

## SESSION 40 – THE KEYS OF THE KINGDOM OF GOD PART TWO

<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)*

<sup>8</sup> *... I died, and behold I am alive forevermore, and I have the keys of Death and Hades. (Rev. 1:18)*

### I. THE KEYS OF DEATH AND HELL – THE KEYS TO THE GATES OF HELL

- A. Before the Transfiguration of Jesus on Mount Hermon/Bashan, He declares to His Disciples the foundation upon which His Assembly of Holy Ones, i.e., *the Church*, would be built. Himself the Chief Cornerstone, Peter, a *stone* in the Jerusalem Church, and other disciples as foundational supports in the Apostolic and Prophetic beginnings, and then later Paul, the Apostle to the Gentiles. Further, it is upon this Rock that Jesus declared the Church unmovable and unconquerable with regard to both the assault of the powers of darkness that move in and out of the *gates of hell*, and the inability of those gates to withstand the power of the Gospel of the Kingdom and its manifestation of power against them through Jesus' Church.
- B. In conjunction with this truth, Jesus *gives* the Church, beginning with Peter, James, and John, the Keys of the Kingdom of Heaven, which are directly related to the Key of David, the Authority of His House and the House of His father David (see Amos 9:11-12; Acts 15:14-17). These keys bind and loose, open and shut in their relationship to both the powers of darkness, that is openings (portals, individual openings, open doors) and the Kingdom of God (setting the captives free, restoring Eden, fellowship with Yahweh, and ending man's exile; Isa. 61 and Luke 4:16-19).
- C. The path toward that final destiny for the Son of Man and His Church finds fullness on the pinnacle of Mount Zion, the heavenly sanctuary in heaven, the Celestial City, the New Jerusalem. This has been seen in Mount Sinai/Horeb with both Moses and Elijah experiencing Yahweh's Presence both as powerful manifestations of power and as His Spirit speaking in a *still small voice* (Ex. 19:16; 24:15-18; 1 Kings 19:11-13). It has also been seen in Mount Zion in Jerusalem where King David established *his house* and *tabernacle*; the epicenter of 24-7 Prayer and Worship and the seat of the authority of the King. Matthew 16-17 brings into this narrative the prophetic event of reclaiming the heavenly sphere from the powers of darkness represented at the Satanic portal at Mount Hermon, *the Gates of Hell*.
- D. In the last session Jesus gave the bullet points on the way to His and His Disciples Transformation.
- Suffer (Gethsemane, Betrayal, Denials, Scourging, Mockery, Crucifixion)
  - Death (Golgotha and the Events of the Crucifixion; His descent into Hell)
  - Resurrection (Bodily Resurrection, 40 Days of Preparing the Disciples; ultimate Ascension)

<sup>21</sup> *From that time Jesus began to show his disciples that **he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and **be killed, and on the third day be raised.**** (Matt. 16:25)*

After His resurrection, He would ascend and give *the Gift of His Spirit* on Pentecost, Who would empower them to be witnesses and reclaim the population of the earth, starting with Jerusalem. Who would distribute as He wills His gifts and manifestations, including the Foundational Ministry Gifts – Apostles, Prophets, Evangelists, Shepherds, and Teachers. These gifts equip the Saints, build the Body of Christ, and do so until we *all attain* the unity of the faith and knowledge of the Son of God, to full maturity. This is the partnership of God with His people on earth.

- E. The way to being *seated with Him in heavenly places* is to follow Him in His suffering, death, and resurrection. <sup>24</sup> *If anyone would come after me, let him deny himself and take up his cross and follow me. (Matt. 16:24)* This is the way Paul expounded on in Romans 6:

<sup>3</sup> *Do you not know that all of us who have been **baptized into Christ Jesus were baptized into his death?***

<sup>4</sup> ***We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.***

<sup>5</sup> *For if we **have been united with him in a death like his,** we shall certainly **be united with him in a resurrection like his.*** <sup>6</sup> *We know that **our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.*** <sup>7</sup> ***For one who has died has been set free from sin.*** <sup>8</sup> *Now **if we have died with Christ, we believe that we will also live with him.*** <sup>9</sup> *We know that **Christ, being raised from the dead, will never die again; death no longer has dominion over him.*** <sup>10</sup> *For the death **he died he died to sin, once for all, but the life he lives he lives to God.*** <sup>11</sup> *So **you also must consider yourselves dead to sin and alive to God in Christ Jesus.** (Rom. 6:3-11)*

Paul paints the picture of full unity with Jesus in his Suffering, Death, Crucifixion, and Resurrection. He goes farther in Ephesians 2 to say in our resurrection, we also have ascended with Him:

<sup>4</sup> *But God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup> even when we were dead in our trespasses, **made us alive together with Christ—by grace you have been saved—** <sup>6</sup> **and raised us up with him and seated us with him in the heavenly places in Christ Jesus.** (Eph. 2:4-6)*

- F. Standing at the base of Mount Hermon declaring the truth of His identity as the Son of Man, the Christ, the Son of God, the I AM, and moving to the path forward in which His earthly ministry would result in the New Creation of a New Man in Him (Eph. 2:12-22), He puts the pinnacle of this mountain in His view as the great prophetic act of demonstrating the power of His Ascension. He will not only overthrow the powers of darkness, but he will also reverse the curse of the Three Rebellions: The Serpent's Rebellion/Adam, the Watchers, and Babylon. He will take His place on Mount Zion and begin His rule. And those who would follow Him must go the same way and will find their destiny fulfilled in Him.

<sup>4</sup> He who sits in the heavens laughs; the Lord holds them in derision. <sup>5</sup> Then he will speak to them in his wrath, and terrify them in his fury, saying, <sup>6</sup> “As for me, I have set my King on Zion, my holy hill.” ...  
<sup>8</sup> Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. <sup>9</sup> You shall break them with a rod of iron and dash them in pieces like a potter’s vessel. (Ps. 2:4-9)

<sup>22</sup> But you have come to Mount Zion... (Heb. 12:25)

<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. (Rev. 2:26-27)

<sup>1</sup> ...let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, <sup>2</sup> looking to Jesus... (Heb. 12:1-2)

G. The point I am making is this, we think about the end point and we should. That ultimate destiny of ruling and reigning with Jesus has already begun *in part*. We are not in the Millennial Reign, but aspects of that reign have already started. Satan is not yet bound by the angel and thrown into the pit, but his power and authority over individual believers and the corporate Church *can be* if the keys of the kingdom of heaven are used to bind him and the powers of darkness *now*. But there is a progression to that point of ascension of ruling and reigning: suffering, death, resurrection. All of these truths come together at Mount Hermon.

H. Paul said it this way to the Philippians:

<sup>10</sup> that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, <sup>11</sup> that by any means possible I may attain the resurrection from the dead.

<sup>12</sup> Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. <sup>13</sup> Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup> Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you. <sup>16</sup> Only let us hold true to what we have attained. (Philippians 3:10–16 ESV)

Paul’s upward call to what lied ahead was in fact his journey into the ascension and transformation. It is the same message he received from the Apostles and the first-hand account of what they heard and witnessed.

<sup>3</sup> For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, <sup>4</sup> that he was buried, that he was raised on the third day in accordance with the Scriptures (1 Cor. 15:3-4 ESV)

Notice again: suffering, death, burial, resurrection (\*1 Corinthians 15 is a Master Class on the Resurrection\*). At Mount Hermon Jesus looks all of these things in the face and ascends upward to the summit and takes His fledgling Church with Him, having made the declaration:

***And on this rock I will build my church, and the gates of hell shall not prevail against it.***

***\*This next paragraph is essential, and may be difficult to understand, but is the target we are aiming at\****

It was up to Him to get the keys to those gates, the keys of death and hell and to give them to His Church, beginning with the Apostles. That process in joining Him in this part of the journey is just as much as part of His suffering and death and resurrection and ascension. We must know that to *know Him* in His suffering, death, descent, and resurrection are all parts of our faith in Him to both *kill the old man* and to raise us up as New Creations, the New Humans, the One New Man in Him. This isn't some bizarre spiritual journey where we go into the gates of hell. No, Jesus took our old man, with all of the transgressions against us, taking our place, killed him, and left him where death would have conquered him. But He has brought us up with Him, making us *alive together with Him*. Our old man was immersed into His death, and was buried with Him. And that sin nature has been taken into the depths of hell with Him and conquered. We know this is true because not only did He rise from the dead with the keys of death and hell, He used those keys to bring us up with Him, unlocking the door from death and leading us into Resurrection Life with Himself.

<sup>12</sup> *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned...* <sup>17</sup> *For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.* (Rom. 5:12-21 ESV)

Here again is the point: the sin of Adam brought the curse of death to all humans. Jesus having paid the penalty for that sin, has now, *in Him*, given us the very Righteousness of God. He and He alone could have done this. He took Adam's nature into hell, left it powerless, gave us His own, and raised us up with Him, and gave us authority over the gates of hell with the Keys of Death and Hell, to bind and loose, to open and shut. First with ourselves individually, then the Church corporately.

I. Colossians 1:13 is this reality and leads us to *how Jesus took the Keys of Death and Hell*:

<sup>13</sup> *He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son* (Col. 1:13 ESV)

The rescue plan for men's exile out of the Domain of Darkness and the transference into the Kingdom of God is by way of the use of the Keys of Death and Hell; of loosening the captives from that domain with the Keys of the Kingdom and their *transference* into the Kingdom of God. That word *transference* is:

Metestesen, the root or lema of *methistemi*. It is used in Hebrews 11:5 of Enoch describing him being, "taken up." This word and the corresponding words mean:

to cause a change of state, with emphasis upon the difference in the resulting state—‘to change to, to turn into, to cause to be different from, to transform.’<sup>1</sup>

The Lexham Research Lexicon applies the use here as meaning,

to transfer (move) — to move (something) from one place or sphere to another. See also μετατίθημι.

Col 1:13 καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,<sup>2</sup>

Taken together we see this picture:

Jesus entered the Domain of Darkness, all the way into Death and Hell itself, in order to rescue men and to *transform them* and in that transformation *lead them out of that domain and in effect rescue them* by raising them up and sitting them together with Him in heavenly places, far above all principalities, powers, rulers of darkness, and wicked spirits in the heavens.

The writer of Hebrews says it this way:

<sup>14</sup> *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,<sup>15</sup> and deliver all those who through fear of death were subject to lifelong slavery. (Heb. 2:14-15 ESV)*

Moses says it this way:

<sup>12</sup> *For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. (Ex. 12:12 ESV)*

## **II. REVELATION 1:18 – “AND I HAVE THE KEYS OF DEATH AND HELL.”**

- A. Jesus gives John the context to His possession of the Keys of Death and Hell: “*Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.*”

The preceding sentence, “I am the First and the Last, and the Living One. *I died*, and behold I am alive forever.” The Keys of Death and Hell then are directly related to Him having *died* and being raised from the dead.

- B. Justin Bass makes this same assertion noting,

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<sup>1</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 155.

<sup>2</sup> Rick Brannan, ed., *Lexham Research Lexicon of the Greek New Testament*, Lexham Research Lexicons (Bellingham, WA: Lexham Press, 2020).

In sum, from commentators on Revelation...the foundation for the battle imagery of between Christ and Death and Hades has been argued for from Revelation 1: 18. Moreover, as most of these commentators suggest this battle between Christ and Death and Hades most likely took place at his descent between his death and resurrection. No scholars would argue that Christ received the keys before his death and resurrection.<sup>3</sup>

He continues in building toward this battle in the aftermath of Jesus' Crucifixion:

The primary interpretive crux of this passage is whether Death and Hades are places or personified entities. In other words, should the phrase be grammatically understood as an objective genitive ("I have the keys to Death and Hades") 53 or as a possessive genitive ("I have the keys belonging to Death and Hades")? 54 This has great implications because if they are possessive, as many commentators quoted above have suggested, then this implies a previous battle between Christ and Death/ Hades in the underworld. Commentators are just about equally divided on this question because Death and Hades are used as both places and personified beings in Revelation. 55 Some scholars take a more balanced approach that both may be in view. 56 Moreover, Beale says, "Both options may be in mind: Christ has authority over this realm, and figuratively this realm is in his possession." 57 Even though both may be in view, I believe that the possessive genitive is a little more attractive in the context especially in light of our survey of personified Death and Hades and keyholders to the underworld. A good example of this battle imagery that is implied by Christ's victory over Death and Hades would be Michael the Archangel's victorious battle over Satan and his angels (Rev 12: 7-9). We are given vivid imagery of this war between Michael and Satan and how the result of this cosmic warfare threw Satan and his angels down to the earth. Even though the battle in Revelation 1: 18 is not detailed, the author leaves it to our imagination of what took place when Christ took the keys previously belonging to Death and Hades.<sup>4</sup>

Further he adds:

When did Christ receive these keys? It seems highly unlikely that Christ would have received them before he "became dead" and the evidence is not as persuasive for him receiving the keys after his resurrection. That only leaves his three day interval in the realm of the dead between his death and resurrection which makes the most sense with Christ reference to Death and Hades (cf. Matt 12: 40; Acts 2: 27, 31; Rom 10: 7; Eph 4: 9; 1 Pet 3: 19). "Keys" is plural because the underworld has gates that require a key for access (Rev 1: 18; 9: 1-2; 20: 1-3 cf. Matt 16: 18). The "gates of Death/ Sheol/ Hades" are spoken of frequently throughout the OT, NT, and Jewish and Greco-Roman background literature. <sup>68</sup> As we have seen from the Jewish and Greco-Roman literature, to have the keys to Death and Hades, means to have power, authority, and dominion over all they contain. It is also an exclusive claim of the God of the OT to possess the keys to the underworld. Christ is claiming the same authority that Yahweh claimed in 1 Sam 2: 6, "The LORD kills and makes alive; He brings down to Sheol and raises up." <sup>69</sup> In addition, Wisdom 16: 13 speaks of

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<sup>3</sup> Bass, Justin W.: *The Battle for the Keys* (Kindle Locations 4087-4090). Authentic Media. Kindle Edition.

<sup>4</sup> Bass, Justin W.: *The Battle for the Keys* (Kindle Locations 4158-4175). Authentic Media. Kindle Edition.

God, “For you have power over life and death; you lead mortals down to the gates of Hades and back again.”<sup>70</sup> For Christ to claim authority over the keys is same as claiming the authority of God.<sup>5</sup>

- C. Bass looks at the language used to show or reveal the three spatial dimensions or realities: *heaven, earth, under the earth* (see Phil. 2:10; Rev. 5:3, 13) with particular reference to *under the earth* as part of the recognition of Jesus’ power and authority. John in Revelation identifies *who* the inhabitants of *under the earth* are: Death, Hades (Hell), demons, the Beast, and Abaddon. If anything is *under the earth* the bottomless pit most certainly is. *Under the earth* is also a reference to Sheol or the abode of the dead, and after Jesus’ resurrection, the unrighteous dead. Revelation 20:13 shows the sea and Death and Hell all give up the dead that are in them. Philippians 2:10 compliments the ultimate triumph of Jesus in Revelation 5:13:

<sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:10-11 ESV)

<sup>13</sup> And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,

“To him who sits on the throne and to the Lamb

be blessing and honor and glory and might forever and ever!” (Rev. 5:13 ESV)

In this [foreshadowing] vision of the last judgment, all creation is praising Christ as Lord because he descended into their regions in the underworld and declared himself Lord of the Dead.<sup>6</sup>

- D. Peter’s Sermon on the Day of Pentecost delivers some of the clearest and definitive statements on the time Jesus defeated the powers of darkness *under the earth* and relates this specifically to David’s Psalm 16:

<sup>22</sup> “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—<sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.<sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.<sup>25</sup> For David says concerning him,

“‘I saw the Lord always before me, for he is at my right hand that I may not be shaken;<sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.<sup>27</sup> For you will not abandon my

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<sup>5</sup> Ibid., Kindle Locations 4205-4217

<sup>6</sup> Ibid., Kindle Locations 4228-4229

soul to Hades (Ps. 22<sup>7</sup>), or let your Holy One see corruption.<sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence.’

<sup>29</sup> “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.<sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,<sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. (Acts 2:22-31; 13:35-37 ESV)

The *him* of verse 25 is not a reference to David himself, because Peter makes it clear it David prophesied about Jesus, one of his descendants who would sit on his throne. Or who would have the Key to the House of David.

Notice the language Peter’s language: God loosed the pangs of death. It was not possible for Jesus to be held by death. The Father Himself loosed Jesus from the suffering of death. In an ensuing battle Jesus took the keys of both Death and Hell and in the process was loosed from both. This defeat of the last enemy inaugurated the eschatological rule and reign of Christ Jesus and prepared the way in His Resurrection and Ascension to build His Church and give His followers power and authority.

E. Peter also provides additional insight into this event when he writes in both letters the following:

<sup>18</sup> For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,<sup>19</sup> in which he went and proclaimed to the spirits in prison,<sup>20</sup> because they formerly did not obey, when God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.<sup>21</sup> Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,<sup>22</sup> who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him. (1 Peter 3:18-22 ESV)

<sup>4</sup> For if God did not spare angels when they sinned, but cast them into hell [tartaroo] and committed them to chains of gloomy darkness to be kept until the judgment;<sup>5</sup> if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly;<sup>6</sup> if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly;<sup>7</sup> and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked<sup>8</sup> (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard);<sup>9</sup> then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under

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<sup>7</sup> Jesus had previously been abandoned on the Cross. “My God, my God, why have you forsaken/abandoned me?”



*punishment until the day of judgment,<sup>10</sup> and especially those who indulge in the lust of defiling passion and despise authority.* (2 Peter 2:4-10 ESV)

These two passages, when contextualized with the Biblical narrative provide greater insight into what happened in the battle for the keys of Death and Hell and what Jesus did in the time from His death on the Cross until He was raised from the dead.

- F. First, Jesus died a physical death. Enormous amounts of research, study, journals, books, evidence, and apologetics have given more than enough proofs concerning His physical death. The evidence and source material is so large, it would be volumes of sessions to cover this alone. Recommended reading however is N.T. Wright's book titled *The Resurrection of the Son of God*.

Peter, moved upon by the Holy Spirit, makes again and emphatic statement: "Christ suffered...being put to death in the flesh." There's no question for Peter as to whether Jesus truly died or not. He firmly believed, as did the Holy Spirit that Jesus died physically. Of this we are in agreement. That He was raised from the dead there is also full agreement saying. Peter again is not vague or ambiguous. He knows what *resurrection means* in terms of Jesus. "Through the resurrection of Jesus Christ" means exactly what it says. Jesus died physically, and resurrected physically. This also means His Spirit and Soul raised back into that resurrected body.

Here's the question. If He died physically, and was raised physically, then the *made alive in the spirit, in which He proclaimed a message to the spirits in prison*, that is the *angels that sinned and are chained in tartaroo* must mean after He declared with His last breath on the Cross, "It is finished," He continued to live on though His body died. And that continuance was into Sheol to complete another part of His mission to destroy the Devil. To deliver a message and to take the keys of Death and Hell, from Death and Hell.

- G. Dr. Heiser writes extensively about this very event in his seminal work *The Unseen Realm*, comparing Paul's use of the *first* Adam and the *second, or last* Adam with Peter's use of *Enoch* and Jesus. As noted above in 1 Peter 3:18-22 Peter is comparing the events of Genesis 6-8 with salvation, baptism, and resurrection. Of course, this led to the *new creation* experience of Noah and his family, as well as the animals. Peter and Jude also use the source material of 1 Enoch's Book of the Watchers to make definitive theological points. When it comes to reading The Book of the Watchers or any other Second Temple Period Literature, Dr. Joel Muddamalle provides valuable and practical insight on how to approach this *now* controversial subject by differentiating between *inspired texts* and texts that *inform*.

"...[T]here's a difference between inspired and informed. The Biblical cannon, [the] Bible as we now have it, is inspired. Now, there are other texts that help us understand the culture and the context and the idea of the biblical authors. This is informed reading... [Should we read literature that is] informed about the

ideology and thought process of the ancient world which informed the biblical authors as they wrote it? Yeah, probably.”<sup>8</sup>

To reiterate an irrefutable truth about this point: Second Temple Literature, not found in our canonized Bibles, was read and used by the Biblical authors at the prompting of the Holy Spirit to make theological points without regard to that literature being part of cannon. They read, understood, and used those ideas to help shape a context for the readers of their time; those to whom the Scriptures were written. Every minister, teacher, author, and *content creator*, does the exact same thing today to make theological points, either by quoting other teachers, authors, scholars, ministers, *content creators*, etc., or by having guests on their videos to explain what a Scripture or theological position may or may not mean. The process is exactly the same as what the Biblical authors did. There is no inconsistency. We would not consider anything outside of the Cannon as *inspired*. Rather, it is to help us be better informed. Whether it is Second Temple Literature, these notes, YouTube videos, commentaries, journals, authors, various *translations* of Scripture into English (because a translation requires at the end a subjective decision on a different language), believers and Bible readers have always had these contextual helps available to navigate the truths the Holy Spirit is conveying to the readers by using the language and culture of their day.

H. Back to Heiser and Peter’s use of 1 Enoch:

We discovered that 2 Peter and Jude communicated something about the flood and the sons of God that wasn’t found in Genesis, but which came from the Second Temple book of 1 Enoch. Specifically, 1 Enoch 6–15 describes how the sons of God...who committed the offense of Genesis 6:1–4 were imprisoned under the earth for what they had done. That imprisonment is behind the reference to the “spirits in prison” in 1 Peter 3:19.<sup>9</sup>

The *prison of 1 Peter 3:19* is the *tartaroo* of 2 Peter 2:4. This place is a spiritual prison. It is a “a supernatural realm known for its darkness and bottomlessness or emptiness; perhaps by analogy to the Hellenistic supernatural realm for the punishment and binding of Titans, Tartarus.”<sup>10</sup> The Greeks believed this place was below Hades. In other words, an lower prison where wrongdoers were sent and is used as a word by Peter to describe a place where the Watchers were bound and banished until the last judgment:

[Zeus] will hurl him down into dark Tartaros far into the deepest pit under the earth, where the gates are iron and the floor bronze, as far beneath Hades as heaven is high above the earth...<sup>11</sup>

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<sup>8</sup> <https://www.youtube.com/shorts/CACsukfflOQ>; <https://www.youtube.com/watch?v=X6ih2uBh0Is&t=258s>

<sup>9</sup> Heiser, Michael S.. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (p. 337). Lexham Press. Kindle Edition.

<sup>10</sup> Lexham Research Lexicon of the Greek New Testament; *tartaroo* verb usage.

<sup>11</sup> Homer, *The Iliad of Homer*. Rendered into English Prose for the Use of Those Who Cannot Read the Original., ed. Samuel Butler (Medford, MA: Longmans, Green and Co. 39 Paternoster Row, London. New York and Bombay., 1898).

1 Enoch 12 and 13 describes the picture behind Peter's words of these beings in prison and why Jude says, "And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day. (Jude 1:6)"

3. And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me—Enoch the scribe—and said to me: 4. 'Enoch, thou scribe of righteousness, go, †declare† to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch as †they† delight themselves in †their† children, 6. The murder of †their† beloved ones shall †they† see, and over the destruction of †their† children shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain." ' "

XIII. 1. And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: 2. And thou shalt not have toleration nor †request† granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.' 3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. 4. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. 5. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned... 8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, ʾ and a voice came bidding (me) ʾ to tell it to the sons of heaven, and reprimand them. 9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjâil, which is between Lebanon and Sênêsêr, with their faces covered. 10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

XIV. 1. The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision. 2. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart. 3. As He has created and given ʾ to man the power of understanding the word of wisdom, so hath He created me also and given ʾ me the power of reprimanding the Watchers, the children of heaven. 4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you ʾ throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you ʾ. 5. And from henceforth you shall not ascend into heaven unto all eternity, and ʾ in bonds ʾ of the earth the decree has gone forth to bind you for all the days of the world. 6. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword. 7. And

your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written.<sup>12</sup>

This is part of the story Peter and Jude are referring to. The Watchers were judged, chained, and thrown into prison in a place Peter compares to the Greek *tartaroo*. Notice, they begged for intercession and forgiveness and a way out. But they had *bound themselves with a curse*. God did not do that to them. He did not tell them to leave and create a new race of beings, not human-not elohim, not in God's image, but in *their image*.

- I. Heiser finishes this thought,  
God rejected their petition and Enoch had to return to the imprisoned Watchers and give them the bad news (1 Enoch 13:1–3; 14:4–5). The point to catch is that Enoch visits the spiritual world in the “bad section of town” where the offending Watchers are being held. As was the case with 2 Peter 2:4 and its mention of being imprisoned in Tartarus, this story from 1 Enoch was on Peter's mind in 1 Peter 3. It is the key to understanding what he says. Peter saw a theological analogy between the events of Genesis 6 and the gospel and resurrection. In other words, he considered the events of Genesis 6 to be types or precursors to New Testament events and ideas. Just as Jesus was the second Adam for Paul, Jesus is the second Enoch for Peter. Enoch descended to the imprisoned fallen angels to announce their doom. First Peter 3:14–22 has Jesus descending to these same “spirits in prison” to tell them they were still defeated, despite his crucifixion. God's plan of salvation and kingdom rule had not been derailed—in fact, it was right on schedule. The crucifixion actually meant victory over every demonic force opposed to God. This victory declaration is why 1 Peter 3:14–22 ends with Jesus risen from the dead and set at the right hand of God—above all angels, authorities and powers. The messaging is very deliberate, and has a supernatural view of Genesis 6:1–4 at its core.<sup>13</sup>

- J. This is what happened in the final moments of Jesus Crucifixion:  
<sup>45</sup> *Now from the sixth hour there was darkness over all the land until the ninth hour.* <sup>46</sup> *And about the ninth hour Jesus cried out with a loud voice, saying, “**Eli, Eli, lema sabachthani?**” that is, “My God, my God, why have you forsaken me?”* <sup>47</sup> *And some of the bystanders, hearing it, said, “This man is calling Elijah.”* <sup>48</sup> *And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. [<sup>30</sup> When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit. (John 19:30 ESV)]* <sup>49</sup> *But the others said, “Wait, let us see whether Elijah will come to save him.”* <sup>50</sup> *And Jesus cried out again with a loud voice and yielded up his spirit. (Matt. 27:45-50 ESV)*

Earlier we made mention of Psalm 22. Here Jesus is quoting David's Psalm:

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<sup>12</sup> R. H. Charles, ed., *The Book of Enoch or 1 Enoch: Translation*, trans. R. H. Charles (Oxford: The Clarendon Press, 1912), 28–31.

<sup>13</sup> Heiser, Michael S.. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (pp. 337-338). Lexham Press. Kindle Edition.

<sup>1</sup> **My God, my God, why have you forsaken me?** Why are you so far from saving me, from the words of my groaning? <sup>2</sup> O my God, I cry by day, but you do not answer, and by night, but I find no rest...<sup>11</sup> Be not far from me, for trouble is near, and there is none to help. <sup>12</sup> **Many bulls encompass me; strong bulls of Bashan surround me;** <sup>13</sup> **they open wide their mouths at me, like a ravening and roaring lion...**<sup>16</sup> For **dogs encompass me; a company of evildoers encircles me;** they have pierced my hands and feet – <sup>17</sup> I can count all my bones – they stare and gloat over me; <sup>18</sup> they divide my garments among them, and for my clothing they cast lots.

<sup>19</sup> But you, O LORD, do not be far off! O you my help, come quickly to my aid! <sup>20</sup> **Deliver my soul from the sword,** my precious life from **the power of the dog!** <sup>21</sup> Save me from **the mouth of the lion!** You have rescued me from **the horns of the wild oxen!** (Psalm 22:1-31 ESV; c.f. Jonah 2:1-10)

The Gospels of Matthew and Mark point to Psalm 22 as the background to understanding what was happening to Jesus as He declared, “My God, My God why have you forsaken (or abandoned) me?” This means, David’s Psalm of suffering and encircling of his enemies around him helps us understand both the natural physical enemies *and* the spiritual adversaries that were also present to devour Jesus in death. We know from earlier in Psalm 16 that Jesus was in fact *forsaken (abandoned)* being drawn down into Sheol.

Taking Psalm 22 as the background of a prophetic utterance of what was happening the day Jesus was Crucified and died physically, we see the natural seen enemies – the Jewish Leadership, the Romans, and the inflamed crowds demanding His crucifixion. There were also spiritual enemies and adversaries, Satan himself even provoked the betrayal by Judas. And the inhabitants of the Gates of Hell at Bashan also appeared. As did the *dogs*.

<sup>3</sup> **Then Satan entered into Judas** called **Iscariot,** who was of the number of the twelve. <sup>4</sup> He went away and conferred with the chief priests and officers how he might betray him to them. (Luke 22:3)

<sup>26</sup> ...So when he had dipped the morsel, he gave it **to Judas, the son of Simon Iscariot.** <sup>27</sup> Then after he had taken the morsel, **Satan entered into him.** (John 13:26)

We also know at the turning point of Jesus’ Ministry He denounced the Gates of Hell at Mount Hermon/Bashan and was transfigured on the summit of the place where the Conspiracy of the Watchers commenced. The spirits of their children were the unclean spirits Jesus and His Disciples waged war against by the power of the Kingdom of God. Amos refers to them as *cows of Bashan* who are behind the oppression of the poor, weak, and needy.

<sup>1</sup> Hear this word, **you cows of Bashan** who are on the mountain of Samaria,  
**Who oppress the poor, who crush the needy,**

Who say to your husbands, “Bring now, that we may drink!”

<sup>2</sup> The Lord GOD has sworn by His holiness,  
“Behold, the days are coming upon you

When they will take you away with meat hooks,

And the last of you with fish hooks.

<sup>3</sup> “You will go out through breaches in the walls,

Each one straight before her,

And you will be cast to Harmon,” declares the LORD. (Amos 4:1-3 NASB; c.f. Psalm 82 judgment)

As Jesus *became sin* on our behalf, the sacred space that was Jesus Himself, was eclipsed and the full-on assault of the Domain of Darkness, led by Satan and the Gates of Hell, manifesting in the natural through a corrupt Priesthood and the Beast Empire of the Day, the Roman power.

<sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2 Cor. 5:21 ESV)

<sup>45</sup> Now from the sixth hour there was darkness over all the land until the ninth hour. (Matt. 27:45 ESV)

During this time, the spiritual events of the Crucifixion and the transference of sin upon Jesus, just as the sins of the people were placed on the Scape Goat on Yom Kippur by the High Priest, and the goat released to Azazel into the desert/dry places with the sin of the people, Jesus is experiencing the reality of that event and all of creation was impacted as darkness was over all the land.

- K. All of these enemies (adversaries) combined to deliver the blow of Death upon Jesus. And He left His dead body on the Cross, having become a curse, and bearing the curse of Adam’s transgression. And then *He descended into hell and into the prison where the watcher spirits are chained.* His body was taken down, wrapped in burial spice, taken to a nearby Garden and buried in a new tomb in which no one had been laid.

<sup>40</sup> So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. <sup>41</sup> Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. (John 19:40-41)

Everything was set in place for the absolute and ultimate victory and overthrow of the powers of darkness, the complete revocation of Satan’s power and authority. Adam’s exile from the Garden and the penalty for that sin was now complete. And Adam’s restoration in the Second and Last Adam would begin again in a Garden as the New Creation was set to Dawn yet again by the very Person who spoke it into existence. First, the resurrection required one more battle. The defeat of Death and Hell. The very place Jesus had to go to get the keys.

- L. Before He *took the keys of Death and Hell* He has one last thing to and that was deliver a final message to the *spirits in prison.* What He *preached* to them was not the Gospel of the Kingdom and the repentance of sins. No. It was the final declaration of their end in the final judgment. And this is where 1 Enoch’s Book of the Watchers helps us see, not the details, but the overarching theme:

From Charles' translation noted above:

“Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch as †they† delight themselves in †their† children, 6. The murder of †their† beloved ones shall †they† see, and over the destruction of †their† children shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.” ’ ... [He has] given $\eta$  me the power of reprimanding the Watchers, the children of heaven. 4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you  $\eta$ throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you $\eta$ . 5. And from henceforth you shall not ascend into heaven unto all eternity, and  $\Gamma$  in bonds  $\neg$  of the earth the decree has gone forth to bind you for all the days of the world. 6. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword. 7. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written.

The theme here is this: Because of the impact of destruction on the earth; that is by intermingling with the daughters of men, the product of Giants,

<sup>1</sup>...And they taught them sorcery and enchantments and cutting of roots and explained herbs to them...

<sup>5</sup> And they began to sin against birds and wild animals and reptiles and fish, and each one of them ate up the flesh and drank the blood. (1 Enoch 7:1-5)

<sup>1</sup>Azael taught the humans to make swords and weapons, shields and breastplates—the lessons of the angels; and they showed to them their mining and craftsmanship, anklets and adornment, powders and painted eyes, and all kinds of chosen stones and dying. 2 Much ungodliness and prostitution happened and they were led astray and ruined in all their ways. 3 Semiaza taught enchantments and cutting of roots; Armaros, spells of healing; Rhakiel, astrology; Chochiel, the science of symptoms; Sathiel, watching the stars; Seriel, the course of the moon. 4 Therefore the cry of the utterly destroyed people went up unto heaven. (1 Enoch 8:1-4)

These divine sons who left their heavenly estate and rebelled against Yahweh and taught men to sin against Him and how to destroy themselves and each other were now face to face with their Creator God; Yeshua the Messiah, God Incarnate, now before to deliver the message:

Judgment has been passed upon you. My being here is proof. You will not be forgiven for your transgressions. You will never ascend the heights of heaven. In all eternity you will be bound. Your children will be destroyed in your midst and you will see their end. Just as I and My Father met in the divine council and in the midst of the gods and held judgment, I said, “You are god, sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince.” At the end Satan, Helel ben Sahar, will be bound with a great chain and join you in the lake of fire that burns forever.

<sup>10</sup> **and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.** (Rev. 20:10 ESV)

<sup>41</sup>... **Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.** (Matt. 25:41 ESV)

Enoch's delivery in 1 Enoch 13:10 as a *reporter* of the words of righteousness, reproved the Watchers and they all dropped their heads knowing their fate:

These verses describe a scene in which the assembled watchers hear Enoch's formal reading of the reprimand that has issued from the heavenly throne room.... In its broadest sense the expression ["read/recount before them"] denotes a situation in which a formal legal agreement or offer is made or in which a proclamation with the force of law is read (cf., e.g., Gen 23:10, 16; 2 Sam 3:19–20). That is, laws, covenants, legally binding agreements, and edicts must be spoken publicly in the hearing (or physical presence) of the parties involved.... Thus this section of Enoch describes a formal convocation, in which the sentence of the heavenly courtroom is read in the presence of those who have been sentenced.<sup>14</sup>

Again, while we do not know the specifics of *what Jesus said*, we know the theme: judgment has come in the sacrifice of God in the Flesh Himself for the sins of Man. Not these angels that sinned. And here we see more insight into the writer of Hebrews explaining why

<sup>14</sup> **Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,** <sup>15</sup> **and deliver all those who through fear of death were subject to lifelong slavery.** <sup>16</sup> **For surely it is not angels that he helps, but he helps the offspring of Abraham.** <sup>17</sup> **Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.** <sup>18</sup> **For because he himself has suffered when tempted, he is able to help those who are being tempted.** (Heb. 2:14-18 ESV)

Who was doing the tempting of Jesus? Satan and his wicked spirits; the inhabitants of the Gates of Hell; but not the Watchers in prison. The point is this: Jesus did not become a man, suffer temptation by the Devil and devils, be crucified, and die to free these who Jesus came to free men from. It would be like a corrupt Judge freeing criminals and ordering their victims to make them live with them.

The Sentence, as played out in the events of Enoch, represent a formal reprimand that issued from the heavenly throne. It is the legal proclamation with the force of law when read or in Jesus' case, preached and proclaimed by the King Himself. It was a legally binding edict spoken publicly in their hearing. The courtroom was set and the sentence was delivered. Justice had been served.

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<sup>14</sup> Michael S. Heiser. A Companion to the Book of Enoch: A Reader's Commentary, Vol I: The Book of the Watchers (Kindle Locations 1980-1991). DEFENDER. Kindle Edition



- M. Jesus then took the Keys of Death and Hell, from Death and Hell, and/or *he who had the power of death* that is the Devil, and destroyed or disarmed him. And in doing so

<sup>11</sup> *In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,* <sup>12</sup> **having been buried with him in baptism**, in which you were also **raised with him through faith in the powerful working of God, who raised him from the dead.** <sup>13</sup> And you, **who were dead in your trespasses** and the uncircumcision of your flesh, **God made alive together with him, having forgiven us all our trespasses,** <sup>14</sup> by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>15</sup> **He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.** (Col. 2:11-15 ESV)

There was also the acknowledgment of these wicked spirit that Yeshua was Yahweh incarnate to the Glory of God the Father. We saw this verse earlier. These spirits in prison made the confession and bowed the knee.

<sup>8</sup> *And being found in human form, he humbled himself by* **becoming obedient to the point of death**, even **death on a cross.** <sup>9</sup> **Therefore God has highly exalted him** and bestowed on him **the name that is above every name.** <sup>10</sup> so that **at the name of Jesus every knee should bow**, in heaven and on earth and **under the earth,** <sup>11</sup> and every tongue **confess that Jesus Christ is Lord**, to the glory of God the Father. (Phil. 2:8-11 ESV)

Without question they declared Jesus the Righteous King and Judge. They open acknowledged Him as God in the Flesh, the manifest Glory of God the Father, their Creator and the One who had come to render judgment on them for their transgressions.

And again, at the end of the age, He will receive the same recognition and confession as He begins the final judgments against Satan, the Man of Sin and the domain of darkness:

<sup>13</sup> *And* **I heard every creature** in heaven and on earth and **under the earth** and **in the sea**, and all that is in them saying, **“To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!”** (Rev. 5:13)

- N. The Keys of the Kingdom of Heaven, the Key of the House of David, and now the Keys of Death and Hell, belong to their rightful Owner. Jesus then began to empty Abraham’s Bosom, or the dwelling of the righteous spirits of the saints who had died not seeing the promise. We don’t have a lot of scripture saying exactly what happened. *Ephesians 4:8-9 isn’t describing this. Paul is directly referencing Psalm 68 and Mount Bashan/Hermon.* Rather we see four primary Scriptures:

<sup>51</sup> *And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.* <sup>52</sup> *The tombs also were opened. **And many bodies of the saints who had fallen asleep***

were raised,<sup>53</sup> and coming out of the tombs after his resurrection they went into the holy city and appeared to many. (Matt. 27:51-53 ESV)

<sup>22</sup> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,<sup>23</sup> and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,<sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. (Heb. 12:22-24 ESV)

8 Yes, we are of good courage, and we would rather be away from the body and at home with the Lord (2 Cor. 5:8 ESV)

14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. (1 Thess. 4:14 ESV)

Whatever we may make of Matthew's recording of the *saints coming out of their tombs after His resurrection*, we know for sure they didn't stay in Sheol. And taken with the writer of Hebrews, they are the *assembly of the firstborn* (that is the Assembly in the Wilderness!), and the company of the *righteous spirits made complete*. And there with them, is Jesus. He obviously took them with Him, and Paul seems to believe He will bring them all back with Him when He returns!

- O. Jesus went into the very depths of the *domain of darkness* and began the rescue mission. That started with the defeat of death and hell itself. The last enemy to be defeated began to lose its grip on man as a result of man's sin:

<sup>12</sup> Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned...<sup>17</sup> For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. (Rom. 5:12-17 ESV)

This phase of Jesus ministry was nearing completion. He descended into hell, declared the final judgment to the Watchers, took the keys of Death and Hell, and began the release of death from the *saints*, including John the Baptist, and Anna and Simeon two who has seen him as an infant child and one who was the Voice in the Wilderness, His cousin the Prophetic Levite. Also, Abraham, Isaac, Jacob, Joseph, David, Solomon, Moses (but not Elijah or Enoch!), and at some point, that reunion of the first man into whom the Spirit of Yahweh was breathed into his nostrils, Adam himself. And all had been forgiven, his sin paid for, and Eden's exile ended. The God on the Mountain in Eden had come down and paid the price for Adam's sin, and in doing so ended the claim of death on humans, that in and only in believing in Him would now have *zoe aionios* – *eternal life*. And to the absolute horror of the powers of darkness He satisfied the claim held against man and once the payment of His blood had been received upon the heavenly altar, the

crushing *reality* of the full revocation of authority and power rendered a complete mockery of Satan and his spirits as they now were exposed in the brilliant light of the Glory and Majesty of God's Son, Yeshua the Messiah!

<sup>13</sup> And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, <sup>14</sup> by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>15</sup> He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him. (Col. 1:13-15 ESV)

The word *disarm* is the Greek *apekdyomai* (uh-peck-dee-O-may) which means,

to take off or strip off clothing—‘to undress, to disrobe, stripping off... in Col 2:15 appears to be a case of figurative usage, but it may refer to the stripping away of weapons and hence the removal of authority and power.<sup>15</sup>

It was now time to complete the overthrow of darkness. With the Keys of the Kingdom of Heaven, the Key of the House of David, and the Keys of Death and Hell, the Triumphant Jesus was ready to unlock the chains of death on Himself and His *family*. And out of the grave He came.

\*Please note the two links below for more info on the Crucifixion, Death, and Resurrection of Jesus and the best Scriptural evidence for a Good *Thursday* instead of *Friday* and why it matters. In any case, He was in the *heart of the earth for three days and three nights*. (Jon. 1:17; Matt. 12:40)<sup>16</sup> Also, compare the prayer of Jonah in the *great fish* (Jon. 2:1-10) with the prayer of Messiah in Psalm 22. \*

### **III. TRANSFIGURED AND TRANSFORMED HOLDING THE KEYS OF THE KINGDOM**

<sup>1</sup>And after six days Jesus took with him Peter, and James, and John his brother, and led them up a high mountain by themselves. <sup>2</sup>And he was transfigured (metamorphoo) before them, and his face shone like the sun, and his clothes became white as light... <sup>5</sup>He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, which whom I am well pleased; listen to him.” <sup>6</sup> When the disciples heard this, they fell on their faces and were terrified. <sup>7</sup> But Jesus came and touched them, saying, “Rise, and have no fear.” <sup>8</sup> And when they lifted up their eyes, they saw no one but Jesus only. (Matt. 17:1-8 ESV)

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<sup>15</sup> Johannes P. Louw and Eugene Albert Nida, [\*Greek-English Lexicon of the New Testament: Based on Semantic Domains\*](#) (New York: United Bible Societies, 1996), 526.

<sup>16</sup> <https://reasonsforshopejesus.com/crucified/>  
<https://gracethrufaith.com/topical-studies/holidays-and-holy-days/solving-the-three-day-three-night-mystery/>

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<sup>12</sup> Then I turned to see the voice that was speaking to me, and on turning I saw...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...<sup>16</sup>...and his face was like the sun shining in full strength. (Rev. 1:12-16 ESV)

<sup>1</sup>I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup> Do not be conformed to this world, but be transformed (metamorphoo) by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Rom. 12:1-2)

<sup>18</sup> And we all, with unveiled face, beholding the glory of the Lord, are being transformed (metamorphoo) into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. (2 Cor. 3:18 ESV)

<sup>38</sup>...The good seed is the sons of the kingdom. <sup>39</sup>...The harvest is the end of the age.<sup>43</sup>Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear. (Matt. 13:36-43)

3 And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. (Dan. 12:3 ESV)

<sup>15</sup> Thus says the Lord GOD of hosts, “Come, go to this steward, to Shebna, who is over the household, and say to him... <sup>17</sup> Behold, the LORD will hurl you away violently, O you strong man. He will seize firm hold on you <sup>18</sup>and whirl you around and around, and throw you like a ball into a wide land. There you shall die, and there shall be your glorious chariots, you shame of your master’s house. <sup>19</sup> I will thrust you from your office, and you will be pulled down from your station. <sup>20</sup> In that day I will call my servant Eliakim the son of Hilkiah, <sup>21</sup> and I will clothe him with your robe, and will bind your sash on him, and will commit your authority to his hand. And he shall be a father to the inhabitants of Jerusalem and to the house of Judah. <sup>22</sup> And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open (Isa. 22:15-22 ESV)

<sup>12</sup> “How you are fallen from heaven, O Day Star, son of Dawn [Heb. Helel ben Sahar]! How you are cut down to the ground, you who laid the nations low!” (Isa. 14:12 ESV)

<sup>16</sup> For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. <sup>17</sup> For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” <sup>18</sup> we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. <sup>19</sup> And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts (2 Peter 1:16-19 ESV)

<sup>7</sup> “And to the angel of the church in Philadelphia write: These are the words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens (Rev. 3:7 NRSV)

<sup>28</sup>To the one who conquers I will also give the morning star. <sup>29</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches. (Rev. 2:28-29 NRSV)

<sup>10</sup>For in the heights of that world shall they dwell, And they shall be made like unto the angels. And be made equal to the stars, And they shall be changed into every form they desire, From beauty into loveliness, And from light into the splendour of glory. (2 Baruch 51:10 [The Syriac Apocalypse of Baruch]; c.f. Luke 20:36; 1 Cor. 15:40-49)<sup>17</sup>

- A. In Matthew's narrative, after Jesus unveils His plan for the *Church*, His giving *them* the Keys to the Kingdom of Heaven, and then changing the course of His earthly ministry, He sets His sight on the peak of Mount Hermon to *ascend* and to take His Disciples with Him. There are several reasons for taking them up on *that* mountain:
1. He is making the great prophetic statement to the powers of darkness that will turn the tide of His ministry. In other words, it is here the Watcher's bound themselves with a curse to destroy men, and in essence themselves. It is here that Jesus is reversing that curse. He's reclaiming the high ground. And when He ascends after His resurrection it will begin a new creation that will lead men out of this exile.
  2. He is going to show them a re-enactment of Exodus 24 where Moses ascended to Sinai with Aaron, Nadab, and Abihu, and the seventy elders. (Exodus 24:9-11)
  3. To show them what it means to be transfigured/transformed and approved by God the Father.
  4. To reveal the spiritual journey from the gates of hell to the summit of Ascension; or from the domain of darkness into the Kingdom of God's Beloved Son.
- B. How do these four points relate to the passages of Scripture above? The destiny of Jesus and His followers is in resurrection and ascension. The entire narrative of Matthew 16-17 focuses on this journey. We have the display of the *domain of darkness*, the *King Himself* initiating *the rescue plan for man*, showing the Disciples if they are going to follow Him, they will not only do what He is doing, but will also *make disciples* as well, and *they will be part of His rescue plan*, to loose men and women in bondage in the domain of darkness, bring them into the Kingdom of God, and to take their place with Him in heavenly places and share in His rule and reign, both now and in the age to come, in the New Heavens and New Earth, the Heavenly New Jerusalem, the New Eden.
- C. Patrick Schreiner writes in his book *The Transfiguration of Christ*

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<sup>17</sup> Robert Henry Charles, ed., *Pseudepigrapha of the Old Testament*, vol. 2 (Oxford: Clarendon Press, 1913), 509.

The transfiguration reveals Jesus's double sonship.<sup>10</sup> In the transfiguration, both the future glory of the earthly and suffering messianic Son and the preexistent glory of the heavenly and eternally begotten Son are revealed.<sup>18</sup>

He then makes a very short reference to the doctrinal paradox of *the Hypostatic Union* of Christ we have discussed prior from our discussion in Hebrews 1:3. He then says,

The transfiguration is both forward looking and backward looking, both anticipation and retrospection, both expectation and recognition. Jesus's proleptic<sup>19</sup> and preexistent glory are inseparable. In fact, they can't be divorced. Jesus could only be the faithful Messiah and receive glory from the Father because this glory was already his. The future glory of the messianic Son is grounded in his eternally begotten nature.<sup>20</sup>

<sup>5</sup> So now, Father, **glorify me in your own presence** with **the glory that I had in your presence before the world existed.** (John 17:5 NRSV)

The transfiguration is both an indication of what is to come and an unveiling of what was—a preview of future glory and a sign of preexistence. It's both/and. The two parts are in fact logically related, and they are also ordered.<sup>22</sup> Jesus's transfiguration is grounded in his nature. I don't think we can truly understand the transfiguration unless we understand both of these realities.<sup>23</sup> Typically, we focus on either Jesus's earthly mission or his divine nature to the exclusion of the other: the transfiguration is either about Jesus being divine (as the early church confessed) or about his future glorified body (as modern commentators argue).<sup>24</sup> However, the transfiguration is about both. Jesus is a cosmic figure and the historical Jesus of Nazareth.<sup>21</sup>

- D. He notes how the event both revealed the *non-transformed* state of the Disciples but points to their *future transformation*:
- [T]he disciples show that they have not been transformed by their experience, indicating that further metamorphosis is necessary. The transfiguration is a vision of the future, not its instantiation. Peter makes a fool of himself on the mountain, the other disciples fail at a healing when they come down the mountain, and they argue over who is the greatest as they leave the mountain. Though the light has come, the darkness still resides. The new era is not here in full; we must press on toward the light. This reality is emphasized especially in Matthew's account. When Christ's light fades, darkness settles over the world. On the mountain Jesus's face shines like the sun, but when Jesus and the disciples come down the

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<sup>18</sup> Schreiner, Patrick. *The Transfiguration of Christ: An Exegetical and Theological Reading* (p. 4). Baker Publishing Group. Kindle Edition.

<sup>19</sup> Def. *the describing of an event as taking place before it could have done so, the treating of a future event as if it had already happened*

<sup>20</sup> Schreiner, Patrick. *The Transfiguration of Christ: An Exegetical and Theological Reading* (p. 5). Baker Publishing Group. Kindle Edition.

<sup>21</sup> Ibid. (p. 7)

mountain they find a boy who is “moonstruck” (Matt. 17:15).<sup>31</sup> Most translations simply say he has “seizures” or is an “epileptic.” However, the Greek word behind it is *selēniazetai*, from *selēnē* (moon). In the ancient world, an epileptic seizure was associated with the transcendent powers of the moon. In the Christian view, Jesus came as the sonlight to heal those struck by the moon’s darkness (see 4:24). This reality is further highlighted as the descent from the mountain is filled with allusions to the rebellion when Moses descended Mount Sinai. In Luke’s version he notes that the demon throws the boy down and “shatters” him (Luke 9:39, my trans.). This is the same verb that describes the shattering of the tablets when Moses casts them to the ground (Exod. 32:19). Jesus calls them a perverse generation who have no faith (Matt. 17:17; Mark 9:19; Luke 9:41), a phrase that recalls Israel’s disobedience in the wilderness (Exod. 16:28; Num. 14:11, 27).<sup>32</sup> The purpose of the transfiguration, therefore, is not only to behold the glory of God through Christ the Son but also to be transformed by beholding. In beholding Christ, we are conformed to the divine image without ceasing to be human. David Bentley Hart puts it well when he says, “And so the icon [the transfiguration] is at once a revelation of God made man, and all of us made god in Him. In it, we see how the kenosis of the eternal Son—His self-outpouring in the poverty and frailty of infancy, manhood, weariness, sorrow, suffering, and death—is also simultaneously our *plērōsis*—the filling of our nature with the imperishable splendor of divine beauty and limitless life, the light of rebirth and resurrection.”<sup>33</sup> Jesus descends to this earth so that we might ascend to God. Jesus, the one full of light, will share his light. The face of God transfigures us.<sup>22</sup>

This is yet again another major already-but-not-yet of the Kingdom of God. Just as the seeds *grows* in the ground and is not seen and the yeast or leaven working in the dough (Matt. 13) that *working* in both is *transformation*. Once the life in the seed breaks through and the leaven expands *then* it is recognizable. But there is a time in which is not seen, but is still working. Recall Habakkuk’s vision:

<sup>3</sup>*For still the vision awaits its appointed time...**if it seems slow, wait for; it will surely come**; it will not delay. (Hab. 2:3 ESV)*

Don’t discount the process of transformation just because you don’t see its effective working. The disciples followed Jesus back down from the Mountain and should have been ready to deal with the powers of Satan and his wicked spirits. Instead, they were unable to cast out a demon. But we know things will change dramatically after Jesus’ resurrection and ascension and the Day of Pentecost.

- E. Jesus’ transfiguration/transformation (metamorphoo) should be an object of our beholding.

<sup>1</sup> *...let us **lay aside every weight and the sin which so easily entangles us**. Let **us run with endurance** the race that is set before us, <sup>2</sup>**fixing our eyes on Jesus**... (Heb. 12:1-2 EOB)*

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<sup>22</sup> Ibid. (pp. 10-11)

One of the primary ways of *beholding* or *fixing our eyes* on Jesus is by looking into the *mirror*. We have access to that *mirror*. The word is not actually used in 2 Corinthians 3:18, but the concept is. The verb that is used is *katoptrizomenoi* to mean “reflecting as a mirror does.”<sup>23</sup> So you can see when even a word-for-word translation like the NASB elected to add *mirror* because it is the object that reflects the light.

F. James 1:23-25 zeros in on this idea by comparing God’s Word with *a mirror*:

<sup>23</sup> *For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. <sup>24</sup> For he looks at himself and goes away and at once forgets what he was like. <sup>25</sup> But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing. (James 1:23-25 ESV)*

The mirror with which we can behold *the Glory of God in the Face of Jesus* is His Word. This Word is not far away, but is in your heart and in your mouth so you can *hear* and *do* (Deut. 30:11-14). This is the same word Jesus said in the Sermon on the Mount

<sup>24</sup> *“Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. (Matt. 7:24 NRSV)*

But it is not only His Word alone. His Holy Spirit takes that Word and unfolds it into our inner man and in that process *transfigures/transforms* us into the *same image* from glory to glory. This is the believer’s spiritual journey up the Mountain of Transfiguration. As we behold Jesus, hear His word, and act on His word, we end up in the same place with the disciples with Jesus at Caesarea Philippi hearing the same words they did: “Upon this *Rock* I will build my Church and the gates of hell will not overpower it. I will give *you* the keys of the Kingdom of Heaven...” We undergo metamorphosis as we behold Him here. We see Jesus ascended, and much to our surprise, *we are there too*. This realization is part of our transformation, the renewing of our minds to the truth of this reality. We hear it, then do it. Faith arises for it. It is formed within us. And we are changed. Inwardly first. Then the visible manifestation in our thoughts, words, and deeds.

<sup>6</sup> *and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus (Eph. 2:6)*

G. The Apostle John said it this way concerning the *appearing* of Christ Jesus

<sup>2</sup> *Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. <sup>3</sup> And everyone who thus hopes in him purifies himself as he is pure. (1 John 3:2-3)*

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<sup>23</sup> David E. Garland, 2 Corinthians, vol. 29, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 199.



This word *appear* and *appeared* is *phaneroo* (fawn-ah-row) in the Greek and means:

to cause to become visible—‘to make appear, to make visible, to cause to be seen.’

φανερῶσα: μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ‘after this, Jesus appeared (literally ‘... made himself visible ...’) once more to his disciples’ Jn 21:1<sup>24</sup>

Also used in

<sup>14</sup> *This was now the third time that **Jesus was revealed to the disciples after he was raised from the dead.** (John 21:14 ESV)*

See also Colossians 3:1-4 where verse 4 is directly flowing out of the reality of seeking the “things that are above where Christ is, seated at the right hand of God.” Then comes the *appearing*, and when that happens *you will appear with Him in glory.*

Ephesians 5:13-14 tells us when the light comes it makes *visible* (*phaneroo*) whatever it is in the light. So awake, O sleeper and arise from the dead and Christ will shine on you! In other words, when He (the Light) shines on you, *phaneroo* will happen. And when He appears you will be transformed to be like Him.

2 Timothy 1:9-10 shows yet again it is the *phaneroo* of Christ Jesus and His appearing (different word: *ephipaneia*) who abolished death and brought life and immortality to light through the gospel.

The *appearing* of Jesus is not limited to His Second Coming. In fact, it is His post resurrection appearances and the fact He rose from the dead and ascended that provides Paul and John these major theological already-and-not-yet statements. He *has already appeared* and will *yet again appear*. In both cases, His *phaneroo* has power to *transform*. That is, it is His light, life, love, and power that creates the transformation. Again, it is the spiritual journey of the believer up the *Mount of Transfiguration*. But we must maintain our beholding of His appearing. We leave the Domain of Darkness by being raised with Him and Ascending with Him.

G.

*\*25 of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, 26 **the mystery hidden for ages** and generations but **now revealed** to his saints. 27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. (Col. 1:25-28)*

Notice, it is the revealing (*phaneroo*) of the Gospel of the Kingdom that opened the door to the Gentiles that ultimately leads to *Christ in you*, the hope of glory.

Dr. Constantine Campbell writes,

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<sup>24</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 278.

This reading gains support from the final clause, stating that this mystery is Christ in you, the hope of glory (v. 27b). Glory seems to be the endpoint, the telos, since Christ is the hope that secures glory for the gentiles. Because of this, it makes better sense to see glory as the content of the riches rather than modifying the riches adjectivally, since it is all heading toward glory in the end. As the hope of glory, Christ represents the source and means through which glory may be accessed. Again, it appears that the glory that Christ facilitates for gentiles (and Jews) stands as the endpoint and telos of the mystery that was hidden for ages and generations but now revealed to God's people. As such, Paul is ultimately a servant not only of the church but of glory itself. Through making known the word of God and the mystery once hidden, Paul leads gentiles to Christ, who in turn leads them to glory. Though a servant of glory, Paul suffers afflictions and rejoices in doing so. In anticipation of glory, it is little wonder why....<sup>25</sup>

... we observe that participation with Christ pertains to believers' current existence and to their future existence alongside Christ. Being with Christ does not change. What changes is the "visibility" of that relationship. Believers will be seen to be with Christ, and just as he will appear in glory so too will those with him. It is possible that glory exists for believers now and is part of the current hiddenness. In that case, all that will change at the parousia is the visibility of that glory, when Christ is revealed along with his people.<sup>26</sup>

- H. Again, Paul says this to the Roman believers,  
<sup>14</sup> *But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. Rom. 13:14 ESV)*

So then, the *beholding of the Glory of God in the Face of Jesus Christ* transforms us, transfigures us into the sanctified holy ones of our Father's family. In this transformation, we *put on the Lord Jesus Christ*. We are seated with Him. We use His power by His Spirit He has given us. And we bind and loose. We open and shut. We cast out demons, heal the sick, raise the dead, and heal the lepers. We do the works of the Kingdom by declaring the Gospel of the Kingdom and using the Keys of the Kingdom to set men, women, and children free from the domain of darkness.

<sup>4</sup> *In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.* <sup>5</sup> *For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.* <sup>6</sup> *For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.* (2 Cor. 4:4-6 ESV)

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<sup>25</sup> Campbell, Constantine R.. Paul and the Hope of Glory: An Exegetical and Theological Study (p. 278). Zondervan Academic. Kindle Edition.

<sup>26</sup> Ibid. p.279

#### **IV. LONDON JUSTICE HOUSE OF PRAYER MATTHEW 16:19 MANDATE**

- A. As we draw this study to a close, we see ourselves on the prophetic threshold of something marvelous. It is not a different call than Jesus gave to His disciples. It's not a different message than John the Baptist, Jesus, the Apostles, nor Paul. It is the message of the Gospel of the Kingdom. That message is this:

God our Father, Yahweh, the Great, Most High, and Almighty Glorious King of the Universe, has sent His Son Jesus and set Him as both King and Lord over all. He is the King of the Kingdom, *the* perfect image and substance of God. To Him has been given a Kingdom, and Glory, and the Nations of the earth. He is the summation of all things. Everything pertaining to life and godliness is found in Him.

This King has a Kingdom. And in that Kingdom, He has ultimate power and authority and dominion to rule and reign. In His Kingdom are His people, His family. There are the divine beings, the sons of God (i.e., angels), a realm of divine beauty and perfection in the unseen realm of the spirit. And then there are the humans for which He has shed His divine blood for. Purchasing for God humans from every tribe and language. That purchasing was a buy-back, a redeeming, from the Domain of Darkness and a transference of them into His Kingdom. That was the rescue plan.

Not only does King Jesus rule over His realm fully, He also has dealt the ultimate defeat to His enemies. They have been judged (Ps. 82; Col. 2:15) and their immortality in the end will be revoked. He sits enthroned ruling in the midst of His enemies. And He has brought us up into that victory with Him.

The Kingdom of God then is God's rule and reign through His Messiah, Jesus, the Son of Man, the Son of David, the Son of Joseph, the Prophet like Moses, over the realms of heaven and earth and His family in each of those realms, and has, is, and will defeat His enemies and bring His people into fullness and the ultimate Sabbath Rest in the New Heavens and New Earth, the New Creation. This has already started, but is not yet complete. And it is because of this He has given us a call.

- B. Paul makes the great statement of Jesus' rescue plan and how now, as believers, we are participators in this great call and ministry:

<sup>17</sup> *Therefore, **if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*** <sup>18</sup> *All this is from God, who through **Christ reconciled us to himself and gave us the ministry of reconciliation;*** <sup>19</sup> *that is, **in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.*** <sup>20</sup> *Therefore, **we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.*** <sup>21</sup> *For our sake **he made him to be sin** who knew no sin, so that **in him we might become the righteousness of God.*** (2 Cor. 5:17 ESV)

And here is the commission, the divine mandate. When we leave the domain of darkness and are transferred into the Kingdom of God's beloved Son, He says to us,

*“You have entered the New Eden, the New Creation. Now you go and declare the message of the Gospel of the Kingdom, just like I did. Heal the sick, raise the dead, cast out demons, and heal the lepers. Use the keys of the kingdom of heaven that I have freely given you. You are my ambassadors. You go in My place as though it is me. I give you My power and the permission to use it, to do the works of the Kingdom as it presses into the boundaries of the domain of darkness. Tread on scorpions and serpents and all of the power of the devil. I told My Twelve, “Go therefore and make disciples of all nations.” Do this by declaring the Gospel of the Kingdom to all creation. Demonstrate the Kingdom by power and authority. Lead them out of darkness into the Light, to Me. And then teach them to do the same.”*

C. We look back to Isaiah 61:1-3 and Luke 4:16-20 to see what this looks like:

*The Spirit of the Lord GOD is upon me, because the **LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn;** to grant to those who mourn in Zion—to **give them a beautiful headdress** instead of ashes, **the oil of gladness** instead of mourning, **the garment of praise** instead of a faint spirit; **that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified.** (Isa. 61:1-3 ESV)*

To declare the Gospel of the Kingdom is to declare Jubilee to those in the Domain of Darkness. We bind and loose. We open and close. We loose the prisoner and unlock their prison doors and lead them out as ministers of reconciliation, as ambassadors of Christ. And we lead them to Jesus. We can only do these things because He has set us free. He first bound the Strong Man and cast him aside and assumed dominion over all of that house.

Since we use the *Key of the House of David* we engage with the Son of David; His rule, His reign, His covenant, and His Tabernacle where the Ark was visible for 33 years surrounded by Levites singing and playing their instruments before the glory of Yahweh. This is what we have been brought into and invited to participate in as He restores these realities and truths in His Body, the Church, worldwide.

The end result is the one thing on earth to not only *withstand* the forces of evil, but the absolute advancement into every nation, tribe, and language, the Kingdom of God and to await His return.

There is much more to this story. This is only the beginning.

<sup>12</sup> ***“Behold, I am coming soon, bringing my recompense with me,** to repay each one for what he has done.*

<sup>13</sup> ***I am the Alpha and the Omega, the first and the last, the beginning and the end.**”*

<sup>14</sup> *Blessed are those **who wash their robes,** so that they **may have the right to the tree of life** and that they may **enter the city by the gates.** ... <sup>17</sup> ***The Spirit and the Bride say, “Come.”** And let **the one who hears say, “Come.”** And let the one **who is thirsty come;** let the one who desires take **the water of life without price....** <sup>20</sup> *He who testifies to these things says, **“Surely I am coming soon.”** **Amen. Come, Lord Jesus!*****

<sup>21</sup> *The grace of the Lord Jesus be with all. Amen. (Rev. 21:12-21 ESV)*