

Zahakiel: It is time to begin. Pastor, please offer an opening prayer. Almighty Father in Heaven, We thank you for the blessings of your Spirit, by which you have guided us safely through this past week. We thank you for the blessing of the Sabbath, set aside for holiness, and rejoicing in your presence. Bless all gathered here to worship you, and may each receive a blessing for sanctification and growth. We ask this in Yahshua's name. Amen.

Adriel Dean: Amen

Lucan: Amen

PETER: Amen

Gloria Bailey: Amen.

Eline: Amen.

Ruthline: Amen

Zahakiel: Happy Sabbath to everyone. During our recent Feast of Tabernacles, a book that I had written some time ago, called Tehom-at, came up more than once. It is a document that deals with the subject of exorcism, at least on the surface. At its heart, however, Tehom-at is really about the power of Yahweh that keeps us free from demonic influence, and as such deals with victory over sin and sanctification as the most critical aspects of our relationship with the spiritual world.

Since the feast ended, I have been revising this text. I am re-writing certain passages, including more accessible terminology, updating the diagrams, and so on. I hope to have a second edition available within a short time.

In the process of doing so, two things came to my mind. First, some months ago we had spoken about the concept of "spiritual warfare," which can be something of a "buzz word" employed by certain Churches, but that we haven't discussed in any great detail among ourselves recently. Second, during our conversations at the feast about identifying and eliminating any traces of demonic influence within ourselves, a verse was quoted from the Book of Revelation, and I will share the entire passage in which it is contained:

"And to the angel of the church in Philadelphia, write; 'These things saith He that is holy, He that is true, He that hath the Key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the Temple of My God, and he shall go no

more out: and I will write upon him the name of My God, and the name of the City of My God, which is New Jerusalem, which cometh down out of Heaven from My God: and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the Churches.” (Rev 3:7-13)

Let me know when you've read all this.

Lucan: F

Adriel Dean: F

PETER: F

Eline: F

Zahakiel: We could spend an entire series of studies examining the many significant aspects of this passage – and they are all relevant. For tonight, though, in a study I am calling “The Key of David,” I would like to focus on two points. First, we see that it is written to Philadelphia, and is clearly a last-day prophecy as indicated by the reference to the “hour of temptation,” which is the Time of Trouble, and Christ’s statement, “Behold, I come quickly.” This means that the message given in this passage is for us, specifically for those who are called to be the 144,000 that perfectly follow in Yahshua’s footsteps in the closing moments of human history. (Rev 14:1-5)

Second, without going too deeply into the specifics, there is a very clear thread woven through the various expressions that Yahshua uses here. He speaks of “David,” “thy crown,” the “Temple of My God” in Heaven, and “New Jerusalem,” which is to be the Capital City of the restored creation. Why is this language being used? Speaking of which, why isn’t the name of Yahshua used here, to identify the Speaker clearly?

We know from the context of both the book and the chapter that the Speaker is Christ, but He is called here by three names: “He that is holy,” “He that is true,” and uniquely, “He that hath the Key of David.” That the Son of Yahweh is both holy and true is indicated in numerous places in the Scriptures, but that last description is found in only one other place, the Book of Isaiah, which reads, “And it shall come to pass in that day, that I will call my servant Eliakim [God Raises Up] the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the Key of the House of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father’s house. And they shall hang upon him all the glory of his father’s house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.” (Isa 22: 20-24)

Let me know when you've read this.

Lucan: F

Adriel Dean: F

PETER: F

Peterson: F

Ruthline: F

Eline: F

Zahakiel: The name "Eliakim" is used to reference the coming Messiah, as One that has received His Father's glory, whom Yah raises up from the dead to become the Inheritor of the Government, and who is set as the Head of Jerusalem and Judah.

But what does this have to do with the Church of Philadelphia? How does it help the members of that Church to overcome, so that they are preserved through the hour of temptation? What is the significance of the Key of David to Yahshua's message for His last-day people? When drawing meaning from a passage of the Scriptures, we must look at not only the wording itself, but also the intended audience. In this case, we may ask, "Who was 'David' to the early Church?"

In his inspired sermon to the faithful Hebrews in Jerusalem, Peter called him the "Patriarch," and used him as an illustration of Yahshua's great majesty precisely because David was – and remains – the Israelite King most respected throughout the long ages of Jewish history. David, as a type of Christ Himself, is THE King of Israel in the most manifest sense, being both a civic and spiritual leader, called a prophet by the apostle in that very same discourse. (Acts 2:29, 30)

David, as a Messianic King, had the ultimate authority over his kingdom, and was a royal fore-runner of the King of Kings that would one day speak to John concerning the citizens of His Last-Day Kingdom. In receiving the message from Yahshua, John faithfully recorded the significance of having the Key of David: the authority to open and shut doors. Of course, this can apply to the manipulation of providence, so that the Church as a whole may see and take advantage of opportunities (i.e., "opened doors") to advance the Gospel. Thus, as it affects the Church of Philadelphia corporately, the Key of David is Yahshua's promise of guidance toward the fulfilment of the Father's perfect will.

In a spiritual sense, it also applies to grace, the door of mercy. He says, "I have set before thee an open door, and no man can shut it," allowing the Church members to enter into everlasting life despite the wickedness of the Synagogue of Satan that surrounds them at probation's close.

The beginning of the passage, however, not only described Yahshua as One who opens doors with the Key of David, but also He that "shutteth, and no man openeth." We see that opening a door may apply in several ways to the Church, but why was it necessary to include a statement about the ability to close doors as well?

In our meeting during the Feast, the verse containing the "Key of David" phrase was read as a relevant one for an individual who was struggling with demonic influences. While it is easy enough, from the passage and context, to apply Yahshua's words in Revelation 3 to the Church as a whole, we find that there is also a very intimate, personal application as well – for each member of the Body of Christ.

In order to make use of this, in a practical sense, we must know with certainty what the Key of David actually is, what allows it to open and close spiritual doors, and what those doors are. And it is time, indeed, for the Church of Philadelphia to make practical use of all that it has learned, for while doctrine is good and necessary, (and we must guard against going too far in relegating it to a "secondary" element of spiritual life) we are called to be both "hearers" and "doers" of the Word.

Yahshua has the Key of David. How was this manifest in His earthly ministry? Here are a few key passages indicating a significant aspect of His Person and His work on our behalf:

"And Yahshua said unto the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee.' And his servant was healed in the self-same hour." (Mat 8:13)

"When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick:" (Mat 8:16)

"And He arose, and rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm." (Mark 4:39)

In all three cases, Yahshua spoke, and it was so. The mechanics of how this works we will study in eternity, as they are the spiritual operations of Heaven, and they do follow divinely ordained rules; but for our present needs we may focus on the cause and effect.

Yahshua spoke, and it was accomplished. Yahshua exercised dominion over illnesses, over spiritual beings, and over the very elements of nature. And yet, in the Creator's great "Plan A" for the universe, this was not, initially, to be Yahshua's role. To find out who was given authority over the earth by divine intention, we must go all the way back to Genesis.

We read: "And Elohim said, 'Let us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So Elohim created man in His own image, in the image of God created He him; male and female created He them.'" (Gen 1:26, 27)

David, as King of Israel and a type of Christ, was a foreshadowing of Yahshua re-taking this dominion, this authority lost to Satan in the fall of humanity. During His time as Son of Man and the Son of David (consider anew the significance of these titles) Christ exercised the dominion that Adam was originally intended to have over the world. Thus, the Key of David is the power in His Word, the Kingly authority that is a natural part of the glory that the Father and Son have always shared. It is the Word of Divine Authority by which the very creation – fish, fowl, cattle and “all the earth” – responds to His glory.

This is Gospel – Good News – for several reasons.

First, the Word of Authority is held by He who is our Savior, and Priest, and King. All things, therefore, must necessarily work together for good with those who are called according to Yah’s purpose. (Rom 8:28)

Second, Yahshua says, “And the glory which [the Father] gavest Me I have given them; that they may be one, even as We are one:” (John 17:22)

As we have said in other studies, CSDAs are human beings who live according to Yah’s original intention: just as we would have been, spiritually speaking, had we never sinned. Similarly, those who possess the Key of David have the authority that Adam gave away restored to them, just as if humanity had never fallen.

Now, here is wonder!

Yahshua says to His followers, not only that He has given them glory, but specifically: “And I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven.” (Mat 16:19)

This was said here to Peter, and then two chapters later the same idea was repeated to all the disciples. This was not a careless statement. Here again we see these spiritual keys, opening and closing, releasing and binding. Yahshua guides the movements of the world in order to bless His people. Yahshua spoke to diseases, demons, and the forces of the earth, and they obeyed. Then He gave the “Keys” to His followers, and what do we see thereafter? The disciples of Yahshua spoke to diseases, demons, and the forces, of earth, and they obeyed, as often described in the Book of Acts.

Can a people, with whom the King of Kings has shared such power, ever have an impossible obstacle, an insurmountable challenge, or even a gloomy day? Even in the small things, even in the daily, humble challenges of life, what right have we to do anything but rejoice?

Adriel Dean: Amen

Ruthline: Amen

Zahakiel: When the apostles were allowed to heal the sick and raise the dead, they were doing only what Adam's legacy would have made possible, had it not been surrendered to Satan at the fall. These were not "new rules" or any extraordinary (from the perspective of our Heavenly observers) measures. In other words, it should not be unusual to command the elements with the words of our mouths – and the more intimately we understand this, and the more naturally we believe it and accept it as our birth right (our new-birth right), the more readily our Father will accomplish His golden works through us, His earthen vessels.

Adriel Dean: Amen!

Zahakiel: But why does it appear as a description of Christ in that verse in Revelation?

We have seen that the Open Door applies to salvation corporately, but let's consider an individual application in this time of final sanctification.

This leads us on to our second question: What are the "doors?" We already know that, when this verse is applied to the Body as a whole, it means the movements of providence, the doors of opportunity, and the Narrow Way of salvation.

What about on an individual level? It can certainly still mean all these things... but over what else are human beings supposed to, required to, exercise dominion on an individual basis?

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1Cor 9:27)

"(For the weapons of our warfare are not carnal, but mighty through Yah to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of Elohim, and bringing into captivity every thought to the obedience of Christ;" (2Cor 10:4, 5)

The duty of man, in the course of his service to the Most High, is to bring his mind and body under the control of the Holy Spirit. In this, he must exercise dominion over "all the earth," starting with himself, and for this reason "temperance," or "self-control" is a portion of the Fruit of the Spirit. (Gal 5:22, 23) This cannot be accomplished by a force of will alone, for will is a product of the mind, and authority can only act downwards. It requires something higher than the body to command the body, and it requires something higher than the mind to control the mind. The mind may make a decision, as it is written, "Choose you this day whom ye will serve;" (Joshua 24:15) but thereafter it must rely upon the Spirit of Yahweh to bring us into harmony with His purposes, and "keep [us] from falling." (Jude 1:24)

This keeping from falling is not a violent process; Yah does not possess us, as a demon would, and force us to do righteousness. Instead, He equips us – He gives us what we need, refines our thoughts, and grants us a Key, the very Key we are discussing tonight – so that we may enforce upon ourselves, our cunning adversaries, and the world, the decisions that our mind has already made.

The first place that the word “door” appears in the Scriptures refers to a time before there were actually any “doors” as we would recognize them today:

“And Yahweh said unto Cain, ‘Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.’” (Gen 4:6, 7)

The word there means, generally, an opening, a way in and out. When it comes to the mind and spirit of man, demons enter in through the door, through the thoughts and feelings that are accepted as truth. When it comes to the hearts and minds of men, sin lies down at the entrance, the opening, seeking a way to come in. What is true for sin is also true for righteousness. We may go back to where we began, in Revelation, to read, “Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Rev 3:20)

Spiritual influences, both holy and unholy, require human consent; holy influences because Yah does not use this kind of force, and unholy because the demons are restrained by Yahweh’s mercy.

Unfortunately, most humans now on earth have already opened their “entrances” to deadly influence. Demons do not often make their presence apparent, as this would not give them further control over the individual or influence over those nearby; nevertheless they are there. By the grace of our Father, individuals do have control over their doorways – if they know and believe what Yahweh has said.

“If any man open,” says the Messiah, not, “If I open any man.” Consider the matter carefully, then. Yahshua receives glory from the Father and gives it to us. He receives honor and authority, the Key of David, by virtue of His royal human lineage and divine nature; and this He also gives to His followers. The “Keys to the Kingdom” are given to the disciples, to even the least esteemed of His servants, who will open and close the Gates of Heaven to the angels themselves. (1Cor 6:1-4)

This is critical for thought processing and self-examination. What does it matter if one makes great efforts to find the root of sin if nothing can be done about it once it is uncovered?

The first thing to know, the very first thing to believe when processing thoughts for sanctification, is that we have the power, given to us from Christ who is our Life, to

open and close our doors, to command our thoughts, and to say to all temptation, "Get thee behind me." The authority to do this, to master our inner and outer environment, is a gift both royal and divine, called the Key of David. I say both inner and outer for, when we have mastered self, then we are given authority over the outside world as well. It is then that we see miracles, the outpouring of glorious works that attend the Latter Rain of the Holy Spirit's final work in the Harvest.

The apostles were given a foretaste of this in Christ's day, and every one that fellowships with Yah's people has also seen miraculous works done on our behalf by our Father. Both we and the apostles have been able to heal the sick and cast out demons even before all defects have been removed from the character. Our Father's great love for us is made manifest in this, that He cannot wait to give us His great gifts.

But in this generation, the 144,000 will do all things in perfect order, and thus will possess both internal mastery, and the word of command over their environment. The Synagogue of Satan falls at our feet, because they recognize in us that we are Children of the Most High King just as surely as the wicked spirits recognized Yahshua even in unfamiliar flesh.

Miracles follow those who believe, because their words have become like the word of Yahshua, healing the sick, casting out devils, and – most importantly – more importantly than any of that – speaking perfect faith concerning their own experiences. They say, "This promise I accept," and "This temptation I reject," knowing that they can command the mind in this way, maintaining a sanctified imagination, opening and closing the doors of their soul, and then casting Satan away from themselves and out of those whom he has deeply afflicted.

Yahshua said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke 10:20)

More important than any authority over illness and demons is the testimony that we bear: "In Christ I have overcome the world. My name is written in Heaven."

Adriel Dean: Amen!

This is a most significant lesson, and it is important that Yahshua has given it to Philadelphia and no other Church. After all, no other Church has been called to put away all sin, known and unknown, in order to stand before the Father without a Mediator. No other Church has been given such power as we, to open the doors of glory in ourselves, and to shut, forever, the avenues to temptation, evil influences, and demonic insinuations. No other Church will see the chains of sin and self broken so visibly, so dramatically, by the Son of Yah. And because we shall see these things we accept the authority of the Key of David, the dominion first given to Adam, then

foreshadowed in the King of Israel, subsequently restored by Christ, and finally returned to us, His servants.

I will conclude tonight with this thought: Sanctification involves learning that the flesh is dead, and understanding how to walk always in the Spirit. It is an exorcism of the "self," casting out the "old man" and his urgings, expelling all evil influences so that what remains is Christ, the Holy Spirit, dwelling within our flesh in order to do always those things that please the Father. It is Christ in us that is the hope and promise of glory, making of us a redeemed Adam, and exercising the authority that our first father was once given by the Creator Himself, the authority typified in King David, and realized fully in Christ Yahshua, our Lord.

Sons and Daughters of David, who are entrusted with his Key, this knowledge of authority, Yahshua says to you, His Philadelphian Church, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the Temple of my Almighty, and he shall go no more out: and I will write upon him the name of My God, and the name of the City of My God, which is New Jerusalem, which cometh down out of Heaven from My God: and I will write upon him My new name." (Rev 3:11, 12)

Are there any questions or comments about the study tonight?

Adriel Dean: HalleluYAH! Amen!

Zahakiel: If there are none, then I'll ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for calling us to the church of "brotherly love..." We are blessed to overcome by the word of our testimony, which is your testimony. We are thankful to demonstrate our love, which is your love. And we rejoice, whose testimony of these things is not in word, but in deed and truth. May your Spirit unite all who will open to you in the fullest demonstration of these gifts. In Yahshua's name we pray, amen.

Zahakiel: Amen.

Adriel Dean: Amen

Ruthline: Amen

Peterson: Amen.

PETER: Amen

Eline: Amen.

Pastor Chick and Barb: Amen

Marie-kadeth: Amen

Gloria Bailey: Amen.

