



04_O Key of David

00:00 Speaker 1: If you like having Bible study in your pocket and you have an iPhone or iPad, why don't leave a review? Search Bible Study Evangelista in iTunes and tell everyone how you're loving and lifting all you've been given. Here's Sonja.

[music]

00:14 Sonja Corbitt: Let's get social. Connect with me at Bible Study Evangelista on Facebook, Instagram, Pinterest, and now you can also find me on the number one Catholic app for iPhone and Android, Laudate. Let's connect. And now, let's get some Bible study in your pocket.

[music]

00:44 SC: Welcome to the Bible Study Evangelista Show. I'm Sonja Corbitt, your Bible study Evangelista. We are in our O Antiphons series, which I am enjoying very much because it's helped me get into the Advent spirit this year. It's something that I haven't been able to do in the last couple of years, as I shared last week. This week's antiphon is O Clavis David or O Key of David. I mean, if you're from the south, you'd say, O Clavis David. [chuckle] So we're talking about keys then in this particular show. And before I jump in, I want to just tell all of my friends of the show, the monthly givers, as friends of the show, your gifts will be going out shortly. I was thinking back over this whole year and COVID and how we've been quarantined, and I thought, "Wow, what a bunch of wasted time." And then as I was coming into the office to do the show, I just realized I wrote a book, I filmed a 13-part series, and I've done innumerable online conferences, and a whole bunch of... My travel has started again, so I don't know what I was thinking, 'cause I think I've spent this time pretty well actually, so I've gotten a lot done this year, and that's a good thing.

02:02 SC: I feel like I've sort of turned a corner where things were not really going well. They had a kind of downward trajectory, and I think I've turned a corner, and I say that spiritually, not in any other way, but for me, spiritually, it just seemed like I was not in a good spot. And I can't really say that anything has changed as far as feeling at all, but as far as being able to at least accomplish some stuff and feel like I've got some closure on some other things, I feel like I'm standing at an open door. And in fact, I have seen that several times in the readings here lately, so I know that something's around the corner. And I've actually through the writing of my newest book, it was sort of confirmed, so I'm sort of just kind of spending around waiting to see what's happening and what's coming down the pike. So I want to thank you, all of you friends of the show, so much for supporting me. And again, those gifts will be going out shortly now that I have some free time. And we're gonna finish up this series and then I'll take another break.

03:07 SC: I mentioned last week about possibly doing the Heroes of Faith and a couple of other

things that kind of sprang to my mind as I was doing that show. And I also realized as I was putting together that social media post about the CatholicTV series, that I might need to go back over the spiritual gifts when we get to Pentecost, after the turn of the year, and I'll do a series after the first of the year, but then I'm thinking I might actually revisit those spiritual gifts. It's such an important thing for us to find what our gifts are and work in them. There is nothing more thrilling than being able to use your gifts, and it doesn't even have to be in the church. I think we think sometimes that in order to be a good Catholic or a good Christian, we have to be serving the church, by working in the church somehow, and we don't. It is just as spiritual to work out in the world, in social justice, in other areas using our gifts, in fact, it might be even more so. It's definitely easier because church people can be so difficult. I don't know. Why do we have to be so difficult? But we can be very difficult. I mean, we're also the best. I call church service, it's the best and the worst, because church people can be the very best people when they come through for you, but then again, the politics sometimes can just be brutal. So enough digression.

04:31 SC: Let's get into this week's O Antiphon keys. And there are a whole lot of references to keys, but I want to just do an overview of how keys are presented throughout the Bible. So one way... I'm just gonna give you the list and then we'll go back and elaborate on them. One way is the keys to heaven and hell. Then the Bible talks about the key of knowledge, and then our O antiphon, the key of David, and then the keys of Peter, and they actually are all interrelated, they go together. So key or clavis in the scriptures, means entry into the realms of spiritual destiny. That phrase, the power of the keys, is symbolic of this spiritual authority to open or close the gates of hell or the kingdom of heaven. So when you see that term in the scriptures, you should think about that. The door of heaven and hell is locked, but someone has the key, right? So in Matthew 16:19, Jesus said, "I will give you the keys," or the authority, "Of the kingdom of heaven, and whatever you bind," which means forbid or declare to be improper and unlawful, "On earth will have been bound in heaven and whatever you lose," meaning to permit or declare lawful, "On earth will have been loosed in heaven already." The term is sort of whatever you decide will have already been done, that's Jesus speaking. That was actually out of the Amplified Bible. I like to use that sometimes to get all of the possible meanings of particular words.

06:14 SC: And in that context, in Matthew 23:13, there's something called eight woes that Jesus talks about. He says, "Woe, judgment is coming to you, self-righteous scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven in front of people; for you do not enter yourselves, nor do you allow those who are in the process of entering to do so." So we see this idea of the kingdom of heaven being shut, and it's the Pharisees and the scribes who are keeping the door shut when actually their job is to open it. The keys then reflect this Jewish belief that God held four keys in his hand, the keys to rain, the keys to conception, the keys to resuscitation of the dead, and the keys to crops. And so the Pharisees and the legal experts were accused of shutting, that verb actually means to lock with a key, of shutting the door of the kingdom of heaven in people's faces and preventing them access to God's throne. So that's a pretty potent accusation. And if you think back to the ways in which the Pharisees got in trouble with Jesus and how Jesus was calling them out, he talks about them being hypocrites. So it was their stubborn attitude and their hypocrisy that kept people from coming into the kingdom of heaven, and so that's a grave warning for us as well.

07:43 SC: When we're hypocritical, we are actually a stumbling block to other people entering the kingdom of heaven. That's a scary thought, actually. So we should always guard against hypocrisy and always be transparent, because that's actually what the term holy means, to be transparent. We should always be real. In fact, we're gonna see in a few moments, that that's actually one of the

meanings of the word sin, is to be fake or to be a hypocrite. And so it is sinful, and it's not just sinful in a way that it affects us, but it's sinful in the way that it affects other people and keeping the doors to heaven shut for them. And I found that interesting. Now, that's gonna be more so applicable to them, the Jewish leaders, because they were leaders, right? And if we're not leaders and we're not, we're laypeople, so most of us, so in that sense, we don't have that sort of responsibility. But we still do have a responsibility to open that door for people by being a saint. In fact, I think isn't it Patrick Coffin who says, "Be a saint. What else is there?" There really isn't [chuckle] anything else, but hell.

08:52 SC: And so according to the Jews, hell or the underworld had a whole bunch of keys 'cause it had many doors or gates. If you remember, Dante's Divine Comedy, he talks about the levels of hell and the levels of heaven. And so there's a Rabbi, Akiba is his name, but he tells of the time when God will give Michael and Gabriel the keys to open the 40,000 gates of Gehenna or hell. And God says in Revelation 1:18, "I have the keys of death and hades." So that suggests that to get the keys from the ruler of hell or the underworld, God won them in some sort of victory or a victorious battle. So He intends to open the doors of death's domain for everyone who is imprisoned inside, and that of course, we know will happen at the resurrection of the dead. And then Revelation 9:1 and 21 refer to the key or the shaft of the bottomless pit, that's a translation peculiarity, [chuckle] because the shaft is actually the hole or the abyss of hell, that it's really talking about, but sometimes it's translated as key. And it said to be a well-like shaft where all of the evil spirits are imprisoned and it's supposed to be opened at the end of time so that the demonic locusts can blight the Earth. This is a prophecy out of the Book of Revelation.

10:20 SC: And of course, this is highly stylistic and it's particular to apocalyptic literature or the genre of apocalyptic literature, I can barely talk today. But this whole idea of locusts, it talks about locusts. And I grew up as a Southern Baptist and we had a field day with this imagery and what it could mean, and a lot of people thought that it could possibly be something like airplanes or helicopters, masses and masses of air machinery, which to them in ancient times would have seemed like locusts. They have that noise and they flock together, and they hover and fly. So anyway, the point is though, that the key of the bottomless pit is going to be opened and demons then will be released on the Earth. And at the beginning of... That's actually supposed to happen at the beginning of the millennium, so that Satan can be incarcerated in it, in that pit. And in the New Testament passages that I just read in Revelation, especially, death and hell and the bottomless pit, all reflect this view of the grave as a prison in which men are bound and held captive and to which there are keys. So that's the point then of the keys to heaven and hell. More when we get back.

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12:00 S1: Sonja created the LOVE the Word Bible study method just for you, based on Mary's personal practice, and formulated for your personality and temperament. Get your LOVE the Word meditations every Monday morning, by signing up at biblestudyevangelista.com. Now, here's Sonja.

[music]

12:39 SC: The first way the Bible talks about keys then is the keys to heaven and hell, and the second way is the key of knowledge. In Luke 11:52, which is a parallel passage to Matthew 23:13, which is the one I read about the woe, Jesus says there, "Woe to you lawyers because you have taken away the key to knowledge," which means scriptural truth. "You yourselves did not enter and you held back those who were entering." And the extension or the understanding of that would be by your flawed interpretation of God's word and your man-made traditions. So the key of knowledge then is scriptural truth. I don't think I ever really realized that teaching Bible stuff like I'm doing here, would be somehow to be using the key of knowledge. That's cool. I just got that y'all. [chuckle] And Jesus then He's criticizing the Jewish teachers because they took away the key of knowledge of the kingdom of God. He says, "You have taken away the key to God's kingdom, namely knowledge of Him." So the knowledge of God contained in the Old Testament is what Jesus is talking about because they didn't have the New Testament then, they were leaving it.

13:48 SC: And so, the scribes were supposed to use the scriptures to unlock for God's people, the kingdom and Jesus as the Messiah, and they were supposed to teach the people how Jesus was the Messiah. And of course, Jesus was doing that, but he got very little traction and very little support from the Jewish teachers and the Pharisees, because they were the teachers. I don't know about them, but I know the Pharisees were definitely trying to protect their little fiefdom. And therein again, is exactly why sometimes it's hard to work in a church, it's because everybody thinks that this stewardship is actually a possession of theirs, if they have some sort... And I don't mean all the time, but frequently. And if this is happening to you, I don't even know why I'm talking about this, except obviously, someone out there is experiencing this, so I just wanna encourage you, it happens, people just... And if you're one of these people that does it, don't do this, just because you're over a ministry in the church, does not make it yours. It's God's ministry, it's Jesus's ministry, and you serve at His pleasure, and so it's not your possession, and you're not the boss of it.

15:01 SC: And if someone wants to help or someone has an idea, or even if someone encroaches on your authority, just relax. It doesn't have to be a power struggle and it shouldn't be. In fact, it should be the opposite. Here again, I don't know why I'm getting off on this, but I remember I told this story in one of my books, I don't remember which one, but I did this really bad thing. I was young and I had this great idea or thought I did, and my husband and I were part of a clown ministry. And I had this idea for a skit, and so I called the clown ministry together and pitched this idea, and they all loved it. And so we put those skit together and then we put it on for the church and the church loved it, and we had at the altar call, we had a bunch of people who made decisions and... Anyway, it was fun and I was proud of myself. [chuckle] But I was very young and I had just pushed my way into this ministry, and the people who were over that ministry, what happened at that point was they almost split the church over it, really. Instead of saying something to me, what they did was they went behind my back and they started talking about me and what a horrible person I was, and how rude and how I just took it over and I didn't respect them. And that's probably true, I did, looking back on it, that's what I did, but I didn't mean to.

16:28 SC: I mean, I wasn't thinking in terms of possessing a ministry, I just had an idea and thought I was contributing. And it was something we all agreed to do and thought it was a good idea, and then we did it and it was really successful, and I was happy, but they weren't happy. So I guess I'm just saying, don't be one of these Pharisee people who won't let people in the kingdom of heaven because you're possessive over your ministry, I guess. And, I don't know, so I'm talking to somebody out there. [chuckle] So if you're the one, you might send me a message and just say that might have been for me a little bit. So the key of knowledge then is another way that the Bible talks

about keys, and when it talks about the key of knowledge, it's talking about scriptural knowledge or spiritual knowledge that comes through the scriptures, and that for us is both written scripture and oral scripture, which is tradition. And so that knowledge, sharing that knowledge with other people is, is in fact, using the key of knowledge to allow people into the kingdom of heaven, or the converse, keeping it shut by using it improperly, or maybe being possessive over it or whatever, whatever. I mean, we're doing one of the two, we're either opening up the gates of heaven with it or we're shutting it and locking it and keeping it locked.

17:49 SC: And so Jesus got after the leaders and the teachers for keeping the gates of heaven locked with this key of knowledge. They weren't opening the scriptures for the people the way they should have been. So the third way that the term key is used in the scriptures is the key of David, and this is where our O Antiphon actually comes in. It is O Clavis David, is actually how to pronounce it, but it means O Key of David, and so there's a key of David interestingly. John is told, in the Book of Revelation, the Apostle John is told to write the words of Christ. And he says, this is actually to a particular church. In the Book of Revelation, in those first couple of chapters, there are seven letters to seven churches, and those churches actually existed at that time, they were real churches, and this is characteristic of prophecy in the Bible, where the prophecy is meant, first off, to the very people to whom it is written, that's the first application. And then there's usually a second application, which is typically messianic, which will be fulfilled when Messiah comes, which will be for us in the New Testament.

18:58 SC: And then there's almost always a third application, which is eschatological, which just means in times. And so, it will be fulfilled in another way, the same prophecy, a second time in the End Times somehow. And it's also usually messianic, and that typically occurs with the Second Coming. Whatever the prophecy is, it will be fulfilled again at the Second Coming. And so we see that happen when the Old Testament prophesied the raising of the dead, so Jesus raised people spiritually from spiritual death, but He also raised Lazarus, Lazarus and many other people. And when He died on the cross, there were lots of people who came up out of their graves, remember? After the earthquake, and so that was fulfilled at His time. When He lived and died in the actual time that the Apostles were living, but then again, when He comes back there will be that final resurrection of the dead. And so, you can see how a prophecy in the Old Testament was meant for those people, but then it was also messianic, and then it had an in-terms application as well, which is also messianic.

20:03 SC: And so, this particular letter in the Book of Revelation, it begins with... I don't know why I even told you all that about the letters [chuckle] to the churches in Revelation, except to say... This is another interesting thing, if you read Revelation... I know why I said it, because they're in these writings of Revelation or in the readings right now, and so I just wanted to kinda explain a little bit about Revelation. Those letters in the first part, those first couple of chapters of Revelation, they were written to actual churches at the time, but they also... The church father saw them as symbolic of church history, eras in church history. So the first letter to the first church would be the church that existed at the time of Christ and directly after. And the last church, the letter to that last church Laodicea will be the last church in the entire history of the church. And so, the end times church would be the Church of Laodicea, and we might even argue that that would be us, because Jesus says, we're neither hot and or cold, and He wants to vomit us out of his mouth, because we were neither hot nor cold, and he wishes that we were one or the other.

21:16 SC: But anyway, this particular letter, it says in Revelation 3:7, the words of Christ, who has

the key of David, who opens and no one shall shut, who shuts and no one opens. So Christ has set before the church in Philadelphia an open door, which no one is able to shut, and that means access to God and to David's City, the new Jerusalem in the last age. And that reference actually goes back to Isaiah 22:22, which is one of my favorite passages for apology, which is the defense of our faith. Apologetics is Defending Your Faith. And I remember reading this as I was coming into the church and thinking, how did I never see that before? Of course, I mean, even if I had seen it and I probably had read it, I just never considered it in the way that the church presents it. And so, what we're gonna do is actually read that section, it's about a man named Eliakim, the rise and the fall of this guy named Eliakim, who was part of King David's cabinet.

22:27 SC: And in that passage in Isaiah 22, God removes Shebna from his position of power as master of the palace, and he replaces him with Eliakim. So Shebna has not been a good steward, and God is going to replace Shebna with Eliakim. And it says, I will thrust you from your office and you will be cast down from your station. In that day, I will call my servant, Eliakim, the son of Hilkiah, and I will clothe him with your robe and will bind your girdle 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. 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, and I will fasten him like a peg in a sure place, and he will become a throne of honor to his father's house. So that's a prophecy that the church sees... Well, I don't wanna get into that yet. [chuckle] I'll explain what it means when we get back. I'm a Sonja Corbitt, the Bible Study Evangelista.

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[music]

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24:38 SC: The key of David then is the key to the New Jerusalem, and Jesus says he has that key. And the new Jerusalem is spiritual. Right now, it's spiritual, later it will be actually a literal Kingdom, but right now it's spiritual. And so, Jesus has the key then to the realms of this spiritual kingdom, the new Jerusalem. And we left off looking at Isaiah 22, where God offers a prophecy in which he's going to remove Shebna, who was part of King David's cabinet and replace him with a man named Eliakim. And then we read that passage, and what we see there is that God is investing Eliakim with the authority of controller or an administrator of David's household. And I find this interesting, because he does this on David's behalf. It's almost like David doesn't make the decision, right? And that's sort of indicative of the prophetic part of this passage.

25:47 SC: The key was carried slung from the shoulder, and it was the symbol of the administrator's authority to admit or deny access to the king. Think about it in terms of like a butler in say, Downton Abbey or something, and the butler then is the one who has access to the whole

house. Or not just the butler, but also the... I don't know what the head woman is, what she's called, I forget, but she's got all the keys, right? But in the Bible, in the Old Testament, they would carry that key slung from the shoulder, and that's why it says that He will place that key on the shoulder. I will place on his shoulder the key of the House of David, I'm sorry, he shall open and none shall shut and he shall shut and none shall open. So, this Shebna guy is going to receive the key of the house of David, and what he opens will be open and what he shuts will be shut. And he will be fastened like a peg in a sure place, which sort of intimates or alludes to the permanency of this sort of throne, okay?

26:55 SC: So this is the highest person of a household staff, this is a head servant, who acts on behalf of the owner of a large or a significant residence, and that's why I gave you the metaphor of the butler. We see this idea actually in Genesis 41:40, with the Old Testament Joseph, who ascended to the Egyptian number two position, and he was the administrator of the whole kingdom. In Genesis 41:38, it says, "And Pharaoh said to his servants, can we find such a one as this, a man in whom is the Spirit of God? And then Pharaoh said to Joseph, and as much as God has shown you all this, there is no one as discerning and wise as you. You shall be over my house and all my people shall be ruled according to your word. Only in regard to the throne will I be greater than you," And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." And Pharaoh took off his signet ring and put it on Joseph's hand, and he clothed him in garments of fine linen, and put a gold chain around his neck. And he had him ride in the second chariot, which he had, and they cried out before him, "bow the knee," so he set him over all the land of Egypt.

28:09 SC: I am Pharaoh, he says, and without your consent, no man may lift his hand or foot in all the land of Egypt. Isn't that interesting? So, we see the enormously elevated position that the Old Testament Joseph had in Pharaoh's kingdom in Egypt. So that's the position that this person will occupy in the cabinet of King David, okay? And this is also a prophecy, and it's an amazing prophecy, actually. There are two images here, the key of David, which refers to the authority over the house of Israel, and then the peg, which refers to Eliakim's longevity or his permanency. And so, it's to a man named Eliakim, whose name means God will raise up. Isn't that interesting, right? So let's read the next part of the prophecy in Isaiah 22:24-25, it says, "They will hang on him the whole weight of his father's house, the offspring and issue every small vessel from the cups to all the flagons, in that day, says the Lord of hosts, the peg that was fastened in a sure place will give way and it will be cut down and fall, and the burden that was upon it will be cut off, for the Lord has spoken.

29:25 SC: Now, I'll get back to what happens at the end there, where it will give way at the end of this segment probably. But at this point, we see this juxtaposition of these two prophecies, and it's a little bit unsettling, because God chooses to empower Eliakim despite knowing that he will ultimately disappoint him, and then he'll be set aside. It seems like the pressures of the office will probably just prove to be too much for him, and Eliakim's glory will fade. And that kinda seems... Maybe it seems bleak, but it shouldn't, because God permits men to rise and fall, and then we're sometimes left wondering why, but it's not meaningless, because Eliakim isn't the final word, Jesus is. When Jesus enters the picture, we see the key of David finally enter into safe hands, the hands of the one who won't be cut down and fall as Eliakim, and that's a literal thing. Ultimately, Eliakim died, and because of that, then, the key had to be given to someone else.

30:30 SC: Now, this is a prophecy of something else that we'll see in a moment, Peter's keys, but first we have to look at Jesus, because Jesus won't ever be cut down and fall. Israel is never again

gonna be left to the whims of the ambitious or the political, it's gonna be governed by the eternal God, and he puts in place an Apostle, Saint Peter, by giving him the keys. In Matthew 16, 18, through 19, he says, Jesus says, and I tell you that you are Peter, and on this rock, I will build my church and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Do you see those are almost exactly the same words that were used in Isaiah 22, and this is as I mentioned, it's a great apologetics passage, because it's word for word almost. You cannot deny that when Jesus gives him the keys to the kingdom of heaven, that He is making him the administrator of his whole kingdom.

31:37 SC: And the church is not silly to understand this to be an office of succession. Not only because it just makes sense, but also in the Book of Acts, we see that that is an office, that it's combined with the Apostleship, that being an Apostle is an office. And Peter had an even more elevated office in being the administrator of the whole thing, the whole shebang, the whole kingdom. Is what Jesus says. On this rock, I will build my church, and the gates of Hell will not overcome it. So he's giving Peter the keys of the kingdom of heaven, the New Jerusalem, and he can do that because Jesus Himself is the key of David. He opens the spiritual realms. He alone has the power to do it. The gates of hell and heaven, remember? Which we'll get back to in just a moment. Jesus alone has that power and the authority, through his sacrifice on the cross and His resurrection. And because he has that power and authority, he can give it to whomever He wants, and He gives it to Peter.

32:44 SC: And Peter then is made the administrator over the whole church, and this makes sense, you have to have somebody administrating. And this was a prayer that I actually prayed. I've told you this before, I prayed this prayer as a non-Catholic and I had no idea I was praying for a Pope. But I remember asking God, I said, you know, Lord, there are so many of us of different denominations in Christianity, and we just need one leader, because it would make it so much easier if we could all get the same news, and all get the same guidance and all get the same teaching, and then all know how to live morally and to vote, say, we would have this kind of guidance, and here I was praying for a Pope as a Baptist, that's funny. But that prayer was answered in the Catholic church. And so when Jesus says in Matthew 16:19 that I will give you the keys, this is another metaphor, he's expressing the supreme power and prerogative of the prince of the apostles. The keys of a city or of its gates are presented or given to the person who has that chief power, and that means sin, death, hell and heaven.

33:55 SC: We also own a certain power of the keys, because it was given to the apostles and then by extension, every Christian. But we subordinate our authority, which we have as Christians to some degree, to the apostles first, and then Peter, and Peter's successor as the head of the Catholic Church, and whatsoever you will bind and forward. So all the Apostles and their successors, they also partake in this power of binding and loosing, but with subordination to the one who is at the head and invested with that supreme power. And then he says, what you lose on earth, so the loosing of the bands of sin and temporal punishment due to sins, that's called an indulgence. And you can see that the power of an indulgence is granted right here, opening and shutting, whatever you open is opened, and whatever you shut is shut. And the Apostles have that authority and the church has that authority through them, through Peter, through Christ, if you back it all the way up.

35:00 SC: So, Peter and his successors are mortal, but they are endowed with heavenly power. Saint John Chrysostom says that although Peter and his successors are mortal, they are never the

less endowed with heavenly power, nor is the sentence of life and death passed by Peter to be attempted to be reversed. But what He declares is to be considered a divine answer from heaven, and what He decrees decree of God himself. Whosoever hears you, hears me, okay? More on that when we get back.

[music]

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[music]

36:40 SC: So the key of Peter gives Peter and the Apostles in a subordinate way, the power to bind and loose on earth and even in Heaven, and this power of binding is exercised first by refusing to absolve sin, which I've never seen that happen, never even heard of it happening, but technically they could do it, maybe an excommunication, although, there's still room for reconciliation there. But the second way would be by prescribing penance for the sins that were forgiven, and our priests have that power and authority because they are given that power and authority by the Bishop and the Bishops are the successors of the Apostles, and the Apostles had that authority. Jesus gave it to them, I just read it to you. And then the third way is by excommunication or suspension. The fourth way is by making rules and laws for the government of the church, and then a fifth way is by determining what is worthy of faith or worthy of belief by the judgments and the definitions of the church. And so, the church has that authority, because the bishops have the authority, because the Apostles had the authority, because Jesus has the key of David. [chuckle] So, I'm just backing it all the way up.

37:53 SC: And then we have the terms of binding and loosing. They're equivalent to opening and shutting. When you bind something, you shut it, when you loose it, you open it. Because formally, the Jews opened the fastening of their doors by untying them. They didn't have a whole lot of metal locks and keys like we do now, they used leather fastenings. We actually saw that on The Chosen series, if you've watched it and you remember, their doors often were latched with a tie, some sort of leather thong. And so when it talks about binding and loosing, that's what it means, opening and shutting. It's just using this ancient imagery, because that's how they actually did it then. They didn't have a whole lot of metal locks.

38:37 SC: So they shut their doors by tying them shut, and then they would open them by loosing. So binding and loosing is opening and shutting. So in effect, Jesus is saying that, as a return for your confession, Peter, "I say to you that you are Peter, rock, and upon you who are this rock, I will grant the authority to govern my church." And what is meant there by the keys is best understood by that passage in Isaiah 22, where they signified ruling the whole family or the whole house of the King. And that's because Christ then, He is the one who has the power to govern it. And He gives that power to Peter and to the church through Peter. So the keys are the very symbol of authority,

and they were handed to Peter first, as the first Pope. But what makes this so radically different from what was in Isaiah in the time of Eliakeim, is that instead of prophesying Peters downfall, He declares that the gates of hell will not overcome.

39:36 SC: So while Israel was kind of tossed back and forth, the church is built on a rock that cannot be moved. And why won't the gates of hell overcome? Because while Christ gives Peter the keys, He doesn't lose them himself. In other words, Jesus doesn't become any less God because He's entrusting Peter with His authority. And Peter's not stealing Christ's power, Christ is working through Peter. And we see that in the Book of Revelation, which clearly shows us that Jesus hasn't lost one bit of His authority, because he presents himself as, "He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens," I read that to you in Revelation chapter 3:7. And He says, later, "I am the living one. I was dead and now look, I am alive forever and ever, and I hold the keys of death and hell." I wanna just mention that when it says the gates of hell will not prevail... You've probably heard this, and I know I've said it before, but the gates of hell will not prevail. We think of the gates of hell is moving forward, but they don't move. Gates are defense mechanisms. And so the church is on offense against the gates of hell.

40:46 SC: And what Jesus is saying is, when you charge or when you go forward, when you advance against the gates of hell, you will prevail. That's a promise. And in fact, it goes with what Jesus says of himself, "I hold the keys of death and hell." Death and hell includes sin, and so Jesus has the key of sin. And you have the promise that the gates of hell, or the gates of sin, will not prevail against you. Because Jesus has that authority and He gives it to the church, and we have the church, and we have the sacraments. And we also have a certain authority by right of being a Christian, a child of Christ. So there is no excuse for remaining in sin. And the truth is, and I don't... Well, I guess I shouldn't apologize for being so plain about it. But if you continue in sin, you're choosing to, because the Bible and the Lord is clear. And we're seeing it in the readings right now, because we're almost to Advent. And this is the close out of the church year and we're hearing all of these prophecies out of the end times, which are in Revelation. And so Jesus is saying to you very specifically, right now, that he has the power over your sin and you have it because he does.

42:11 SC: The gates of hell, the gates of sin, the gates of death will, not prevail against you. If you get serious about it, if you get serious about sin, you can, and you should, conquer it. You have the power and the authority to do so. You have it, by right, as being a child of God and a child of Christ. That's a beautiful, beautiful truth. I wanna just mention the definition of sin; error, forfeit, wrongness, mistake, miss, lack, blame loss, guilt, offense, unreal, untrue, false, crookedness, or twistedness. All of those words are part of the definition of sin. I'll actually, I'll put these in the notes for you to look at because this is huge. I never saw sin as anything more than a do or I don't. But it actually includes our errors, our mistakes, when we lack or we forfeit something. That forfeit word is actually a huge word, when we sin, we forfeit something important. We forfeit eternal life if it's serious sin. But ultimately there is a death associated with every sin, the wages of sin is death, the Bible says. And so we have been given, because of our standing in Christ and His sacrifice, we have been given the power over sin, and death and hell.

43:41 SC: And so nothing that is occurring in our world today should give us this quaking fear that we've been living in. The gates of hell will not prevail, because the key of David said so. And He is coming, He's coming again, and it might not be too long. I actually, I believe myself that it's probably within 100 years, maybe not many more, if it's even that. But sin, sin forfeits life, abundant life, and ultimately it forfeits eternal life, if we continue in it long enough because we get

sucked in and can't get out. But here's the thing, your promise is that the key of David has conquered. He promises his apostles in Revelation 1:7, "Surely, I am with you always to the end of the age." Empires rise and they fall. Presidents come and they go, but the church stays on forever. Because Christ is king, and we're coming up on that feast. Christ is king, He has the key of David, He opens the spiritual realms, He opens the gate to the New Jerusalem. And we're in it, dear one. If we've been baptized and we've been confirmed, we are in the Kingdom of Heaven, we are in the new Jerusalem, we have access to this power and this key.

45:03 SC: And Jesus is asking you to please during this advent, get serious about your sin. Get serious about your sin and let's get rid of it, because the gates of hell cannot prevail. And this is your time, this is your time to get serious. He wants your attention, He wants your obedience, He wants your purity. Because you need it in this time in our history. God needs warriors. He doesn't need milk toast, He doesn't want us sitting on our pews tut, tut, tutting about how crappy things are. He wants people who will be serious about getting sent out of their lives, so that He can do something in the world through us. Mercy, I'm just telling you, He has the key. He has the key. And because he does, you do, we have it. The antiphon shows us the point of the key. "O key of David and scepter of the House of Israel, that open and no man shuts and shuts and no man opens, come to liberate the prisoner from the prison and them that sit in darkness and in the shadow of death." If you're that person in prison to sin, if you're sitting in darkness, if you're sitting in the shadow of death, your key has arrived. He is here, he has opened the gate of heaven, the new Jerusalem is open for you. The gates of sin and hell and death will never prevail against the church and against our authority in Christ. All you have to do is take the key.

46:33 SC: All you have to do is open the door of your heart, and your life, and your problem, and your darkness, and your death, and you're sin. Just open the door, open the door, and He will come in. Mercy, this is why participation in the life of the church is a participation in the eternal Kingdom of God. Eternal, and it's one more reason to be thankful for Christmas, the birth of our king. We're preparing, we're almost at the beginning of Advent, and we are preparing for Christmas for the birth of our king. And for the first time in several years, I'm gonna be able to do it with all my heart and soul, and all my joy. And in all seriousness, when I say that, I mean, in the cleansing of sin. So let's get busy. Our king is coming. We can be thankful. He is the key. Open the door to your heart and let Him in in the name of the Father and the Son and the Holy Spirit. Amen.

47:51 Speaker 4: Thank you for listening to the Bible Study Evangelista Show. Find out more, at biblestudyevangelista.com.