Josephus. Binding and loosing was common language and practice in Jesus' time.

But these Pharisees artfully insinuated themselves into her [Alexandra's] favor little by little, and became themselves the real administrators of the public affairs: they banished and reduced whom they pleased; they bound and freed [men] at their pleasure; and, to say all at once, they had the enjoyment of the royal authority, while the expenses and the difficulties of it belonged to Alexandra. [Josephus, Jewish War, 1:5:111]

Binding and loosing can be used to both create good or stop evil. For example, we can bind a tormenting spirit, or loose that spirit's hold on a person. We can bind a person to good covenant, or loose Holy Spirit to do his redemptive work.

But if I cast out demons by the Spirit of God truly the end of his [Ba'al Zəbūl = "lord of the (heavenly) dwelling"] kingdom has come. How shall a man be able to enter the house of the strong man to take his goods unless he bind him first? Then he shall plunder his house. [Matthew 12:28-29; Howard]

The Matthew 16 scripture has Jesus granting to those making up his 'House of Prayer' the same authority to do in both the spiritual and natural realms what Pharisees did in the synagogue. Their decisions established the rules by which the communities of his followers would operate. We see a New Testament example of this in Acts 15, which describes the apostolic Council hosted by the Jerusalem church. The apostle Paul made an appeal to the Torah-observant Jewish followers of Jesus that gentile converts not be held to the same standards of circumcision and other observances. James (brother of Jesus) presided over the assembly of apostles and elders, and facilitated a compromise decision that decreed the rules gentiles were expected to follow.

...abstain from things sacrificed to idols and from blood and from things strangled and from fornication... [Acts 15:29]

Legal action requires agreement among petitioners. This takes the form of multiple witnesses in a court case, but also involves collaboration among stewards in the decree of new dominion rules. Consider the principle Jesus was establishing in the scripture below, which says that binding and loosing is made effective when there is agreement. YHVH wants us to function as a team.

Truly I say to you that every oath which you shall bind on earth is bound in heaven and every (oath) which you shall loose on earth will be loosed in heaven. Also I say to you, if two of you wish to make peace on earth, everything which (you) ask will be yours from (my Father) who is in heaven. In every place where two or three are joined together in my name there am I in (their) midst. [Matthew 18:18-20; Howard]

Closely related to binding and loosing is opening and shutting as seen in the following scriptures:

"And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this: 'I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name.' " [Rev. 3:7-8]

Then I will set the key of the house of David on his [Eliakim, the governor of Hezekiah's palace whom YHVH appointed to replace Shebna.] shoulder, When he opens no one will shut, When he shuts no one will open." [Isaiah 22:22]

The circular letter above to the churches of Revelation describes action that only YHVH or Yeshua can take, although they can of course delegate this authority to their representatives at will. This type of arrangement is seen in the scripture above from Isaiah in which the king's authority is delegated to his governor.

Sample Prayer

As YHVH's governor in this sphere of dominion, in agreement with my brothers and sisters having similar dominion mandates, and empowered by Jesus and Holy Spirit; I decree a covenant of obedience to YHVH and his Word. I bind all demonic activity in this realm and send any unclean spirits to Jesus for judgment. I sever all connection between the Adversary and his forces in this dominion of the second heaven, and the unclean spirits obedient to their assignments in the earth below.

This dominion shall operate both here and in its mirror on earth with truth and righteousness. Everything unclean is revealed. Everything hidden in darkness is brought into the light. Every subversive assignment is cut off. Everything stolen or sequestered in this dominion that was meant for release into the hands of YHVH's people in the earthly realm is loosed.

Father, as your ambassador, I ask you to release now your heavenly resources in support of these decrees. I ask you to open the doors of heavenly revelation over the earth. Holy Spirit, I loose you to do your redemptive work in the earthly realm. Angels, I release you to enforce a clean spiritual environment and to bring the message of righteousness to those below.

Father, I thank you and all your servants for quickly bringing these things to manifestation in the earth.

As we have already noted, the rules that are decreed depend on the dominion being governed. Universally true, however, is the need to seek YHVH's strategy first to be sure we are enforcing his policies. Anything else is presumption that we should not expect to be enforced from on high. We only bind and loose what has already been bound and loosed. If we feel a check in our spirit, then something is wrong and we need to go back to Father's prayer circle or courtroom to establish the correct legal basis. There is no 'name it and claim it' in the second heaven.

Sample Prayer

I see in the second heaven who Father designed [Mary, Don, Beth, Steve...] to be. He was intended to be strong and healthy, sharp of mind, peaceful of spirit, and merciful. There is no covenant with drugs/alcohol, no addiction to violence, and no infidelity. He is a son of God, faithful in his walk with Jesus, and carries prophetic authority that YHVH needs active in order to fully bring his kingdom to earth.

I declare these things to be true and the earthly troubled person a lie. I call forth the person in the second heaven and say "come forth in the earth as well". I ask you Holy Spirit to be his spirit of conviction and redemption. Help him let go of the deception and receive and possess the Father's reality. I cancel every assignment the Adversary has created against him and bind the power of every unclean spirit impeding his redemption. Father, you are his father as well, and I ask you to take possession of what is yours.

Some intercessors find it helpful to decree from YHVH's heavenly books the pure description of a person or place, and in doing so release that vision into the earth. Holy Spirit is faithful to present things to us and help us think about things in ways and symbols that we individually understand.

Deploying heaven's resources

The sample prayers above not only establish rules and realities in the second heaven, they direct enabling action. This includes requesting Holy Spirit and spiritual beings to fulfill their roles as human helpers. It may also include releasing a word directly from Father into a realm.

The reader may notice a mix of styles in the sample prayers that include requests, release, and instructions. The author leans to treating every fellow angel or other spiritual servant in ways that honor them and their free choice by asking rather than ordering. On the assumption that some already have a known mission that only awaits our agreement as stewards, they can be 'released' without specifics. The reader may need to experiment with different approaches to see what brings the most honor to our heavenly partners and the most favor to our requests.

These are real spiritual personalities with emotions and egos like ours. We do well to remember that they are far more powerful than we while still being appointed our assistants. That paradox of power and service is hard enough for us to accept among humans, so it is always good practice to be sensitive in our requests and to thank our spiritual partners when they help us in any way. We humans remain essentially powerless to do most of what we decree.

Then he said to me, "This is the word of the LORD to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the LORD of hosts." [Zechariah 4:6]

Ask YHVH and Jesus to be a part of what you are hoping to release from the second heaven. Invite them into the process. They need our partnership to fulfill the stewardship design, and we need them to make that stewardship fruitful.

Therefore Jesus answered and was saying to them, Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner." [John 5:19]

The author has been told of an additional dynamic, here presented for the reader's discernment. There are some persons who believe that they have been assigned 'thrones' in YHVH's highest heaven from which they decree and release into all the lesser heavens and the earth. Perhaps the reader senses the Father making that appointment. Regardless, we are all partners in the release of strategies that require collaboration across realms and resources. A team is stronger than individuals, and Holy Spirit weaves all of our giftings and callings together into his fabulous tapestry.

Strategy and tactics

Every leader, whether military, commercial, political, or scientific needs to decide how to allocate resources under their control. Leaders balance short-term needs against longer-term goals and develop plans that align tactical projects to larger strategic initiatives. It is no different when governing from the second heaven.

The governor is constantly surveying her dominion and observing changes or perceiving things that need to be done. She is checking in with Father and Messiah regarding their assignments for that day. And she is looking at the situation in the earth to which her dominion is related and deciding what issues to bring to judgment or what heavenly resources are needed to facilitate assignments there. This constant monitoring, planning, and action is the essence of governing and stewardship. [Intercessors have always understood the need to intentionally respond spiritually to observed natural reality. See for example: Otis, George Jr., “Informed Intercession”, Renew Books, 1999.] It is not a once-and-done. It is ownership of a burden. Those faithful in a little may be granted increasing authority over time in dominions of greater importance.

We related a story in an earlier chapter that uncovered a demonic strategy to occupy rooms in a legislative building so Godly bills never got favor. Intercessors responded with a targeted effort to bar demons from operating in that physical space. That was an appropriate use of YHVH’s court to accomplish a tactical objective. In addition to this, the second heaven steward of civil government dominion could also establish strategic rules as suggested above:

- Subject all civil government activity to a requirement for righteousness and truth
- Enforce YHVH’s people being honored
- Prohibit any demonic empowerment of bad earthly covenant
- Loose YHVH’s favor on things that manifest his will and bind those that oppose it

It is entirely possible that the tactical approach would manifest in the earth more quickly. It is also possible that without a strategic approach the Adversary would simply switch tactics and apply his levers to another part of the legislative process. Intercessors do not want to be in the position of chasing the demonic. We govern the heavens and should use that advantage to interdict all demonic efforts in a sphere. As we will discover, action in the heavens requires corresponding action in the earth, so strategic efforts may take more time to fully manifest. The tactical and strategic should be attempted together.

Role of our ‘Spirit Man’

The reader may be struck by the potential time commitment required to govern well. It is no small responsibility and is entrusted primarily to those who are disciplined in prayer and enjoy spending time in the spiritual realms. That being said, even the most devoted watchman gets tired and has to balance such on-going assignments with real life. We need help to keep watch continually. [Exodus 17:12; 18:18]

This is where our human spirit (connected with but separate from Holy Spirit) is so helpful. There are numerous scriptures that speak of our spirit as operating independently of our soul or mind. Sometimes we are aware of what it is doing, and sometimes not.

When we carry a serious prayer burden over time, it becomes a ‘background’ part of who we are. In the midst of going about everyday business our mind becomes aware that a part of us is engaged in on-going intercessory prayer, or singing a song that speaks to the theme of our burden, or is hanging onto a feeling associated with the event or person about whom we are praying. We can’t help it; it is just there in the background.

This is also true with respect to our responsibilities in the heavens. When we take stewardship of heavenly dominions the spirit in us receives that assignment and continues to watch in our place. We check in with our mind from time to time, but can trust that our spirit is on duty as required by the Father. This is part of the design that God put in place to keep us from being worn out by our stewardship responsibilities.

Sample Prayer

Father, I give over my spirit to the continuation of this assignment. Please use him as needed, and prompt me when my mind is needed to watch over this dominion.

Father, even as my mind and body rest tonight, my spirit remains in your service.

Some intercessors report being aware that their spirits are engaged in activity in the heavens of which they have no knowledge. When we commit the whole of who we are to our Great Commission, YHVH uses all of us as he pleases. It is

possible that we are working on things now that are not ready for release until later. We may be engaged in strategies that are designed to ambush the Adversary. Whatever the assignment, we don't need to know. We just need to be available.

Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" [Isaiah 6:8]

Judging

In one sense, everything we do in governing requires making judgments about the status of things. But there are situations in which the actions of a person or spiritual being violate the rules established in one's sphere of authority and must be dealt with via a legal decision and associated corrective action or discipline.

We have already discussed the use of YHVH's court as a venue for seeking spiritual justice in the heavens or the earth. That is always accessible to all believers. Those governing in the second heaven as representatives of YHVH are granted delegated authority to similarly judge issues. Anything or anyone that we see interfering with our second heaven mandate can be brought to trial and dealt with if there is legal standing to do so.

Moses had a special relationship with YHVH [Exodus 33:7-11, 34:29-35, Numbers 7:89] and gives us our model for delegated judicial authority, which is why the position of that authority is referred to as the 'Seat of Moses'. He implemented a tiered system of judicial review based on the advice of his father-in-law Jethro, who was God's high priest and judge in the territory of Midian. Men of good character judged issues among their clans and tribes based on the Siniatic Law given through Moses, and Moses judged the difficult cases escalated to him that had no clear legal precedent in that law. [Exodus 18] In the same way, we are granted legal jurisdiction in our second heaven dominion that reflects our understanding of how YHVH would judge an issue. If we are unsure, we take the issue to his court. Holy Spirit reveals what we need to do to prosecute a case successfully, including helping us understand when we have brought a case in error.

In YHVH's court he sits as judge among the disputing parties, while Jesus may or may not participate as prosecutor. But when we as governor host our own court, we take the position of both judge on the Seat of Moses and prosecutor bringing the case. Unlike YHVH's court, we essentially bring the case to ourselves. This is not as surprising as it may sound. In the practice of deliverance for example, Jesus gives us the authority to cast out demons without bringing each one to YHVH's court. We are *implicitly* rather than *explicitly* judging demons based on *assuming* they are there without the host person's knowledge or agreement. If they don't leave on command, then we can bring them to trial to determine why they have legal standing to remain and how to invalidate it. Unforgiveness in the person is a sure way to hang onto demons.

It is interesting that YHVH modeled judgment on a trial in which the point of view of all sides must be heard. Even with omnipotent knowledge, he asks all parties to present their case before deciding based on his law. He could simply declare his sentences with no discussion at all. We in turn do the same when functioning as judge. If challenging a demon with which we cannot directly converse, Holy Spirit will let us know if we have legal standing to remove it.

Just because something appears to deserve punishment does not mean the legal standing is there to find it guilty. People make bad choices that bring iniquity on themselves and misfortune on others. But so long as they are at peace with their choices, they cannot be judicially stopped because YHVH will not violate their free will. Witchcraft does violate the free will of others, and this is off limits to YHVH's servants. [Leviticus 19:26; 20:6] Likewise, unclean spirits often obtain legal right to a person, place, or situation through human covenant. Unless that covenant is revoked by those who made it, forces hiding behind it can only be impaired, not stopped.

We have already discussed the deployment of heavenly resources in support of our governance. This also applies in full to enforcing any sentence we give within our second heaven dominion.

As an intercessor spoke forth YHVH's true picture of a woman with a complex and demonized history, it became clear that what was being released from the second heaven over her could only be manifest in the natural if she was aware of the release and explicitly received it. The intercessor left repeated phone and email messages with no reply. Holy Spirit then revealed that a demon named 'Defiance' was blocking access. The intercessor brought 'Defiance' into his second heaven court and passed judgment on its interference. Angels were released to remove 'Defiance' from the woman and tear it to pieces as an example to other unclean spirits that would assume assignments against her. The woman called the intercessor shortly thereafter and 'Defiance' was not seen again. She then began a remarkable journey of restoration.

Sample Prayer

As Jesus' representative in this dominion, I call to account the failure of those in authority in the earth to abide by the standard of holiness established in this sphere of the second heaven. Jesus and I have mandated that all unrighteousness be revealed, and that all actions by those in authority be in conformance with YHVH's laws for [government, commerce...]. Examples of the corruption violating our Biblical commandments that I and others having stewardship are observing include [theft, graft...].

Holy Spirit affirms YHVH's desire to bless the world through his people of covenant. We affirm the good covenant that has been set in place over this sphere of earth's activities and bind any demonic assignments that animate the unrighteous human behavior. We loose Holy Spirit to empower his people to bring good governance in the natural. We loose the powers of heaven to reveal what is unholy in the earth and starve it.

As a final note, different intercessors perceive stewardship in the second heaven in different ways. Some see themselves literally seated in a dominion between the earth and YHVH's abode. Others are more comfortable administering their dominion stewardship from YHVH's presence, regardless of where that dominion may be located. Geography as we perceive it is totally irrelevant in the spirit realm, so go with the flow of what feels right and whatever gives you a sense of closeness to YHVH's heart and power in your sphere of authority.

Receiving What is Released

We have now covered the basics of governing from second heaven dominions that have mirrors on earth. We have explored legislating rules that apply to both domains and judging any that violate those rules. We also explored the partnership we have with heavenly beings and the Spirit of YHVH tasked to help bring that reality to earth.

Yet having done all this, much of what we decree will still not manifest in the earth unless it is received there by persons appointed by YHVH to steward things on the earth and minister among the people. We explore the other half of the governance equation in this chapter.

The principle of receiving

The Creator gave humans and at least some spiritual beings a choice - to covenant with him to be and do as he designed, or to follow an independent path. Abundant blessing is offered as part of the covenant transaction, but it remains only an offer until both sides agree to the terms. Angels that refused the terms were consigned to eternity in darkness. Jesus taught that persons who fail to accept YHVH's covenant offer during their earthly lives will end up in a place of eternal 'weeping and gnashing of teeth'. [Matthew 8:12; 13:42; 13:50; 22:13; 24:51; 25:30] Moses was passionate in his plea to the Hebrews that they actively choose to abide by their covenant with YHVH and so receive their eternal inheritance.

"I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants..." [Deuteronomy 30:19]

Receiving anything from YHVH requires both acknowledging that he sent it with a purpose and internalizing it as our own. This often requires a volitional act of faith to say as Jesus' mother Mary did; "Behold, the bond slave of the Lord; may it be done to me according to your word." [Luke 1:38] When free choice is party to the transaction, a gift from YHVH does not just manifest on its own. It needs to be actively received in faith.

This remains true when our stewardship of the second heaven is linked to stewardship of the earth. What is released from second heaven dominions must often be actively received into the earthly realm for it to be manifest. Somebody needs to be there to catch it and apply it.

Stewards of the heavens and stewards of the earth

Some are specially called to steward dominions in the heavens. They are the intercessors and those who have a special grace to spend time with YHVH in his realm. Others are called primarily to steward dominions in the earth. The apostle Paul referred to the latter by their roles as apostles, prophets, pastors, teachers, and evangelists – among many other gifts resident in the community of Jesus' followers.

This distinction between people who are called to serve YHVH and those called to serve the people is illustrated in Ezekiel 44:10-16, in which he sees a vision of a future temple. Faithful Levites known as the 'Sons of Zadok' are to serve God directly while less righteous Levites are assigned duties that face the people. Our use of this scripture is not to suggest that intercessors are any more holy than pastors. Rather, it shows that all along YHVH has called certain people to minister to him in specialized capacities. It goes some way to helping explain why prophetic intercessors who know they are called to YHVH's service often don't fit in well with the contemporary denominational church which purpose is to disciple believers.

Receiving the spiritual into the natural

Jesus' heavenly House of Prayer must be linked up with the natural world activity of the *ekklesia* if we are to manifest blessings from heaven in the earth. This is consistent with the principle of operationalizing our faith.

If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled", and yet you do not give them what is necessary for their body, what use is that? [James 2:15-16]

We see it again in the legal function of witnesses discussed previously. Theirs was a serious role because they would be required to take the first action against the accused in fulfillment of a sentence. When we litigate in the heavens, we must also be prepared to take whatever steps in the natural YHVH requires to manifest the thing we have asked. It forces us to think twice about the cases we bring.

On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness. The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst." [Deuteronomy 17:6-7]

Often, however, the authority to take action in the earth belongs to someone other than the governor in the heavens, forcing the two callings to operate in teamwork. This is where the *ekklesia* needs to function in unity of gifting and discernment. YHVH intended for spiritual gifts and natural gifts to work together. Neither can accomplish the Great Commission independently of the other. Pastors can pray for harvest all day, but unless the second heaven is cleared over them, demonic interference will likely block it. Intercessors can clear the heavenly dominions and release angels of evangelism, but the angels will not gather disciples into churches that are operating in competition and disunity. Just as intercessors need to govern in agreement, pastors also need to shepherd in agreement. And they need to collaborate with each other on strategic initiatives like evangelizing and reforming society.

Many heavenly initiatives are not released into society through churches and their leadership. They may require spiritual representation from business owners, lawyers, physicians, or artists. Sometimes it feels like there is nobody available to receive what is released on behalf of a community or into a government rooted in bad covenant. Fortunately, YHVH is not running a democracy. He always has a remnant of his people scattered throughout society willing to serve him in unity of purpose and love as ones who can ‘stand in the gap’ for the unbelieving world. There are numerous scriptures that attest to YHVH acting through a few persons as a proxy for the many. [Genesis 18:32; 2 Chronicles 7:14; Ezekiel 22:30]. The result of their faithful service is a shared blessing for everyone.

When it goes well with the righteous, the city rejoices, and when the wicked perish, there is joyful shouting. By the blessing of the upright a city is exalted, but by the mouth of the wicked it is torn down. [Proverbs 11:10-11]

There are innumerable ways of classifying the various realms of spiritual governance that require both heavenly stewardship and earthly outworking. The table below proposes one such. It reflects the reality that social values, mood, and ideas define government legislation and operation. Government regulates all of society’s institutions (both legal entities and affinity groups) in one way or another. Life experienced as part of institutional society shapes our values, mood, and ideas. The *ekklesia* has a Great Commission that includes being a positive influence on, and an example to, people in all of these realms. As well, the fellowship of believers also needs to govern itself in accordance with Jesus’ Kingdom principles.

Realms of Governance in the Earth	Heavenly Stewards	Earthly Stewards on Behalf of Peers
<div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <p>Civil Government</p> <ul style="list-style-type: none"> ▪ Executive ▪ Parliamentary/Legislative ▪ Judicial ▪ Operating Agencies </div> <div style="width: 45%; text-align: center;"> <p>Social Institutions</p> <ul style="list-style-type: none"> ▪ Business ▪ Media ▪ Education ▪ Healthcare ▪ Welfare & Philanthropy </div> </div> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> <div style="width: 45%;"> <p>Govt of the Ekklesia</p> <ul style="list-style-type: none"> ▪ Build the fellowship ▪ Great Commission </div> <div style="width: 45%; text-align: center;"> <p>Cultural Values/Mood/Ideas</p> <ul style="list-style-type: none"> ▪ Life and Family ▪ Spirituality ▪ Lawfulness ▪ Artistic Expression </div> </div>	Civil Government	Civil Government
	Social Institutions	Social Institutions
	Culture	Culture
	Ekklesia	Ekklesia

The cells in the columns at right are filled in with the names of those appointed by YHVH to whom Holy Spirit has given the burning unction for each realm. Persons appointed by Holy Spirit to receive covenantal releases into the earth know who they are. When they hear of the intercession taking place they sense the power of the release and feel a confidence that they can grab hold of and personalize it. They know when they can ‘stand in the gap’ on behalf of their peers.

There is nothing sophisticated about receiving a proclamation or release in the earthly realm. As noted above, it is the same as receiving anything else Jesus wants to give us. The important thing is to receive it with both serious intentionality and faith that it will manifest in the natural, even if not immediately or in ways we might humanly expect.

Commit your way to the LORD, Trust also in Him, and He will do it. [Psalm 37:5]

Template

An intercessor was given the second heaven picture of a civil government banquet room to steward. She was given the responsibility to determine who could enter and what legislative covenants could be made there. She announced in the spirit realm a kingdom supper and allowed YHVH to invite the guests. She then facilitated the event, having the attendees make covenant with YHVH in the spirit realm for righteous government.

When this was done, a ministry local to the government offices invited believers like those who had attended the heavenly banquet to attend an offsite prayer meeting in the natural. During communion the attendees were led not only to remember Jesus' salvation, but also to receive on behalf of the entire civil government the covenants and rules established in the heavenly banquet.

As a practical matter, how do the various parts of the *ekklesia* link arms in these shared initiatives? YHVH can begin anywhere and with anyone having ears to hear his heart and mind. Those who believe they have heard from the Lord have an obligation to call others into their circle of discernment to validate the prophetic insight. Holy Spirit then starts to progressively unfold the details of his plan. He appoints some to take dominion authority in the heavens, and others having earthly stewardship to speak for the land or aspects of human culture. We depend on people knowing people to engage the right folks in any divinely-given strategy. There is no room for elitism; sometimes he picks the least likely to lead. Then, lest we get too comfortable, he mixes up the assignments the next time.

The bottom line is that we were made to be relational and YHVH uses that design when he extends his long arm into the earth. We have to know one another, inventory and honor the gifts Holy Spirit expresses through each of us, and have a protocol in place for collaboration. We need the on-going leadership of mothers and fathers in the faith, with active mentoring of those in generations that follow. There can be no walls within the *ekklesia* because the unique combination of gifts needed for a specific assignment may be found anywhere.

A Clash of Governments

Governments generally exist based on a ‘social contract’ agreed among the citizenry to mutually ensure their lives and property will be protected. The resulting legal structures protect (loose) and prohibit (bind) behavior and can be used either for redemptive good or for evil control. Over time, the authority granted to government tends to grow and its influence expands to touch much of the citizenry’s affairs.

Both YHVH and the Adversary express their kingdoms in the earth through the God-given stewardship of people. Persons in the institution of government therefore have a disproportionate ability to influence their neighbors in Godly or Adversarial ways, and the Adversary is happy to empower the innate desire of many for such influence. It takes persons of real character to govern humbly as obedient stewards of the social contract.

Kingdom government is exercised as a partnership between intercessors in the heavens and those having positions of authority in earthly institutions. Intercessors set the spiritual rules by which governance must operate, and those in the earth serve based on related principles of righteousness, transparency, and accountability. YHVH’s goal is not to overthrow or take control of civil government. YHVH redeems people, not man’s inanimate institutions. He wants to change hearts so that those in authority will want to govern in a good way.

Most governments have a multi-part structure that includes executive, parliamentary/legislative, judicial, and agencies.

The legislative body usually initiates new laws which are reviewed by the executive and judiciary, and then assigned to government agencies to administer. Lawmakers bring with them legal standing on an issue based on the will of the people they represent. YHVH honors those choices, and will not overturn ‘bad’ legislation that reflects that will. It is witchcraft for us to attempt to do so. Our prayer is that the legislative process be conducted with transparency and accountability. The place to address social contract choices is from the dominions of values and mores, not the dominion of government. The fact that a law exists making something legal does not mean people will choose to avail themselves of that right.

The power to administer the laws rests with the various bureaucratic agencies. They develop the policies and regulations that put a law into effect and determine how actively those regulations will be enforced. It is here that the presence of YHVH most changes the orientation of civil government as well as the spiritual atmosphere that prevails within it. For example, where society has chosen to legalize and thus have government protect abortion, drug use, prostitution, or other vices; we seek to orient government to *regulating* the vice within the bounds of what the social contract has determined should be legal, rather than implicitly *supporting* it.

The judicial branch decides questions of the constitutionality of, and adherence to laws; it does not generally make them. Our prayer here is that legal interpretations honor the intent and limits of the social contract. When precedent is being set, we seek decisions that honor Godly and not Adversarial choices. We hold Judges spiritually accountable to righteousness.

Heads of government have an obligation to ensure that their institutions function with righteousness, transparency, and accountability. They are responsible for enforcing the social contract, dealing with corruption, and establishing a healthy spiritual climate. Too many do not, and our governance from the heavens must also hold them accountable to righteousness.

The Adversary hotly contests our stewardship over and in civil government for obvious reasons. He can use its legal mandates to establish a presence over society that incites ungodly behavior, resists the work of the Great Commission, and entrenches his ability to influence social values.

We influence the orientation of civil government (and the other aspects of society) by ‘binding the strong man and plundering his house’. [Mark 3:27] YHVH may give a variety of strategies for doing so, and our job is to do whatever YHVH tells us. It is tempting to create a formula, and the sample prayer below arguably does so, but each steward needs to individually hear and obey. The strategy is the Lord’s and it delights him to keep us on our toes.

Sample Prayer over Civil Government

Father, your government is not of this world, but we acknowledge that you have given people the right to select their own kings and civil governments as part of stewarding the earth. We honor the institution of civil government and agree with your desire to redeem everything it does for good.

Stewards in the Heavens:

We invite your Covenantal Blood of Redemption to flood the heavenly dominions that sit above our civil government and displace all habitation of the Adversary. The Adversary's legal right to rule from the second heaven is hereby revoked, and he is bound from any further entry into these dominions. From the heavens we decree that the government will function with integrity and transparency, respect the natural rights of the citizenry, and stay within the boundaries set for it. We decree that everything unrighteous done in the dark will be fully exposed in the light of YHVH's presence. These decrees are loosed into the earthly realm. We ask YHVH's angels to go and support those in the earth as they fulfill their part.

Stewards in the Earth:

We receive and agree with the decrees made in the heavens. As representatives of our peers in the agencies / courts / legislative chambers of government we invite the Son of YHVH, the Blood of YHVH, and the Spirit of YHVH to enter in and redeem what is being done by the people in these institutions. We ask all of you to displace everything of darkness. We invite you to take up permanent residence in our midst. We invite YHVH's angels to do their part enforcing this work.

We place Tav on the doorposts of the institutional house and declare that everything within as represented by that boundary is the province of YHVH's Blood. We thank you Father in faith that this is done and will continue enforcing it spiritually until we see the manifestation in the natural.

Once the institutions that represent societal authority are brought under the influence (not control) of YHVH's government, we can leverage their authority to constrain the Adversary's influence over social values at large. The following prayer is an example of using delegated stewardship authority in combination with YHVH's court to do so.

Sample Prayer for a Change in Values

Father, we come into your courtroom as stewards of your delegated governmental authority. You have granted us a position of influence over the government agencies that regulate and enforce laws related to alcohol use in our state. We ask you to legally revoke the Adversary's right to influence our personal and collective choices that lead us from simple alcohol use to unhealthy abuse.

The Adversary is taking advantage of a) our freedom to choose what we do with our time, b) our human need to self-medicate hurts, and c) the efforts of the lost to seek false sources of happiness. He is creating false covenants between our people and alcohol that promise all these benefits. We declare that this is a false deception, and that the Adversary is using this false covenant to incite violence, poverty, and death. He is violating those of your Ten Commandments that hold universally in the natural and spiritual realms.

We ask you to remove the Adversary's right to operate in our land based on his violence against you and your Torah. We ask you to remove the demonic and other structures that he uses to perpetuate influence and control. We ask you to close the door of entry that alcohol provides to even worse abuse. We ask you to place a spiritual bloodline around our land that prohibits further entry of any spiritual force that would tempt such false covenant.

Thank you for extending your long arm into the earth to bring about this judgement, dispatching your angels to guard the gates in your wall of blood, and granting us any assignments we need to partner with you in delegated authority to manifest the necessary stewardship over this reality. We offer our continued obedience in this and await the visible, undeniable manifestation of your action.

When we exercise authority in this way, we expect an observable and verifiable outcome. Changes in values will be reflected in social metrics that government agencies track and publish like:

- Crime rate by type per population
- Child abuse reports and parental termination rate
- Emergency room admissions with diagnosis of drug or alcohol abuse
- Auto accident rate by location

When taking on a spiritual assignment of this magnitude, it is often a good idea to gather baseline data that can be monitored for change over time. If we are being obedient in our intercession and stewardship, the numbers will shift.

Spiritual Warfare

It may seem odd to include a section on spiritual warfare when the very nature of everything in this document is offensive to the Adversary. For the intercessor in the second heaven or the earthly servant carrying out the Great Commission there is no coming to terms with YHVH's Adversary. There is no holding ground; we are taking new territory with Jesus all the time. Use of the courts of heaven, removing demonic squatters, and establishing spiritual law and order are all elements of opposing the Adversary in the second heaven and therefore qualify as spiritual warfare. This section provides additional thoughts on both offensive and defensive aspects of governing.

YHVH's Blood

When demons are active, YHVH's angels can generally do a good job of quieting them. But there is another manifestation of evil that can only be described as a 'presence' that infuses a place, institution, or gathering of people. It settles over everything like a black cloud and incites all manner of anti-social behavior, in no small part directed against YHVH's stewards. In the author's limited experience, Angels do not appear to effectively oppose it.

For this, YHVH has provided a special manifestation of Himself. This author knows him as YHVH's Covenantal Blood of Redemption. This distinct personality should be treated with great honor. He is not the same as Jesus' blood.

Jesus' blood, and that of innocent animals before him, are the substitution for sin. Jesus' blood provides reconciliation with a perfectly Holy Father, gives us legal standing against the Adversary, and cloaks us against much spiritual attack. It sanctifies and protects.

YHVH's Covenantal Blood of Redemption is offensive. He can redeem anything in creation, and one of His primary functions is to displace the habitation and presence of the Adversary. He comes when invited as a flood that sweeps evil out of both the second heaven and the earth. He has emotion that can be perceived in the Spirit ranging from deep love of persons redeemed to ferocious anger toward the Adversary. He may be mentioned in the book of Hebrews, although the writer did not elaborate:

Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen. [Hebrews 13:20-21]

The blood in this reference sanctified Jesus so that Jesus' blood would become available to us. To say it another way, the Father sanctified his Son with his own blood so that Jesus could sanctify us with his. It was not Jesus that sanctified the sacrificial animals used in temple sacrifice, it was the Father himself.

The blood of both the Father and Son redeem. A big piece of redeeming what is God's includes taking it from the Adversary's possession. Both destroy the works of the Adversary [[Luke 4:34](#), [1 John 3:8](#)] as part of YHVH's 'vengeance' and are partners with us in establishing Kingdom government.

The Living Tav

YHVH's Blood seems to work closely with another spiritual personality symbolized by the Hebrew letter 'Tav', which in its Paleo-Hebrew form resembled a cross. This is the last letter of the Hebrew alphabet and its meaning is to 'mark' or 'seal'. It indicates boundaries around things that have been redeemed as seen in the following scripture from Ezekiel. In this English translation, the word "mark" translates the original Hebrew word "Tav":

The LORD said to him, Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst." But to the others He said in my hearing, Go through the city after him and strike; do not let your eye have pity and do not spare. Utterly slay old men, young men, maidens, little children, and women, but do not touch any man on whom is the mark; and you shall start from My sanctuary." [Ezekiel 9:4-6]

When YHVH's Blood is invited somewhere, it seems helpful to mark the physical or symbolic boundaries of the invitation with a 'Tav'. Many intercessors will use anointing oil to mark gates, property boundaries, and even descriptions in documents as ways of indicating where Father's presence is invited. Blood respects those boundaries. [[For a scriptural example of the redemptive/healing relationship between blood and anointing see Luke 10:34.](#)] This author prefers to first

bring Blood into a second heaven dominion, and then allow Him to overflow upon those things in earth linked to that dominion. As pointed out previously, Blood is best then invited into the earth by those appointed to steward in that realm.

Blood and Tav are spiritual entities whom we can access with earthly symbology, although the greatest power is found in having direct relationship with them. This is admittedly difficult theology, but the book of Hebrews teaches us to treat the symbolic copy/shadow/pattern as the real thing. It is part of faith being the currency that gets things done in heaven.

Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, SEE, He says, THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN." [Hebrews 8:4-5]

Weapons, curses, and spiritual helpers

Throughout history the Adversary has taught his followers to use the powers of the second heaven that are part of YHVH's created design to establish Adversarial control over mankind's free choice. Shamanic rituals allow a person to connect with the spirit realm, enter the second heaven, and establish rules there that impact the earth. The practitioner can place spiritual weapons or curses into that realm that are activated against a person or group of people when a triggering event occurs.

Witch doctors are notorious for cursing a person with a spiritually-rooted illness and then demanding payment to remove it. Native American shamans can place weapons in the spirit realm directed against their enemies which cause accidents, confusion, and illness. Both charge a fee to speak with the spirit world on behalf of a person in need and deliver oracles presumably sourcing from that realm.

One must learn to be wise and discerning regarding the presence of such curses and weapons, but fortunately, the authority granted us as followers of Jesus enables us to effortlessly remove them. We need only gain YHVH's permission to enter the second heaven and cleanse the dominions the Adversary is using to launch the attacks. We do not need elaborate ritual to occupy what is already designated for us to steward correctly. We do, however, need to respect YHVH's law that we not use that position to ourselves constrain the free choice of another. That is witchcraft, and Torah prohibits it repeatedly.

When you enter the land which the LORD your God gives you, you shall not learn to imitate the detestable things of those nations. There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you. You shall be blameless before the LORD your God. For those nations (which you shall dispossess) listen to those who practice witchcraft and to diviners, but as for you, the LORD your God has not allowed you to do so. The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. [Deuteronomy 18:9-15] [See also Leviticus 19:26-31, 20:6]

An important element of shamanic power is use of 'spirit helpers' who can be tasked to assist the shaman to manipulate things in the spirit realm. The author suspects there is little distinction between 'good' spirit helpers coupled with 'white' magic, and 'evil' helpers coupled with 'black' magic. Both are likely demonically rooted; the only difference being the intent of the practitioner. And such magic is prohibited to YHVH's people. Rather, we have available prophetic revelation by Holy Spirit, angelic servants sent by Jesus to assist us, and the delegated authority of the Father's signet ring in dominions he has given us to steward. That tops magic any day.

Nevertheless, magic and witchcraft practitioners will on occasion send a spirit helper to confront or confuse us. As with any demon, we instruct it to leave our work alone. But importantly, we can also command that it cease serving its human master(s), thus disarming a large part of their shamanic power. When done publicly, these sorts of power encounters open the eyes of people held captive under the power of the shaman and lead to community transformation.

Defending against attack

The kingdoms of God and man are in visceral conflict and YHVH's servants frequently become the target of persecution. The norms of society and the holiness of heaven cannot but clash in the earthly realm. The Biblical stories describing opposition to the work of Nehemiah and Zerubbabel are instructive.

For followers of Jesus in some cultures the simple act of accepting his salvation and committing to serve him is a death sentence. Most assuredly it results in being shunned by one's family, losing one's business or trade, and facing a lonely life of privation. It is hard to do spiritual battle in places where the Adversary is being well served by the people around you. Jesus understood. Wherever he went the Jews wanted to stone him and in the end the Romans crucified him for sedition. The witnesses that followed him also faced opposition and many paid the ultimate price. Were it not for the transformative power of Holy Spirit, 'The Way' would have been wiped out like so many other Jewish sects.

Precious in the sight of the LORD Is the death of His godly ones. [Psalm 116:15]

For those who live and work in countries that tacitly allow religious freedom, the battle is to stay focused on Jesus' work and not become lukewarm amidst all the cultural distractions. It is as much a test to resist the license to sin in the west as it is to endure prison in the east. It is said that those in the west have vision and hope while those in the east have persevering faith. All of it is needed to govern spiritually.

There are lots of ways the Adversary incites people to persecute followers of Jesus – particularly those that carry YHVH's presence into the room and discomfit those predisposed to be hostile. The table below lists several such examples. The right column lists responses that we can take to counter each challenge.

Persecution and Challenges	Responses
No legal right to be here	Establish right in Father's court and natural assignment
Religion has no place at work	Prayer groups are like every other affinity group
Demonic animation of human wickedness	Call angels to render demons impotent
False, exaggerated, and back-channel accusation	Judge from the heavenly courts
Encouragement to soften principles	Remain firmly committed to principles and values
Isolate and ignore	YHVH's favor cannot be ignored
Dehumanize to facilitate attack or control	YHVH's favor cannot be ignored
Confuse	Bind confusion
Turn Jesus' own against each other	Holy Spirit convicts; grace and forgiveness overpower

The most powerful tool we have for overcoming such persecution is forgiveness of every person the Adversary uses against us. Our battle is not against people, it is against spiritual forces. Forgiveness unlocks all the other tools we have at our disposal for resisting the Adversary's assaults. It strengthens our armor. [[Ephesians 6:10-13](#)]

Psalm 37 expresses the truth that YHVH defends his own when they are obedient. There are some people who are generally 'wicked', 'evil', or just mean. Sometimes in the midst of extending grace to these lost souls it is helpful to remind YHVH (and ourselves) of his promises to shield us from their cruelty.

The Adversary also has some freedom to provoke physical illness, fatigue, confusion, and other symptoms in the bodies of YHVH's servants - quite apart from human persecution or shamanic involvement. He uses this to wear us down and discourage us from our work. If he cannot target the intercessor directly, he will often go after family members and even pet animals who are less able to don Jesus' spiritual armor. He does not play fair. He wants us to fear what he can do to us and thereby scare us away from our Great Commission. But YHVH has given us all we need to overcome his Adversary. We have discussed many of these techniques throughout this paper. There is great truth in heeding the Biblical wisdom:

Submit therefore to God. Resist the devil and he will flee from you. [James 4:7]

The Future as Past

In order to walk in the fullness of YHVH's delegated governing authority, we need to step out in a faith that believes that everything intended for kingdom government is available to us today. This can be difficult for some who believe we will only see it in some future era when Jesus returns in human form as king over all the earth. If we believe this, then we have artificially consigned ourselves to walk in only a shadow of our true authority. The root of this thinking is the Bible itself, which is filled with prophecies about future events that in a literal reading we would be right to think have not yet occurred. The purpose of this chapter is to disabuse us of this notion so we can believe for the fullness of what we are to steward. The currency of heaven is faith and belief.

Prophecy in the Old Testament

The central theme of future events in the Bible is an unknown 'Day of the Lord', 'World to Come', 'Seven Thousandth Sabbath', 'Messianic Age', or 'Thousand Year Reign' that arrives after YHVH intervenes to change the terms of the human existence on earth. The Old Testament prophets saw this as a time when Judah and Israel would be restored to Davidic kingdom greatness at the head of the nations, and peace would prevail. These prophetic words were given 1) during the oppression of the Northern Kingdom by the Assyrians, 2) prior to the Babylonian destruction, 3) during the Babylonian/Persian captivity, and 4) as the people began trickling back to Judah after the captivity.

The prophets first tried to warn the people to turn back to YHVH to avoid the coming tribulation, and then later gave them hope following the destruction that God still had a glorious future planned for them after their period of punishment ended. As we know from history however, Judah was restored under the Persians only to fall later to the Greeks, Romans, Byzantines, Caliphs, Crusaders, Mamluks, Ottomans, and British. Nearly 2,500 years would pass from the end of Jewish sovereignty to the establishment of an independent Israel in 1948 – two millennia longer than anticipated by any of the prophets who were speaking to the people of their day. And of course, the present state of Israel is not a theocracy run by priest-kings as anticipated; it is a secular nation like all others in the earth today.

To understand these prophesies of the future in their proper context, one must understand the Old Testament as a group of documents written and redacted at various times as history unfolded and the spiritual health of the people waxed and waned. The books were written largely by scribes who captured and expanded upon the utterances of the prophets and wrote them down so they could be read throughout the Jewish community in a time when people were largely illiterate. They were not intended to speak to generations two millennia in the future. [For a good overview of the scribal system and oral origins of the Biblical documents see: Van Der Toorn, Karel, "Scribal Culture", Harvard University Press, 2007.]

The book of Isaiah, for example, was written before the Assyrian invasion (Isaiah 1-33, 36-39) and then substantially expanded during the return from Babylonian exile (Isaiah 34-35, 40-66). The early chapters anticipate YHVH's deliverance from the Assyrians and the latter show a frustration that the expectation of a new age remained unfulfilled. [An excellent commentary is found in: Jewish Publication Society, "The Jewish Study Bible", Oxford University Press, 1985 and subsequent.] The fact is, whether we are looking at the future temple of Ezekiel, the Messianic Age of Isaiah, or the Day of the Lord in Joel or Zechariah, the messages given to the people of their day is easily understood while the promises of the future were very much symbolic.

We also need to accept that the Hebrew writing style of the Iron Age was quite different from the Greek style of thinking that prevails in the west today. The Hebrews taught principles through stories that were not intended to be historical, but which could be remembered by their visual imagery in a time of oral transmission. Thus, there is extensive use of exaggerated language to make a point. Consider for example the beginning of the word recorded by Zephaniah:

"I will completely remove all things from the face of the earth," declares the LORD... Neither their silver nor their gold will be able to deliver them on the day of the LORD's wrath; and all the earth will be devoured in the fire of His jealousy, for He will make a complete end, indeed a terrifying one, of all the inhabitants of the earth.
[Zephaniah 1:2,18]

The prophet goes on to make a transition within chapter 3 from 'consuming all the earth' to exalting the surviving 'remnant of Israel'. Both cannot be true of course, and they aren't; the Bible regularly speaks of local disasters in Jerusalem or the Northern kingdom in apocalyptic terms that need to be understood as an emotional teaching, not literal prediction. Interpreted in this light, we find that much of the tribulation predicted did come to pass, with repeated destructions of Jerusalem, repeated revolts of the Jews against their political overlords, and repeated restorations between the conflicts. The 'Day of the Lord' is not a one-time event we still await, but rather a part of the on-going, repeating saga of Jewish history.

An important actor within these prophecies was a human Messiah who would be mystically empowered by YHVH in the 'Day of the Lord' to:

- Restore the Kingdom of David (Jer. 23:5, Jer. 30:9, Ezek. 34:23)
- Restore the Temple in Zion (Isa. 2:2, Micah 4:1, Zech. 6:13, Ezek. 37:26-28)
- Re-gather the exiles (Isa. 11:12, 43:5-6, 51:11)
- Offer the New Covenant to Israel (Jer. 31:31-34)
- Deliver and heal (Isa. 35:5-6)
- Raise the dead to new life (Isa. 26:19)
- Usher in world peace and the knowledge of the true God (Isaiah 2:4; 11:9, Zeph. 3:9)
- Unite humanity as one. "God will be King over all the world" (Zech. 14:9)

The appearance of this person was the 'gospel' or 'good news' that every Jew was awaiting. For hundreds of years, numerous self-proclaimed Messiahs arose and attempted to force fulfillment of the prophecies by organizing revolutions against the prevailing foreign political powers. In nearly every case they were killed and the Jews grew to be skeptical that such a day would ever arrive. [Onias, known as Honi the Circle-Drawer, was one such well-known figure who, like Jesus, performed weather miracles and was killed on Passover by the authorities. Josephus, "Antiquities", 14.2.1:21-24]

The Prophecies of Jesus

Jesus claimed that the anticipated 'Day of the Lord' had arrived and that He was YHVH's Messiah. Apparently in his case, even the demons agreed.

Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.
[Mark 1:14-15]

And the book of the prophet Isaiah was handed to Him...And He began to say to them, Today this Scripture has been fulfilled in your hearing." [Luke 4:17,21; after quoting from Isaiah 29:18-21,35:5-6,61:1]

Jesus said to him, You have said it yourself; nevertheless I tell you, hereafter you will see 'the Son of Man sitting at the right hand of Power', and 'coming on the Clouds of Heaven'. [Matthew 26:64; quoting from Daniel 7:13-14]

And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was. [Mark 1:34]

Jesus did fulfill the 'end time' prophecies, but not in the way the people expected and so was killed for being another false Messiah. The Davidic kingdom Jesus represented was not a human political institution. YHVH's covenantal promise was for a house containing all *ethnos*, not just the Jews – a new definition of Israel. The peace of the kingdom age and the raising of the dead represented reconciliation with YHVH under a new blood covenant brokered by the Messiah. The exaltation of (New) Jerusalem spoke of the body of believers, not a physical city. Many of the Old Testament prophecies that spoke of Judah's deliverance were a metaphor for the ingrafting of all people into reconciliation with the Father.

A comprehensive review of these prophetic fulfillments is beyond the scope of this document, but YHVH did give specific signs that Jesus was different from the other Messiahs and that his claim to be ushering in the 'Day of the Lord' was true. Perhaps most important of these was the opening of 'She'ol', known as the place of the dead. Jews believed that the dead were held here until the end times at which point they would either rise to paradise (the 'bosom of Abraham') or go to eternal separation from YHVH (the garbage heap of 'gehenna'). Every Jew would know Isaiah 26:19 was fulfilled when:

The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. [Matthew 27:52-53]

It should not have been a surprise then that Jesus was also raised to life for a time before his ascent.

An imminent expectation for a 'Day of the Lord' was not unique to the Old Testament prophets. The writers of the New Testament books written between Jesus' death and the destruction of Jerusalem in 70 CE perceived they too were living in the 'end times'.

He was chosen before the creation of the world, but was revealed in these last times for your sake. [1 Peter 1:20]

Given that the Messianic Age had begun, what should we make of the predictions that Jesus himself gave about the future? We need to determine if these have also been fulfilled or if they represent a spiritual government still to come. Let's look at some of his better known, very specific prophecies found in Mark 13, Matthew 24, and Luke 21:

- Jerusalem surrounded by armies
- Temple destroyed
- Abomination of Desolation in the holy place
- Many false Messiahs/Christs
- Wars and rumors of war
- Signs in the heavens (quoting Isaiah 13:10, 34:4)
- Famines, earthquakes, roaring ocean
- God-fearers persecuted
- Treachery and civil war among the Jews
- Lawlessness and cold hearts
- Gospel of the kingdom preached to the whole world
- Yeshua will not appear in human form – more like lightning in the clouds
- One will die and another remain
- Angels gather the elect

Being a Jewish prophet and rabbi in the ancient tradition, Jesus was speaking to his generation when he gave them these warnings, saying clearly that they would happen during the lifetime of his listeners. [Mark 9:1,13:30; Matthew 16:28,24:34; Luke 21:32] Arguably, each of these predictions came true literally or symbolically during the Jewish Civil War that erupted during 66-74 CE. The Roman general Vespasian and his son Titus were sent to subdue the insurrection, reconquering Israel and ultimately destroying Jerusalem. One out of two of the Jews trapped in Jerusalem during the Passover siege of 70 CE died from starvation or battle. During the siege the following signs were recorded:

- Star appears resembling a sword
- Temple inner court door opens on its own
- Heifer gives birth to a lamb in the temple
- Bright light shines around the altar and the temple
- Spiritual chariots and soldiers run about among the clouds and surrounding towns.
- A quake, a great noise, and the sounds of a great multitude saying, "Let us remove from here." [Josephus, 'Jewish War', Book VI, Ch 5, Section 3]

The apostolic leadership of the Jerusalem *ekklesia* understood Jesus was talking to them and interpreted his warning literally, not as some future Messianic event. They left Jerusalem when his predictions started to come true, moving to Pella across the Jordan and avoiding the cataclysm. [Eusebius, Book 3, Siege of Jerusalem] This also fulfilled Jesus' prediction that a few would be carried away to survive the coming flood of Noah in which half would die. [Matthew 24:37-41] [The 'rapture' is a Catholic Church middle ages doctrine which evolved from a misunderstanding of these prophecies and their literal fulfillment during the first century. Jesus never said that the 'church' would be translated alive to heaven like Enoch.]

YHWH continued to deliver on the Messianic promise of the 'Day of the Lord' by sending Holy Spirit to be his presence in the earth, expressed through those who would accept his indwelling kingship. Kingdom on earth would not be ruled by Jesus in human form, it would be administered by his followers carrying the presence of YHWH as the *ekklesia*. Thus were fulfilled the great covenantal prophecies of Jeremiah 31:31-34 and Ezekiel 36:26-28. Thus was delivered the full empowerment of kingdom government to the followers of Jesus engaged in his Great Commission.

Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst." [Luke 17:20-21]

The Book of Revelation

This leaves us with the final book of the Bible. It is quite unlike any of the others, was written after the destruction of Jerusalem, and purports to lay out a roadmap for a 'Day of the Lord' that has still not arrived. If it is literally true, then we

do not have access to the fullness of YHVH's government in the heavens or on earth until our world is wrecked and a new mega-city drops from heaven with Jesus at the center.

Revelation is an apocryphal work (similar to the 'Shepherd of Hermes' or Dead Sea 'War Scroll') that repackages Old Testament Messianic prophecies (many already fulfilled as we have seen) as future events. Many scholars believe it was written as a warning to first century believers not to assimilate their religious beliefs with those of Rome (the great Babylon with seven hills). There are numerous veiled references that would have been understood by believers in the day. For example, the number of the beast is '666', which in Jewish numerology adds up to '*Neron Kaisar*' (Caesar Nero) who was persecuting the Christians at the time it was written.

The canonicity of Revelation was disputed by Marcion, Caius of Rome, Dionysius of Alexandria, Cyril of Jerusalem and the Synod of Laodicea in 360 CE. It was the last letter added to the New Testament in 419 CE following much debate. The church reformer Martin Luther did a good job of summarizing the arguments against it in his "Preface to the Revelation of St. John" (1522) where he says, "...it makes me consider it to be neither apostolic nor prophetic."

We won't engage in further proofs here. Each reader will have to make up his or her own mind whether to use this literature as a guidepost. This author agrees with Martin Luther. Apart from the first three chapters, Revelation is not a reliable source for intercessors and we should not build upon it any theology, doctrine or future expectation.

For our purposes as stewards of the heavenly realms, Jesus has already delivered to us everything needed to be the government of YHVH's Kingdom. Holy Spirit indwells us, Jesus partners with us, and YHVH is actively delegating to us. Nothing in scripture should hold us back.

Finding Your Place

Humans were made to steward YHVH's creation as trusted governors. There are countless dominions and spheres of authority in both the earthly and heavenly realms, very few of which appear to be under active management according to YHVH's design. It is therefore incumbent on us to take responsibility for those things that are in our design and destiny. Here are a few thoughts related to our personal role in this calling.

Holy character

Holiness is a pre-requisite for trusted stewardship in both the earthly and heavenly realms. YHVH sovereignly appoints those whom he selects based on their proven faithfulness and character. Every one of our journeys is unique, and Holy Spirit matures and disciples each of us in ways that best fit our design. Our job is always to seek closer relationship with our Father and Messiah Jesus. Everything flows from that foundation, and we receive assignments from YHVH commensurate with our preparation.

Another aspect of maturity in the Spirit is reflected in our willingness not just to embrace what Father is granting us, but also to release what he is taking back or re-assigning to someone else. We never own anything as stewards, and that means Father in his sovereignty can pass us into and out of seasons of governing. There is one king as pictured by an orchestra playing to the beat of one conductor. Instruments take their turns playing their parts according to one musical score shared by all. There are no super-musicians who have it all.

Assignments

We all steward something in the earth. No dominion is too insignificant to learn how to govern well. Any adult can keep a loving, faith-filled, and law-abiding household. Any business leader can manage with grace, fairness, and honest dealing. Any civil servant can serve the people as if serving God himself. Any artist can use his or her talents to glorify the Creator. We all start where we are planted, and it is YHVH who gives the increase when we have proven ourselves. If we need correction to be successful, he inevitably finds a way to bring it. If we live lives without offense, we will learn quickly from any correction and emerge on a higher level.

We can all potentially be stewards in the heavens too, but such work takes commitment based on prayer and intercession being central to a person's daily routine. Stewardship of heavenly dominions is more abstract than earthly ministry, and the price of making mistakes is higher. Not everyone is effective at ruling from there, and everyone who reads this document should be introspective about serving where they feel the most unction from Holy Spirit.

Prayer, intercession, and governance

Prayer, prophetic intercession, and governing are different things, although they build on one another. Prayer as most people experience it involves petitioning YHVH for help with a situation. We continue to petition until Holy Spirit takes the unction away, indicating YHVH has begun taking sovereign action. People tend to pray from earth to heaven and wait for heaven to manifest something visible on earth. Praise and worship are a special type of prayer that involves honoring our Father and Messiah with no expectation of a specific response.

Prophetic intercession seeks Father's heart in a matter through petition, and then declares into the heavens or earth his response. This may be for the benefit of helping people make good choices in the natural, as most prophesy takes the form of 'speaking forth the word of the Lord'. But it may also be part of YHVH's preference to act in agreement with his earthly stewards by showing them what he wants to do and then having them believe it into existence. Prophetic intercession seems most effective when praying from the heavens in YHVH's presence (courtroom or otherwise). There is added authority when decreeing what he has already bound or loosed from that place.

Stewardship involves taking responsibility for a specific sphere of dominion and doing whatever is needed to manage the affairs there over the long haul. It requires prophetic insight into what is happening there and what Father is willing to do about it. But the legislation and judging that goes on are mostly based on delegated authority. It is not necessary to petition YHVH over every issue. This is ruling as an appointed governor.

Four errors (Presumption, Ego, Dominance, Witchcraft)

Presumption includes taking authority over things in Jesus' name that have not been granted by the Father. Jesus only did what he saw the Father doing and we are held to the same standard before declaring things are so. There are two consequences in presumption. First, anything that does happen results from our strength and not Father's, which leads to burnout and often bears little fruit. Second, we may step out from under the protection of Jesus' blood earmarked for those carrying out his Great Commission. This exposes us to demonic backlash which is hard to legally refute. The dangers of presumption in the second heaven are greater than they are in the earth because we are typically dealing with more powerful demonic forces. We need to bear in mind the lesson of the seven sons of the Jewish High Priest Sceva who took on spirits beyond their God-given authority. [Acts 19:13-17]

Ego causes us to miss what Holy Spirit is saying, and hearing clearly is essential to delegated governance. It is the source of much presumption, including marching into things for which we have not been prepared. Ego derives from comparing ourselves to other persons. That doesn't apply in the heavens. We need only compare ourselves to YHVH's view of us, and it is Holy Spirit's job to help us conform to that ideal over time. There is a saying; 'If you are doing what God has asked you to do, then the pay is the same'. Faithful obedience is the currency of heaven, not how big your dominion.

Dominance is overbearing governance that loses perspective of YHVH's boundaries. We gain confidence and become too big for our robe. It is the lesson Israel forgot time and time again. It became complacent with prosperity and forgot to honor its God and his commandments. Each time it had to be humbled. This is the lesson of Psalm 82. It is early days in this exploration, and we do not yet have testimonies of dominions lost to unrighteous rule. Let's keep it that way.

Witchcraft imposes our will on others having choice. YHVH never does that, and while we can decree righteousness and good covenant are the standards for operations in a dominion, we cannot force it on people touched by that dominion. They have to freely receive what we decree. Witchcraft is presumption and dominance rolled together and it disqualifies us from governance.

These four errors show us the power of operating in accountable teams. Individuals are subject to the discernment of the group, both as to encouraging the proper application of what is granted each member; and protecting each other from self-inflicted mistakes. Teams also fulfill the need to operate legally with witnesses.

Find your place

YHVH needs governors to steward his creation. You the reader are called to steward something somewhere, so go ahead and make a conscious commitment to take on whatever responsibility YHVH desires to grant. He promotes those who are willing to learn in humility. Do not aspire to what is not yours. Father needs some to release his will from above, and some to receive and apply those blessings in the natural world below. Seek out your tribe and collaborate on bringing kingdom to earth. It is our collective Great Commission.

Behold, how good and how pleasant it is for brothers to dwell together in unity! It is like the precious oil upon the head, coming down upon the beard, Even Aaron's beard, Coming down upon the edge of his robes. It is like the dew of Hermon Coming down upon the mountains of Zion; For there the LORD commanded the blessing - life forever. [Psalm 133]

The Bosom of Abraham, Gehenna, and the Day of the Lord

Mid-Summer Night in Iceland



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