

## SESSION 39 – THE KEYS OF THE KINGDOM OF GOD PART ONE

<sup>19</sup> *I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven (Matthew 16:19)*

### I. THE KEYS IN CONTEXT - THE REVELATION OF THE SON OF MAN AS THE MESSIAH

- A. Jesus takes His disciples to the district of Caesarea Philippi and poses to them an interesting question that brings together the identity of Him as *the Son of Man*, I AM, and the Messiah. Not only is His Q&A of great importance but the location in which it takes place is equally powerful. Heiser observes, “Caesarea Philippi was located in the northern part of the Old Testament region of Bashan, the “place of the serpent,” at the foot of Mount Hermon.”<sup>1</sup>
- B. Heiser continues,  
Things hadn’t changed much by Jesus’ day, at least in terms of spiritual control. You may have noticed on these maps that Caesarea Philippi was also called “Panias.” The early church historian Eusebius notes: “Until today the mount in front of Panias and Lebanon is known as Hermon and it is respected by nations as a sanctuary.”

The site was famous in the ancient world as a center of the worship of Pan and for a temple to the high god Zeus, considered in Jesus’ day to be incarnate in Augustus Caesar. As one authority notes: More than twenty temples have been surveyed on Mt. Hermon and its environs. This is an unprecedented number in comparison with other regions of the Phoenician coast. They appear to be the ancient cult sites of the Mt. Hermon population and represent the Canaanite/Phoenician concept of open-air cult centers dedicated, evidently, to the celestial gods. The reference in the quotation to “celestial gods” takes our minds back to the “host of heaven,” the sons of God who were put in authority over the nations at Babel (Deut 32:8–9) who were not to be worshiped by Israelites (Deut 4:19–20; 17:3; 29:25).<sup>2</sup>

- C. Recalling the references to Enoch’s Book of the Watchers it appears this was on Jesus’ Mission list to rectify during His earthly ministry.

#### The Conspiracy

*6:<sup>1</sup>When the sons of men[17] had multiplied, in those days, beautiful and comely daughters were born to them. <sup>2</sup>/And the watchers, the sons of heaven, saw them and desired them.[18] And they said to one another, “Come, let us choose for ourselves wives from the daughters of men,[19] and let us beget*

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<sup>1</sup> Heiser, Michael S.. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (p. 283). Lexham Press. Kindle Edition.

<sup>2</sup> *Ibid.*, p. 284

*children for ourselves.”<sup>3</sup> And Shemihazah, their chief, said to them, “I fear that you will not want to do this deed, and I alone shall be guilty of a great sin.”<sup>4</sup> And they all answered him and said, “Let us all swear an oath, and let us all bind one another with a curse, that none of us turn back from this counsel until we fulfill it and do this deed.”<sup>5</sup> Then they all swore together and bound one another with a curse.<sup>6</sup> And they were, all of them, two hundred, who descended in the days of Jared onto the peak of Mount Hermon. And they called the mountain “Hermon” because they swore and bound one another with a curse on it.<sup>3</sup>*

- D. We saw earlier in this study from Joshua 11:12 the reference to the word ch-r-m (usually written with vowels added as khehrim or cherhrim) meaning *devoted to destruction*.

*<sup>12</sup>Joshua captured all the cities of these kings, and all their kings, and he struck them with the edge of the sword, and utterly destroyed them; just as Moses the servant of the LORD had commanded. (Josh. 11:12)*

The root is the same for Hermon – *ch-r-m*. And given the curse described in 1 Enoch 6:1-6 that mountain became the focal point for the binding of the curse that led to the proliferation of wickedness that ultimately led to the flood. But afterwards Hermon continued to be a gateway for the disembodied spirits that both perished during the flood and the giant clans afterwards.

- E. The words of Jesus then are clearly intentional as He steps onto the ground where the rebellion of the Watchers was brought to the planet He created. He asks the question as to the identity of *the Son of Man*. He equates *the Son of Man* with the revelation of Simon Peter, “the Messiah” and Peter makes the connection of the Messiah as “the Son of the Living God.” We see then the Son of Man, the Messiah, and the Son of God as the *same person*, and that is *who Jesus Is*. Reflecting on past sessions, the key to understanding the importance of Peter’s confession rests in Jesus as the Son of Man of Daniel 7. It is here the identification of Him as the One who will approach the Ancient of Days after His earthly ministry to levy the judgment up on the Domain of Darkness is the Son of Man, the Messiah, the Son of God. That He and His Disciples standing in front of the *gates of hell* is no accident. Jesus being here is a foretaste of what is to come.
- F. Even as they remain in Caesarea Philippi for six days it is here Jesus plainly tells them the next act in His earthly ministry: It marks the change into next phase: *From that time* Jesus began to show his disciples he must go to Jerusalem and there suffer, be killed, and on the third day be resurrected. And Peter took Him aside and began to rebuke Jesus saying, “Far be it from you, Lord! This shall never happen to you.” This resulted in one of the famous rebukes from Jesus, “Get behind me Satan (Adversary)! You are a hinderance to me. For you are not setting you mind on the things of God, but on the things of man.”
- G. The next thing He tells them is, “*If anyone would come after me, let him deny himself and take up his cross and follow me...for the Son of Man is going to come with his angels in the glory of his Father, and then he*

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<sup>3</sup> George W. E. Nickelsburg, The University of Iowa; VanderKam, James C.. 1 Enoch: The Hermeneia Translation (pp. 23-24). Fortress Press. Kindle Edition.

*will repay each person according to what he has done. Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom. (Matt. 16:24-28)”*

Notice the progression to this point: Jesus and His Disciples go to *district* Caesarea Philippi, He asks them about the identity of the Son of Man and Peter receives revelation of *the Son of Man* as the Messiah the Son of the living God. That identification and declaration become *the rock upon which the Church will be built* that will both assault the *gates of hell* and prevent their inhabitants from prevailing over men.

Jesus next tells them about *keys of the kingdom of heaven* and assigns binding and loosing language to it and brings heaven and earth together in their use, both in allowing and preventing activity in *both realms*. And then points to how all of these truths are going to lead to His suffering, crucifixion, and resurrection, *and ascension*. After his Divine Revelation of Jesus, Peter can’t see it or receive it and Jesus rebukes him and the adversarial (Satanic) language around it. Apparently, he wasn’t starting off very well as the first Pope.

Next Jesus not only places Himself into the context of suffering, death, and resurrection and ultimately ascension, but He also calls His Disciples to the same thing. And He says losing their life for Him (literally or in the spiritual sense or both) is equivalent to finding it. This is the context for the ascension. How do we know?

- H. *And after six days (in other words, the day afterward which is 7 days or a picture of Shabbot/Sabbath rest) **Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured/transformed before them, and his face shone like the sun, and his cloths became white as light.** (Matt. 17:1-2)*

The journey to Mount Hermon finds its ultimate purpose here on the summit where the Watchers descended and cursed themselves and those who would join in league with them, human and elohim. Jesus has come to reverse the curse.

- I. In *Reversing Hermon* Dr. Michael Heiser writes,

The reference to the rock is the place where they are standing—Caesarea Philippi at the foot of Mount Hermon. The apostate King Jeroboam built an idolatrous worship center there (1 Kings 12) and the city adopted the worship of Baal practiced by the Canaanites since the days of Joshua in their city Baal-Gad (Joshua 11:17; cp. Judges 3:3). In Jesus’ day, Caesarea Philippi was also called Panias, having been dedicated to the worship of Pan. When viewed from this perspective, the scene takes place on geography considered the gates of hell in Old Testament times, the domain of Baal, the lord of the dead, and at the mountain where the plot of the Watchers was hatched. Hell, of course, wouldn’t be complete without the devil. It is well known to scholars that Baal is the Old Testament counterpart to the devil. In Ugaritic, one of Baal’s titles is ba’al zebul ’arš (“Prince Baal of the Underworld”), from which the New Testament Beelzebul and Beelzebub derive.[174] This isn’t about who gets to be pope (or not). It’s a cosmic confrontation, with Jesus challenging the authority of the lord of the dead. The theological messaging

couldn't be more dramatic. Jesus says the "gates of hell" will not prevail against the church. We often think of this phrase as though God's people are in a posture of having to bravely fend off Satan and his demons. This simply isn't correct. Gates are defensive structures, not offensive weapons. The kingdom of God is the aggressor. Jesus goes to ground zero in biblical demonic geography to announce that Bashan will be defeated. It is the gates of hell that are under assault—and they will not hold up against the church. Hell has no claim on those who align themselves with Jesus. He will reverse the curse of death and His own will rise on account of Him.<sup>4</sup>

- J. Following the narrative he then brings the context of Matthew 16 into chapter 17,

The imagery is striking. Jesus picks Mount Hermon to reveal to Peter, James, and John exactly who He is—the embodied glory-essence of God, the divine Name made visible by incarnation. The meaning is just as transparent: I'm putting the hostile powers of the unseen world on notice. I've come to earth to take back what is mine. The kingdom of God is at hand. This interpretation is justified by what Paul does with Psalm 68 and Mount Bashan (Hermon). Psalm 68:18, where Yahweh leads a host of captives, may sound familiar. Paul cites the verse in Ephesians 4:8<sup>5</sup>

Notice the context of Psalm 68:18 beginning in verse 15:

*<sup>15</sup>O mountain of God, mountain of Bashan; O many-peaked mountain, mountain of Bashan! <sup>16</sup>Why do you look with hatred, O many-peaked mountain, at the mount that God desired for his abode, yes, where **Yahweh** will dwell forever? <sup>17</sup>The chariots of God are twice ten thousand, thousands upon thousands; **the Lord (Adonai)** is among them; Sinai is now in the sanctuary. <sup>18</sup>You ascended on high, leading a host of captives in your train and receiving gifts among men, even among the rebellious, that **Yah Elohim** may dwell there. (Ps. 68:15-18)*

Of note we see the dwelling of Yahweh and among Him is *the Lord*. And Paul seems to think this *Lord* who is among the tens of thousands of Yahwe's chariots is none other than Jesus Himself.

*<sup>7</sup>But grace was given to each one of us according to the measure of Christ's gift. <sup>8</sup>Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men." (Eph. 4:7-8)*

Who is the *he* that ascended on *high*? Clearly Paul is saying it is Christ, the Messiah, Jesus.

- K. Psalm 68 though is referring to a military conquest by giving a picture of the armies of heaven being led by *the Lord*. Heiser continues in this lengthy explanation:

The victorious captain of the army leads the enemy captives behind him. They are the human booty of war. For Paul, Psalm 68:18 was about Jesus ascending on high and giving gifts to humanity. Jesus is somehow

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<sup>4</sup> Heiser, Michael S.. *Reversing Hermon: Enoch, the Watchers, and the Forgotten Mission of Jesus Christ* (pp. 116-117). Kindle Edition.

<sup>5</sup> Ibid., pp. 118-119

the fulfillment of Psalm 68. But the Old Testament text has God ascending and receiving gifts. Part of the confusion is that so many commentators have assumed that captives are being liberated in Ephesians 4. That isn't the case. That idea would flatly contradict the well-understood Old Testament imagery. There is no liberation; there is conquest. Paul's words identify Jesus with Yahweh. In Psalm 68:18, it was Yahweh who is described as the conqueror of the demonic stronghold. For Paul it is Jesus. He conquers demonic Bashan/Hermon and puts the powers of darkness "to an open shame by triumphing over them" (Colossians 2:15). Psalm 68:18 and Ephesians 4:8 are in agreement if one sees conquest, not liberation. What about the "receiving" and "giving" problem? Paul's adaptation of the psalm doesn't deny there was conquest. It points to the result of the conquest. As I noted in *The Unseen Realm*: In the ancient world the conqueror would parade the captives and demand tribute for himself. Jesus is the conqueror of Psalm 68, and the booty does indeed rightfully belong to him. But booty was also distributed after a conquest. Paul knows that. He quotes Psalm 68:18 to make the point that after Jesus conquered his demonic enemies, he distributed the benefits of the conquest to his people, believers. Specifically, those benefits are apostles, prophets, evangelists, pastors, and teachers (Eph[esians] 4:11). But how is Paul getting that idea? He explains his thinking in Ephesians 4:9–10: Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) Here was how I explained Paul's thinking in *The Unseen Realm*: Christ's conquest results in the dispensing of gifts to his people after ascending (in conquest) in verse 8. But that ascent was accompanied by a descent ("into the lower regions"). Paul's logic is not at all clear, at least at first. What ascent and descent is he talking about? The key to understanding Paul's thinking is the descent.

There are two possible explanations. The most common view is that, upon his death, Jesus descended into the lower regions of the earth. This is the way Ephesians 4:9 is worded in many translations. In this case, the language speaks both of the grave and of cosmic Sheol, the Underworld. This is possible since elsewhere in the New Testament we read that Jesus descended into the Underworld to confront the "spirits in prison"—the original transgressing sons of God from Genesis 6 (1 Pet 3:18–22). But that visitation may not be Paul's point of reference here. The second view is reflected in the ESV, which is the translation I used for Ephesians 4. Note that instead of "lower parts of the earth" the ESV inserts a comma: "the lower regions, the earth." The effect of the comma is that Jesus descended to "the lower regions, [in other words] the earth." This option fits the context better (the gifts are given to people who are of course on earth) and has some other literary advantages. If this option is correct, then the descent of verses 9–10 does not refer to Jesus' time in the grave, but rather to the Holy Spirit's coming to earth after Jesus' conquering ascension on the day of Pentecost.[176] What this means for the theme of reversing Hermon is straightforward. When Jesus chose to go to Mount Hermon to be transfigured, He was claiming it for the Kingdom of God. As the Gospel chronologies tell us, these events provoked His death, the linchpin event for reversing the human predicament and ensuring the defeat of the powers of darkness.<sup>6</sup>

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<sup>6</sup> Ibid. 119-121

- L. We know have a solid theological narrative for Matthew 16-17. It is this. The Ministry of Jesus was about to shift into its next phase. The turning point was to be an emphatic statement of His identity, His power, His Church that would follow Him, and His triumph over the powers of darkness and in their defeat the transformation of His followers and the full reversal of the curse and exile from Eden back into the fellowship with His father. Jesus showed His disciples all of these things. Matthew 16:19 fits squarely within this context. Binding and loosening are not disparate truths. No, they are part of the narrative context for the overthrow of the powers of darkness and the victory of Jesus and His Church.

## **II. MATTHEW 16:18-19: THE ROCK AND THE CHURCH**

<sup>18</sup> *And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.* <sup>19</sup> *I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” (Matt. 16:18-19)*

- A. After identifying the Son of Man as the Messiah and ultimately Jesus Himself, Jesus word plays Peter. In the Hebrew, Peter’s name is Shimon bar-Yonah which means Simon, son of Jonah, whom Jesus names Kefa (a rock) or in Aramaic Cephas, or Greek Petros. “The masculine noun πέτρος (petros) describes a loose stone that one may pick up and throw or kick out of the way.”<sup>7</sup> It’s the other word for rock that describes that which is unmovable. “[The] noun πέτρα (petra) means rock or rather: mountain of a rock, used to build houses on or hew sepulchers in.”<sup>8</sup>

These are the words in Matthew 16:18: “And I tell you (Simon son of Jonah; compare Peter with the prophet Jonah! Coincidence?), you are *Petros* (you are a small stone, loose and easily moved), and on *this Petra* (*this mountain Rock*) I will build my church and the gates of hell shall not prevail against it.”

- B. When thinking about this *rock* the church would be built on, we should look at other truths concerning its relationship to Yahweh’s *glory* and His *radiance*. Because the very next event after Peter’s revelation is going to involve a journey up a mountain and the very reality of the Father unveiling His glory in and on Jesus. Notice Moses’ experience being in the glory and radiance of God’s presence and the use of the word *to shine* (Heb. qrn, qeren, pl., or qeran, sing.). This word means, “to shine (of the divine radiance).”<sup>9</sup>

It is used to describe what happened to Moses’ face when he returned from Mount Sinai.

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<sup>7</sup> <https://www.abarim-publications.com/Meaning/Peter.html>

<sup>8</sup> Ibid.

<sup>9</sup> Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 1144.

<sup>29</sup>*It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone (grn) because of his speaking with Him. (Ex. 34:29 NASB)*

We see this is also call rays of light and power from Yahweh's hand in Habakkuk 3:

<sup>3</sup>*God comes from Tman, and the Holy One from Mount Paran. His splendor covers the heavens, and the earth is full of His praise. <sup>4</sup> His radiance is like the sunlight; He has rays (grn) flashing from His hand, and there is the hiding of His power. (Hab. 3:3-4 NASB)*

One of the most recognized rock verses is found in Psalm 18:2

<sup>2</sup>*Yahweh is my rock and my fortress and my deliverer, my God (El), my rock, in whom I take refuge, my shield, and the horn (or shining radiance – grn) of my salvation, my stronghold. (Ps. 18:2)*

Notice, it is the *shining radiance* that is directly connected to the Rock defined as Yahweh Himself. And Peter, James, and John are shortly going to see exactly this. The language of the Rock, the Church, the Glory and Splendor of His Radiance, and the Transfiguration of Christ Jesus in relation to the *keys of the kingdom, binding and loosening, the suffering, death, descent, and resurrection of Jesus, and those who follow Him.*

- C. The Rock upon which Jesus declares He will build His Church is not Peter. We can eliminate him from the equation. He isn't in himself the foundation. Certainly, the Apostles and prophets are in fact part of the framework of the foundation of the Church, but Peter himself, a small, movable stone is not the centerpiece. That belongs only to Jesus Himself. Paul clears up any confusion about this:

<sup>19</sup> *So then you [Gentiles] are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, <sup>20</sup> built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, <sup>21</sup> in whom the whole structure, being joined together, grows into a holy temple in the Lord. <sup>22</sup> In him you also are being built together into a dwelling place for God by the Spirit. (Eph. 2:19-22)*

Clearly the *Rock* is Jesus Himself. The Chief Cornerstone. And the event about to take place is going to begin setting in place the Apostles as the first laid stones of the Temple this Son of David is going to prepare as a dwelling for His Father. (See 2 Sam. 7:13). It is this same Rock that will destroy the domain of darkness and fill the earth with the Kingdom of God (Daniel 2:34-35, 44-45)

<sup>34</sup> *As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. <sup>35</sup> Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.*

<sup>44</sup> And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever;<sup>45</sup> just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.” (Dan. 2:34-35, 45)

Additionally, He is going to also use the *rock* in front of them, Mount Hermon, as ground zero to bring these realities into focus and into the full view of the very Apostles He will use to begin His building project after His resurrection on the Day of Pentecost.

- D. The next statement by Jesus introduces the word *ekklesia* and simply means the assembly of the citizens of the Kingdom of God Luke records Stephen’s sermon in Acts 7:38 and uses the phrase *ho ekklesia en ho eremos*, the congregation in the wilderness using the LXX of Deuteronomy 4:10 as the source material:

<sup>10</sup> the day when you stood before the Lord our God at Horeb, the day of the assembly (*ekklesia*), when the Lord said to me, ‘Gather the people to me and let them hear my words that they may learn to fear me all the days that they live on the land, and you shall teach their sons. (Deut. 4:10 LXX)

Also, the LXX gives further insight into this *assembly or ekklesia* in Exodus 19:5-6

<sup>5</sup> And now if you earnestly listen to my voice and keep my covenant, you will be my special people from among all the peoples, for all the earth is mine. <sup>6</sup> And you yourselves will be to me a royal priesthood and a holy nation. (Ex. 19:5-6 LXX)

The Masoretic text reads,

<sup>5</sup> Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; <sup>6</sup> and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel. (Ex. 19:5-6 ESV)

The *ekklesia* then is the kingdom of priests, a royal priesthood. In other words, the *church* is the *people of the Kingdom of God, a royal priesthood*.

Peter would know about this as would John when they wrote,

<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup> Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy. (1 Pet. 2:9-10)

<sup>5</sup>...To him who loves us and has freed us from our sins by his blood <sup>6</sup> and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen (Rev. 1:6)

<sup>9</sup>...for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, <sup>10</sup>and you have made them a kingdom and priests to our God, and they shall reign on the earth. (Rev. 5:9-10)

- E. As we define what *church* is and means, very simply it is those who are the assembly of those who belong to Yahweh and have come to Him through Jesus. That is, believers in the Lord Jesus Christ, and their identity to Him as His prized possession, and the people of His Kingdom who are to be prophets and priests and to share in His kingdom rule, co-reigning with Him, now and into the eternal age of heaven on earth.

<sup>14</sup> And to [the Son of Man] was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. (Dan. 7:14)

Notice here the Son of Man's kingdom, consisting of not only His dominion and authority and rule and reign, is also the *people of the kingdom*: all peoples, nations, and languages, and *that kingdom* of people, *shall not be destroyed*. This sounds very close to exactly what Jesus said, "and the gates of hell shall not prevail" over the *church*.

<sup>18</sup> But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever. <sup>22</sup> until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom... <sup>27</sup> And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his [the Son of Man] kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him [the Son of Man]. (Dan. 7:18, 22, 27)

<sup>26</sup> The one who conquers and who keeps my works until the end, to him I will give authority over the nations, <sup>27</sup> and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. <sup>28</sup> And I will give him the morning star. (Rev. 2:26-28; c.f., Ps. 2:7-9)

<sup>21</sup> The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. (Rev. 3:21)

If the kingdom is already-here-but-not-yet in fullness, then there are real aspects of ruling and reigning and the power of the kingdom already at work. The *church* Jesus refers to in Matthew 16:18 is exactly this. And it is upon the Rock of Jesus Himself as the Chief Cornerstone and the Foundation of the Apostles and Prophets that the Church, the Living Stones of the Temple of God, has been built. The Rock then is Jesus, the foundation of Apostles and Prophets, and Mount Zion itself in the place of His Ascension and dwelling. Additionally, He will demonstrate the ascension when He climbs Mount Hermon with His Disciples.

- F. As we have previously seen the *gates of hell* was a name given to the temple and religious cults that existed at the base of Hermon. The original Canaanite and Mesopotamian worship of the Anunnaki gods that materialized in the beliefs from the Watcher tradition found in Genesis 6 and 1 Enoch Book of the Watchers. That gave rise to other cults devoted to Baal and Ashera as well as the Greek pantheon of Zeus and his cohorts including Pan worship. This was more than a description of the powers of hell, it was in fact a gateway into Sheol and the flames of hell itself.
- G. Justin Bass writes the following in his book *The Battle for the Keys* and presents the other side to Heiser's presentation of the Gates of Hell as the defensive stance of the domain of darkness:

The promise that the gates of Hades will not overcome the new people of God seems to parallel the implied promise that Death and Hades will not overcome the church in Revelation 1: 18. They are just different metaphors that illustrate the same reality. If the gates of Hades cannot prevail over/ contain the people of God then all who are in Christ will either be released from Hades or never go there. The phrase "the gates of Hades" is only found here in the NT (Matt 16: 18), but that Hades was guarded by impenetrable gates was well known in the ancient world. 31 Jesus promises that "the gates of Hades will not prevail against/ contain" (Matt 16: 18) the new eschatological community. The Greek word can mean "overcome, prevail over, contain" and I will argue for this meaning.<sup>10</sup>

He continues,

[T]he phrase "gates of Hades" never means powers that attack in the ancient world, but consistently refers to the gates of the underworld that one passes through in death. 35 Referring to the ancient literature on the gates of Hades, Lewis says, "In all of these cases gates are means of entry and exit. In none of them do they equal militant powers." 36 Moreover, Plummer says, "If aggressiveness were the prominent idea, we should hardly have the metaphor of a building with gates. Gates keep people in and keep people out, and are necessary for the strength of a citadel, but they do not fight." 37 A striking parallel passage from Homer says, "In no wise methinks shall thy coming from Lycia prove a defense to the men of Troy, though thou be never so strong, but thou shalt be vanquished by my hand and pass the gates of Hades." 38 If this is a good representative of the background and meaning of "gates of Hades" then Jesus is promising that his community would not pass through the gates of Hades like Patroclus, but enters instead into the kingdom of heaven (Matt 16: 19).<sup>11</sup>

- H. Taken together both Heiser's and Bass' defining of the Gates of Hell we see then this combing of the points where the domain of darkness both find entry and exit of the powers of darkness, their defensive strongholds, and the place where both living and dead prisoners of that domain go. It should not be seen as a mutually exclusive defensive posture nor as the position of wickedness from which the powers of Satan

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<sup>10</sup> Bass, Justin W.; *The Battle for the Keys* (Kindle Locations 1650-1658). Authentic Media. Kindle Edition.

<sup>11</sup> *Ibid.*, Kindle Locations 1650-1678

and wicked spirits seek to expand over the earth, its kingdoms, and the people in darkness. It's both. It representative of the curse of the Watchers and all of the evil that permeated the planet afterwards.

- I. As we have seen it is the dominion of the Son of Man in His death, burial, descent, resurrection, and ultimate ascension that sets him over all of the works of darkness, manifest in the Beast Empires of the Domain of Darkness, that is the power of the *gates of hell*. As they do not prevail over Him, neither do they prevail of the People of His Kingdom, the Saints or Holy Ones.

### **III. THE KEYS OF THE KINGDOM OF HEAVEN**

<sup>19</sup> *I will **give you the keys of the kingdom of heaven**, and **whatever you bind on earth shall be bound in heaven** and **whatever you loose on earth shall be loosed in heaven**.* (Matt. 16:19)

<sup>1</sup>Then I saw an angel coming down from heaven, holding in his hand **the key to the bottomless pit** and **a great chain**. <sup>2</sup> And **he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him** for a thousand years, <sup>3</sup> **and threw him into the pit, and shut it and sealed it over him**, so that he might not deceive the nations any longer, until the thousand years were ended. (Rev. 20:1-3)

- A. Jesus then declares the great truth concerning the *keys of the kingdom of heaven* and combines them with the truth of binding and loosening. What are keys and *these keys* in particular, their relationship to the Kingdom of Heaven, and the power of binding and loosening?
- B. “Keys” in Biblical language give access to a realm...any authority associated with “keys” in Biblical terminology is secondary to the function of giving or controlling access to something. Matthew 23:13 gives Jesus’ woe on the “Scribes and Pharisees, hypocrites! Because you shut the kingdom of heaven against men; for neither enter yourselves, nor allow those who would enter to go in.” The Lukan version is very instructive for the significance of “keys”: “Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering” (Luke 11:52). The key gave entry. It made possible opening and shutting the door. The person with the key could go in and could allow or hinder others to go in. Another demonstration of the significance of possession of the keys in Biblical language is found in the book of Revelation. Quite explicit are Jesus’ words in Revelation 3:7, “The words of the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens” (c.f. Isaiah 22:22). The person with the keys opens and shuts. The resurrected Jesus furthermore declared, “Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death of Hades” (Revelation 1:18.)<sup>12</sup>
- C. The keys are also directly related to the context of Revelation 1 and the discourse Jesus had with John beginning in verse 12 and the identification of the Voice and appearance of the *Ancient of Days with the Son of Man* and the *gates of hell* as seen in 1:18, “and I have the keys of Death and Hell.” And it is clear an event happened after the Mount Hermon Transfiguration, death and resurrection where Jesus *took* those

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<sup>12</sup> Ferguson, Everett; *The Everlasting Kingdom; The Kingdom and the Church*; ACU Press (1990); pp. 67-68

keys from Death and Hell. There is then a direct relation between the Rock, the Church, the Keys of the Kingdom of Heaven, and the Gates of Hell, and as we will see next, Binding and Loosening. The following scriptures show the use of *keys* in the NT. Keys are also seen in both the OT and 2TP literature such as 1 Enoch, the Apocrypha, and other Pseudepigraphal writings<sup>13</sup>. To point to the language of the NT, which uses direct references to both OT and 2TP literature we'll only observe the NT passages.

- D. Focusing in on the use of *keys* in Matthew 16:19 places it in direct relation to Jesus, i.e., the Rock, His identity as the Son of Man, and Peter's divine revelation of Him as Messiah, the Christ, i.e., the Son of David who is David's Master;(see Matt. 22:41-46; c.f. Ps. 110:1). This reference to King David and His Son Jesus gives insight into the use of the phrase *keys of the kingdom of heaven*, because they belong to the *House of David*, or the Booth or Tabernacle of David.
- E. There are five main references to *keys* in the NT:
- 1) Matthew 16:19 – *the keys of the kingdom of heaven*
  - 2) Revelation 1:18 – *the keys of Death and Hades*
  - 3) Revelation 3:7 – *the key of David*
  - 4) Revelation 9:1-2 – *the key to the bottomless pit*
  - 5) Revelation 20:1-3 – *the key to the bottomless pit*
- F. Matthew 16:19: "*I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*"

This verse is directly related to Revelation 3:7 where Jesus says He has the key of David that does exactly what the *keys of the kingdom of heaven* do: bind, loose, open, and shut. The reference or allusion is to Isaiah 22:15-25, with specific reference to rendering judgment on *the strong man*, the corrupt Shebna, who will be seized, whirled around and around, and thrown like a ball into a wide land; he will be thrust down from his office and pulled down from his station. Afterward, Eliakim<sup>14</sup>, will be clothed with the robe and sash of the Priesthood and the Kingly Authority and the key of the house of David will be placed upon his shoulder. He shall open, and none shall shut; and he shall shut, and none shall open.

Shebna was a wicked steward over the house of Hezekiah. Jewish historians note he conspired with Assyria to overthrow Jerusalem. He is referred to as a *strong man*. The word here is one we have seen before (Gen. 6:4; 10:8), *Heb. gibbor*; *Gr. giggas*; *giants*). However, the LXX translation does not use this phrase to describe Shebna. We know the two words are related though because of their use in Genesis and

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<sup>13</sup> As noted in a previous session or sessions, the idea of a Pseudepigraphal book or writing does not in itself necessitate a willful deception on the part of the writer/author. The book of 1 Enoch for example was written in the 2TP and is in effect pseudepigraphal. However, as we all are well aware, Jude found no issues in the fact the Enoch himself *did not write this part of the compiled writings called 1 Enoch or the Book of the Watchers*. Not any more than he would have taken issue with Samuel, Joshua, Esther, or Ruth. We don't know the authors of these books that bear the names of the main characters.

<sup>14</sup> Literally, "God raised"; HALOT; "whom God has set"; GHCLLOT;

the LXX translators use of the word giant there. And the text that settles whether this is just reading something into the text or if the LXX translators missed it. The DSSB actually settles the discrepancy:

<sup>15</sup> *This is what the LORD GOD of hosts says: Come, go to this steward, to Shebna who is in charge of the household, and say, <sup>16</sup> What are you doing here, and who are your relatives here that you have cut out a tomb here for yourself, cutting your tomb on the height and chiseling a resting-place for yourself in the rock? <sup>17</sup> Beware, the LORD is about to hurl you away violently, my strong fellow. And he is about to seize you firmly, <sup>18</sup> whirl you round and round, and toss you like a ball into a large country. There you will die, and there your splendid chariots will lie—you disgrace to your master's house! <sup>19</sup> I will depose you from your office, and you are pulled down from your position. (Isa. 22:15-19 DSSB)<sup>15</sup>*

<sup>20</sup> *On that day I will summon my servant Eliakim son of Hilkiah, <sup>21</sup> and will clothe him with your robes and fasten your girdle on him. I will entrust your authority into his hand, and he will be a father to the inhabitants of Jerusalem and to the house of Judah. <sup>22</sup> I will place on his shoulder the key to the house of David; he will open and no one will shut it, he will shut and no one will open it. (Isa. 22:20-22 DSSB)*

- G. We see then a powerful prophetic picture. One we have seen before beginning in Genesis 3:15 (the Seed of the Woman who will render judgment on the serpent), the seizing, whirling, pulling down, and deposition of the *King of Tyre in Ezekiel 28* who is painted in the *language of the Anointed Cherub of the Mountain of God in Eden* who was cast as *profane from the Presence of God on the Mountain*, and the *King of Babylon in Isaiah 14* who is painted in the language of *Hellel ben Sahar*, the son of the Morning, who also was cast down to the earth. We see that again with the imposter Shebna who sought to ally himself with Judah's enemies. The judgment from Yahweh is the same. He will hurl him away from place he sought to establish himself on the high places of the rock. And he is specifically referred to as a *strong man* who God would seize and hurl away into his death. We have seen this before as well:

<sup>1</sup>*God has taken his place in the divine council; in the midst of the gods he holds judgment...*<sup>6</sup>*I said, "You are gods, sons of the Most High, all of you;" <sup>7</sup> nevertheless, like men you shall die, and fall like any prince. (Ps. 82, et. al.)*

- H. Fast forward to Luke 11 where Jesus is speaking concerning the language of none other than the *strong man*, who interestingly enough is set against the demon Beelzebul, the ruler of demons:

<sup>15</sup>*But some of them said, "He casts out demons by Beelzebul, the ruler of the demons."*<sup>16</sup>*Others, to test Him, were demanding a sign from heaven. <sup>17</sup> But He knew their thoughts and said to them, "Any kingdom divided against itself is laid waste; and a house divided against itself falls. <sup>18</sup> If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul..." <sup>20</sup> But if I cast out demons by the finger of God, then the kingdom of God has come upon you. <sup>21</sup> When a strong man, fully armed, guards his own house, his possessions are undisturbed. <sup>22</sup> But when someone stronger than he*

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<sup>15</sup> Martin Abegg Jr., Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (New York: HarperOne, 1999), Is 22:15–19.

*attacks him and overpower him, he takes away from him all his armor on which he had relied and distributes his plunder.” (Luke 11:15-28)*

The Strong Man here is obviously identified as Satan, the ruler of the demons, and his alter ego, Baal Zebub, the Lord of the Flies, the purveyor of the real estate of Mount Hermon (see page 3!) and the Gates of Hell. That is the backdrop of the betrayer of God’s People in Judah, Shebna. What was Yahweh going to do to him? The same thing He did to the Anointed Cherub, Hallel ben Sahar. He was going to bind him and cast him out, kill him, and make the great transference onto Eliakim, the One God Raises and Sets-up.

- I. In Shebna’s place, Yahweh is going to raise up a Man who will assume all of Shebna’s authority to rule over His people. That man is Eliakim. Once deposed, there will be the great reversal and the taking of what properly belongs to *The House of David*.

*Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory in a moment of time; and he said to Him, “All these things I will give You, if You fall down and worship me...I will give You all this domain and its glory; for it has been handed over to me, and I give to whomever I wish...if You worship before me, it shall all be Yours.”*

*Jesus answered him, “Go, Satan! For it is written, ‘You shall worship Yahweh your God and serve Him only.’” (Matthew 4:8-10; Luke 4:5-8)*

There was the offer and the refusal. We know the end of the story after the ascension. What was offered to Jesus by Satan, aka, Baal Zebul, was taken by force by Jesus Himself.

Jesus is recast by John in the role of Eliakim by quoting Isaiah 22:22 and applying it to Him. We know then the Messianic power of Isaiah’s prophecy would find its ultimate Person in Christ Jesus the Lord. He applies the same language of opening and shutting to Jesus and this Key of David.

- J. Fast forward again to Acts 15:16-17 which is *exactly* the power of the Key of the House or Tabernacle of David at work through the *foundation* of the Apostolic ministry of James, Peter, and Paul. James recasts Jesus as *the Tabernacle of David* or the House of David *who* will rebuild what had been ruined and bring restoration, so that in Him, the remnant of mankind may seek Yahweh and all the Gentiles called by His Name. In other words, they used the *key of David* to *open a door no man could shut*, that is the way for Gentiles to enter the Kingdom of God was now open, and no one can close it, until the end.
- K. The Keys of the Kingdom of Heaven then are the same as the Key of the House of David in their purpose. To bind Satan the strong man and throw him out, and then replace his authority and power with Jesus and His Saints. But we saw this already in Daniel 7! And the picture John gives of Jesus in His ascension is *the picture of Eliakim* taking the authority and power away from Shebna and using the Keys of the Kingdom to shut him out forever and open the door to those who are His.

<sup>12</sup> *Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands,*

<sup>13</sup> *and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden*

*sash around his chest. <sup>14</sup> The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, <sup>15</sup> his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. <sup>16</sup> In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.*

*<sup>17</sup> When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, “Fear not, I am the first and the last, <sup>18</sup> and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. (Rev. 1:12-18)*

He has been given the position, robes, authority, and keys to rule over all kingdoms, rulers, domains, powers, etc. And here in Revelation 1:18 He calls these Keys, the Keys of Death and Hell. This sounds exactly like what He told His disciples at the base of Mount Hermon, the Gates of Hell will not prevail over the Church. Why? Because He will ultimately become the full possessor of those keys. And the great prophetic act and turning point of His earthly ministry is about to be unfolded in front of their eyes as a visual manifestation of what will be happening in His and ultimately *their* Transfiguration/Transformation.

He takes His place Seated at the Right Hand of the Majesty on High as the rightful owner and ruler of heaven and earth and begins a rule and reign that would extend as a mystery in this present evil age all the way until the Harvest at the End of the Age. Everything is coming to a massive crescendo in His story and ministry. And the disciples are going to be there to hear it and see it, and after His ascension, be brought into it in ways they could never have guessed or understood. But then it would all make sense.

- L. The keys then are used to bind and loose, open and shut. This is *the language* of the First Century Believers. They used words that were consistent with binding and loosening they would have understood. As we just noted, they are directly related to rendering judgment on the domain of darkness, Satan, demons, wicked spirits, and the evil powers of this age. They also open up the Rule and Reign of God in Christ Jesus, angels, the power of the age to Come, the work and ministry of the Holy Spirit, His gifts, His fruit, His presence and heaven itself upon the earth. In other words, they are the mechanism of the action of Colossians 1:13 and our roles as Ambassadors of Messiah and Ministers of Reconciliation to help in the rescue plan of Jesus to pull men and women out of the domain of darkness by preaching and demonstrating the Gospel of the Kingdom. That is an exercise of the Key of the House of David, the Keys of the Kingdom of Heaven, the binding of the strong man, and the loosening of the prisoners out of their spiritual prisons.
- M. Binding and loosening is the language of deliverance from demons and evil spirits. Dr. Michael Heiser discusses at length in his Naked Bible Podcast Episode 329 (I have attached both the transcript of that audio and the reference journal article by Richard Heirs) Dr. Heirs conclusion of the use of these words in their Second Temple Period use. At the time of Jesus and the New Testament authors the Second Temple was still standing, so the language used from the time it was rebuilt until the end of the First Century would have been consistent. In other words, they would have all known what they were talking about. 21<sup>st</sup> Century believers usually do not, but feel the desire to understand the language, but absent good study

approaches, can and usually read back into the passages or verses those 21<sup>st</sup> Century definitions, or a multi-defined word from a simple Bible dictionary and apply the best meaning. Here however, we have the Bible itself and 2TP literature to help us understand what Jesus meant when He said, “bind...loose.”

The first place is in our intro to this section on page 11 (see above). What did John, who was there when Jesus spoke of binding and loosening write in connection with Satan being dealt with for a thousand years? How did he understand what was meant by the word ‘bind?’

*<sup>1</sup>Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. <sup>2</sup>And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, <sup>3</sup>and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. (Revelation 20:1-3)*

Here we see again the picture of Shebna being seized, bound, whirled, and cast out. In this case there is no mistaking who this is. The Dragon (Rev. 12-13), The Ancient Serpent (finally the Nacha’s is identified from Genesis 3!), who is the Devil *and* Satan. And what happens to this Archvillain? He is *bound*. How? With a chain. The picture we see then is an angel that has a key to the bottomless pit with a chain used to bind Satan so as to *prevent Satan from not only escaping, but from doing anything*. No witchcraft, not sorcery, not fighting, no battling. He has lost.

He is then thrown into a pit for which there is a key (as previewed in Revelation 9). And once bound into the pit, he is locked in. After a thousand years what language is used in regard to this pit? He is *released* or loosed.

O. Dr. Heiser provides a summary of Heirs’ journal<sup>16</sup>,

Second Temple Jewish material (intertestamental material) that do, in fact, use it to describe binding of demons and loosing demoniacs (people who are oppressed by demonic powers—supernatural evil). So he writes this:

Most commonly, however, in intertestamental writings and in the NT the terms “binding” and “loosing” refer to the binding of Satan or satanic beings (e.g., demons) and the loosing of such beings or their erstwhile victims.

So he’s saying, “Hey, most of the time, if you actually go look at these words where they appear in the New Testament and elsewhere, guess what? It talks about binding demons or exorcising demons from people and releasing them” (loosing the demon from the person and delivering that person). So some examples that he offers here, using the same verbs, are... Tobit. Tobit is kind of the obvious one, if you’ve ever read the Apocrypha. Tobit has a big buildup to a scene where there’s an angel in the story (Raphael)

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<sup>16</sup> <https://nakedbiblepodcast.com/podcast/naked-bible-329-binding-and-loosing/>

who binds the demon Asmodeus. This is Tobit 3:17 and Tobit 8:3. When Asmodeus is bound, the woman he was afflicting (whose name is Sarah) is freed. Now when she's freed, the part about her freeing doesn't use the same loosing verb, even though the binding is the same. But the loosing verb is used of exorcisms elsewhere in literature of the same period. The cognate verb *apolyō* is used with respect to the freeing of persons from demons in Josephus's description of exorcisms. For example, it's in Antiquities 8.2.5, paragraph 46. Then he goes to Enoch and writes this section in his article:

Several instances of such terminology [MH: he's talking about the binding and loosing Greek verbs now] occur in 1 Enoch, Jubilees, and the Testaments of the Twelve Patriarchs, mainly in connection with accounts of the previous "binding" of evil spirits in the days of Noah and of the prospective binding of Satan or Belial at the end of the age. Certain of the "watchers," notably Azazel and Shemyaza, had corrupted the world of human beings. Consequently, God commanded Raphael [MH: there's Raphael again—now he's showing up in Enoch], "Bind Azazel hand and foot, and cast him into the darkness ... and let him abide there forever.... And on the day of the great Judgment he shall be cast into the fire" (1 Enoch, chaps. 6-9; 10:4, 11-13). In 1 Enoch 88 we read that the "fallen" angels, described as "stars" and "beasts"—evidently the "sons of God" from Gen 6:1-4—"were bound hand and foot and cast into an abyss of the earth," apparently by the angels Michael, Gabriel, Raphael, and Phanuel. Such also was to be the fate of sinners who had not experienced judgment during their life on earth.

So that's his little paragraph about, "Hey, we get this binding and loosing language in Enoch and Jubilees and some of these other books where the referents are very clear." So then he moves on. I'm just trying to summarize it. It's a lengthy article, so this is just my effort to summarize this. If you want to read the article, subscribe to the newsletter, go to the protected folder, and you can have it there. So Hiers moves on to what he calls the most significant parallel to Matthew's language. He writes this:

Perhaps the most significant intertestamental [MH: Second Temple] references to the binding or overpowering of Satan and the demons are found in the Testaments of the Twelve Patriarchs. The classic passage in [Testament of] Levi 18:10-12 refers to the activities of the "new priest" whom God would raise up as king in the era to come [MH: it's an obvious messianic reference]:

And he shall open the gates of paradise, And he shall remove the threatening sword against Adam. And he shall give to the saints to eat from the tree of life, And the Holy Spirit shall be on them And Beliar shall be bound by him, And he shall give power to his children to tread upon the evil spirits.

Similar hope [MH: this ultimate messianic hope] comes to expression in T. Sim[eon] 6:5-6 and [Testament of] Zeb[ulon] 9:8. The assurance that human beings will have power to "tread upon" or subdue the evil spirits means that these spirits will no longer be able to harm them. Such clearly seems to be the meaning of Jesus' statement to the seventy when they return from their mission, reporting that they have found the demons subject to them in his name: "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you" (Luke 10:19). The "enemy" here, of course, is Satan.

Now let me just break in here. He's given you a few examples here. He's talked about, "Hey, we might want to look in the New Testament. Because when we look up binding and loosing in other places in the New Testament, you get the binding of Satan and demons and you get loosing of demons from people." And he goes out to Second Temple literature and he comes up with these examples here.

You could stop right here and I think you could say you've made the case. It just makes good sense. The parallels are quite strong. They make it clear that, in Second Temple Judaism, the language of binding and loosing was commonly associated with binding supernatural evil powers and the loosing referred to the deliverance from those powers. But the New Testament itself... I mean, there's more. There's even more to this than the examples he's given. The New Testament itself uses the same verbs of exorcism, which includes the binding and loosing language. And it's amazing how commentators miss that. The New Testament itself uses this same verbiage in these contexts other places that Hiers hasn't even gotten to yet. Nowhere in very good commentaries on Matthew (even my personal favorite, France's commentary)... You don't even see this discussed. I look through them and it's like, "Why aren't you guys discussing this?!" And what you see, again, is they're fixated on the rabbinic material or some grammatical form in the passages. They're literally missing the forest for the trees when it comes right down to it, and they're appealing to anachronistic material (the rabbinic stuff).

So Hiers goes on. And just listen to this. I mean, it's just remarkable. He says:

The terms "binding" and "loosing" also appear in the Gospels in connection with exorcisms. The locus classicus for "binding" is Mark 3:27 and parallels, the parable about binding a strong man and plundering his goods. The context makes it clear that the strong man represents Satan and/or his demons. In many of the reported exorcisms, the demon is ordered or thrown out; to "cast out" evidently means much the same thing as to "bind" a demon. [MH: In other words, you have the power over it now.] Matthew follows Mark in describing Jesus' exorcism of demons in terms of "binding" (Matt 12:29). Through exorcism or binding, the demon is brought under control by one who has superior power. The sense of Mark 3:27 is that by binding the demon the erstwhile demoniac is liberated from his afflicting demon. Thus binding and loosing occur simultaneously: the demon is bound while its victim is loosed. The term *lyein* ("to loose") occurs with just this meaning in Luke 13:16: "And ought not this woman, a daughter of Abraham whom Satan has bound for eighteen years, be loosed from this bond on the sabbath day?" Here the terms *dein* ("to bind") [MH: that's the infinitive form of *deō*] and *desmos* ("bond") relate to Satan's activity, presumably through the demons, in afflicting his victims...

A related idea is expressed by the verb *phimoun*, used in the exorcism story in Mark 1:25 [MH: which is the same as Luke 4:35]. Literally it means "to tie shut" or "silence." Silencing the demons elsewhere seems to have been part of Jesus' technique in "rebuking," that is, overpowering them... The term "to bind" is used, then, both with respect to the affliction of a person by Satan (or by demons) and to the binding of a demon (or of Satan) by an exorcist who thereby frees or looses the erstwhile victim.

Now, goodness, that looks obvious. [laughs] You know? You almost want to tell the commentators, “If you would just put Strack and Billerbeck down (put it back on the shelf) and just used your Bible software to concord the lemmas, you would have found these passages. If you would have looped in Greek texts of the Second Temple period, you would have found more.” And it’s like, “Problem solved.” It just seems so obvious. And I would say, it is obvious. But again, like I said at the beginning of the episode, this is Exhibit A of how interpreters can get distracted by the rabbinic material (which is later) and it’s like they never get around (the methodology is backwards) to the Second Temple material.

- P. As we close out this session and set the stage for the next and last one, this is what we see from Matthew 16:18:

Jesus is making a dramatic and powerful prophetic declaration He will follow up with a visible prophetic and real act of Ascension for both Himself and His Disciples. That statement is this, He is going to use the Key of the House of David to rebuild the ruins of the Exile of Adam and the Children of Israel and all of Humanity itself. He is the House, that which the Tabernacle of David was only a shadow, a real shadow, but a shadow nonetheless.

He is going to use that key that He also defines as the Keys of the Kingdom of Heaven and is going to enforce the authority of the House of David over all of His enemies (see Psalm 110:2) and will bind the domain of darkness from using the *gates of hell* to either assault or guard against the Church.

He gives this authority to Peter, James, and John, who begin after the day of Pentecost opening the Door of the Kingdom of God to the Exiles of Judah, Isarel, Samariah, and the Gentiles. Peter being one of the *key* Apostles to do so, along with Paul. Both preached the Gospel of the Kingdom and used the Keys of the Kingdom of Heaven to open the Kingdom up to the lost and to bind Satan’s forces and loose the prisoners.

We will finish up the entire series by looking at the Keys of Death and Hell and the Key to the Bottomless Pit in the next session.