

# THE KEYS TO THE KINGDOM

“The keys of the Kingdom,” sometimes called “The keys to the kingdom,” represent access for believers into the Kingdom of אַיָּאָל (Yahuah).” **OWYָּאָל** (Yahusha) gave Kepha (Peter) “the keys of the Kingdom of the Shamyim (Heavens).” This means that Peter received the authority to unlock information about how faithful people, by receiving אַיָּאָל (Yahuah)’s Ruch Ah Qudesh, (the Set Apart Spirit/Holy Spirit), could enjoy the privilege of entering the Kingdom of the Shamyim (Heavens). **Matthew 16:19; Acts 14:22**

To give someone the keys to a city is an immense privilege. They symbolize access and authority, and are usually given in recognition of some great service to the city. In the Brit Hadashah (NT), we see that **OWYָּאָל** (Yahusha) is the key holder. The risen Mashiach says, ‘I am the Living One; I was dead, and behold I am alive forever and ever! And I hold the keys of death and Hades’ (**Revelation 1:18**). Through his death and resurrection, **OWYָּאָל** (Yahusha) has brought about the salvation of אַיָּאָל (Yahuah). The authority he holds as a result is also the greatest there could ever be – he holds the keys of life and death, the Keys over Death, the 2<sup>nd</sup> Death.

Amazingly, **OWYָּאָל** (Yahusha) gives to Kepha (Peter) and the Chosen Believers ‘the keys of the Kingdom’ (**Matthew 16:19**). Do we realize what **OWYָּאָל** (Yahusha) has given us?. You have the immense privilege of having been given ‘the Keys of the Kingdom’.

## HOW DO WE USE THE ‘KEYS OF THE KINGDOM?’

The Scriptural passage that makes reference to the “Keys of the Kingdom” is **Matthew 16:19**. **OWYָּאָל** (Yahusha) had asked His disciples who people thought He was. After hearing several of the more popular opinions, **OWYָּאָל** (Yahusha) aimed His question directly at His disciples. Kepha (Peter), responding for the twelve (12), acknowledged **OWYָּאָל** (Yahusha) as the Mashiach, the Son of the Living Aluhym. After this great confession, **OWYָּאָל** (Yahusha) replied, “Baruk (Blessed) are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in Shamyim (Heavens). And I tell you, you are Kepha (Peter), and on this rock I will build my body, and the gates of Sheol (Death) shall not prevail against it. I will give you the Keys of the Kingdom of the Shamyim (Heaven), and whatever you bind on earth shall be bound in Shamyim (Heavens), and whatever you loose on earth shall be loosed in Shamyim (Heavens)” **Matthew 16:17–19**.

Keys are used to lock or unlock doors. The specific doors **OWYָּאָל** (Yahusha) has in mind in this passage are the doors to the Kingdom of Shamyim (Heavens). **OWYָּאָל** (Yahusha) is laying the foundation of His household (**Ephesians 2:20**). The disciples will be the leaders of this new Kingdom, and **OWYָּאָל** (Yahusha) is giving them the authority to, as it were, open the doors to the Kingdom of אַיָּאָל (Yahuah) and invite the world to enter. At this point it is important to understand how, Scripturally speaking, one enters the Kingdom of אַיָּאָל (Yahuah).

**OWYָּאָל** (Yahusha) said that, unless one is reborn from above, he will not see the Kingdom of Shamyim (Heavens) (**John 3:3**). One is reborn from above as the Ruch Ah Qudesh (Holy Spirit) works through the Word of אַיָּאָל (Yahuah) to bring about new life in a dead sinner. The content references the Death of **OWYָּאָל** (Yahusha) and His subsequent resurrection (**Romans 10:9–10**). So the faithful preaching of the gospel is the key to the Kingdom.

In **Matthew 16:19**, **OWYAZL** (Yahusha) is specifically addressing Kepha (Peter), so it is significant that, in the book of Acts, Kepha (Peter) figures prominently in the “opening of doors” to three (3) different groups of people so they can enter the Kingdom. In **Acts 2**, it is Kepha (Peter) who preaches in Yarusalym (Jerusalem) on the Day of Shavuot (Pentecost); about three thousand (3000) Hebrew people are saved that day. Kepha (Peter)’s preaching had “unlocked the Door” of Shamyim (Heavens) for the Hebrews. Later, in **Acts 8**, the Samaritans believe the gospel and receive the Ruach Ah Qudesh (Holy Spirit); again, Kepha (Peter) and Yahanon (John) was present for this event. Kepha (Peter) had “unlocked the door” for the Samaritans. Then, in **Acts 10**, Kepha (Peter) brings the gospel to a Roman centurion’s household, and they, too, receive the Ruch Ah Qudesh (Holy Spirit). Kepha (Peter) had “unlocked the Door” for the Gentiles. The “keys” that **OWYAZL** (Yahusha) had given him worked in each case.

Of course, keys can be used to lock doors as well as open them. Part of the gospel message is that Amunah (Faith) is necessary. Without Amunah (Faith) in **OWYAZL** (Yahusha), the door to Shamyim (Heavens) is shut and barred (**John 3:18**). As the apostles preached the gospel, those who responded in Amunah (Faith) and Repentance were granted access to the Kingdom of Shamyim (Heavens); yet those who continued to harden their hearts and reject the gospel of **AYAZL** (Yahuah)’s saving grace were shut out of the Kingdom (**Acts 8:23**).

The context of **Matthew 16** also refers to a “binding and loosing.” To better understand this concept, we turn to **Matthew 18:15–20**, where **OWYAZL** (Yahusha) gives the guidelines for “binding and loosing” language we find in **Matthew 16**. The apostles were not to usurp **OWYAZL** (Yahusha)’s authority over individual believers and their eternal destiny, but they were to exercise authority to discipline erring believers and, if necessary, excommunicate disobedient Assembly Members.

The binding or loosing, based on one’s rejection or acceptance of the gospel, reflects **AYAZL** (Yahuah)’s perspective on the matter. In heaven, **OWYAZL** (Yahusha) ratifies what is done in His name and in obedience to His Word on earth.

**AYAZL** (Yahuah)’s will is that sinners be granted access to his presence through the righteousness of **OWYAZL** (Yahusha). Consider **OWYAZL** (Yahusha)’s warning to the Pharisees: “But woe to you, Scribes and Pharisees, hypocrites! For you shut the kingdom of Shamyim (Heavens) in people’s faces. For you neither enter yourselves nor allow those who would enter to go in” (**Matthew 23:13**). If the true gospel message is distorted or ignored, or if unrepentant sin is not adequately disciplined, the doors to the Kingdom of Shamyim (Heaven) are being shut in people’s faces.

**FOR WHOM WERE THE KEYS USED?** Kepha (Peter) used authority from **AYAZL** (Yahuah) to open the way for three (3) groups to enter the Kingdom:

1. **Hebrews and Converts.** Shortly after **OWYAZL** (Yahusha)’s death, Kepsha (Peter) encouraged a crowd of Hebrew believers to accept **OWYAZL** (Yahusha) as the one (1) selected by **AYAZL** (Yahuah) to rule over the Kingdom. Kepha (Peter) showed them what they must do to get saved. He thus opened the way for them to enter the Kingdom, and thousands “accepted his word.” **Acts 2:38-41**.

2. **Samaritans.** Kepha (Peter) was later sent to the Samaritans. \*He again used a key of the

Kingdom when he, along with the apostle Yohanan (John), “prayed for them to get Ruch Ah Qudesh (Holy Spirit).” **Acts 8:14-17**) This opened the way for the Samaritans to enter the Kingdom.

**3. Gentiles.** Three (3) and a half years after **OWYAZL** (Yahusha)’s death, **AYAZL** (Yahuah) revealed to Kepha (Peter) that Gentiles (non-Hebrews) would also have the opportunity to enter the Kingdom. In response, Kepha (Peter) used one (1) of the keys by preaching to Gentiles, thus opening the door for them to receive the Ruch Ah Qudesh (Holy Spirit), become Believers, and be prospective members of the Kingdom. **Acts 10:30-35, 44, 45.**

### **WHAT DOES IT MEAN TO “ENTER INTO THE KINGDOM”?**

Those who actually “enter into the Kingdom” become co-rulers with **OWYAZL** (Yahusha) in **AYAZL** (Yahuah)’s Kingdom. Scripture foretold that they would “sit on thrones” and “rule as Kings over the Earth. **Luke 22:29, 30; Revelation 5:9, 10.**

### **MISCONCEPTIONS ABOUT THE KEYS OF THE KINGDOM**

**Misconception: Kepha (Peter) decides who may enter Shamyim (Heaven).**

Scripture says that **OWYAZL** (Yahusha), not Kepha (Peter), “is to judge the living and the dead.” (**2 Timothy 4:1, 8; John 5:22**) In fact, Kepha (Peter) himself said that **OWYAZL** (Yahusha) “is the one decreed by **AYAZL** (Yahuah) to be judge of the living and the dead.” **Acts 10:34, 42.**

**OWYAZL** (Yahusha) spoke about the keys of the Kingdom, he told Kepha (Peter): “Whatever you bind on earth shall be bound in Sdhamyim (Heavens); and whatever you loose on earth shall be loosed in Shamyim (Heavens).” (**Matthew 16:19**, Although some understand this statement to mean that Kepha (Peter) dictated decisions to Shamyim (Heavens), the original Greek verbs show that Kepha (Peter)’s decisions would follow those made in Shamyim (Heavens) rather than precede them.

Scripture elsewhere shows that Kepha (Peter) was subject to Shamyim (Heavens) when using the keys of the Kingdom. For example, he responded to instructions from **AYAZL** (Yahuah) when using the third (3rd) key. **Acts 10:19, 20.**

### **WHY KEPHA (PETER)?**

“**AYAZL** (Yahuah) gave the Keys of the Kingdom of Shamyim (Heavens) to Kepha (Peter) because **AYAZL** (Yahuah) chose him. So why was Kepha (Peter) favored by **AYAZL** (Yahuah)?” “Do you remember how Kepha (Peter) responded when the **OWYAZL** (Yahusha) asked the disciples who He was?”

I said, “And Simon Peter answered and said, You are the Mashiach, the Son of the living Aluhym” **Matthew 16:16.**

Out of the twelve (12) disciples, only Kepha (Peter) received the enlightenment of Ruch Ah Qudesh (Holy Spirit) and recognized that our Adon **OWYAZL** (Yahusha) was the Mashiach who was the prophesied to come, that He was Mashiach. When **OWYAZL** (Yahusha) said that He was the bread of life and that people need only to enter into the new covenant with him to gain eternal life, a few developed notions and gave up on following **OWYAZL** (Yahusha). Only Kepha (Peter) said: ‘Adon, to whom shall we go? you have the words of eternal life. And we believe and are sure that you are that Mashiach, the Son of the living Aluhym’ (**John 6:68–69**). From

these two (2) events we can see that Kepha (Peter) had a true understanding of **OWYAZL** (Yahusha) from His work and words, that he was entirely certain that **OWYAZL** (Yahusha) was Mashiach and the way to eternal life.

So no matter how the Pharisees judged, condemned, and attacked **OWYAZL** (Yahusha), he never became confused, and whether or not others abandoned **OWYAZL** (Yahusha), he was never constrained and continued to maintain his devotion, following **OWYAZL** (Yahusha) till the end. And after **OWYAZL** (Yahusha) was resurrected and ascended into Shamyim (Heavens), Kepha (Peter) shepherded the believers in accordance with **OWYAZL** (Yahusha)'s command. He spread the gospel of **OWYAZL** (Yahusha) and was ultimately crucified upside down for His sake, bearing a resounding, beautiful witness.

We can see from all of this that Kepha (Peter) had a true understanding of **OWYAZL** (Yahusha) and he possessed a genuine heart of love for Him. Otherwise, he would not have been able to give his entire life to following **OWYAZL** (Yahusha) and spreading His gospel, and he especially would not have been able to bear the witness of the ultimate love for Aluhym and obedience to the point of death.”

Out of the twelve (12) disciples only Kepha (Peter) recognized that **OWYAZL** (Yahusha) was Mashiach, and only Kepha (Peter) was crucified upside down for Him.

**OWYAZL** (Yahusha) told us: ‘You shall love **AYAZL** (Yahuah) your Aluhym with all your heart, and with all your soul, and with all your mind. This is the first (1st) and great commandment’ (**Matthew 22:37–38**).

‘If a man love me, he will keep my words: and my Father will love him, and we will come to him, and make our stayed with him. He that loves me not keeps not my sayings’ (**John 14:23–24**).

‘Not every one that said to me, Adon (Lord), Adon (Lord), shall enter into the kingdom of Shamyim (Heaven); but he that does the will of my Father which is in Shamyim (Heaven)’ (**Matthew 7:21**).

It was clear from **OWYAZL** (Yahusha)'s words that His hope is that we can all love Him with our entire heart and mind, practice according to His words, and uphold **AYAZL** (Yahuah)'s way.

Kepha (Peter)'s pursuit was based on these words from **OWYAZL** (Yahusha); he set the goal of loving Aluhym and sought to become one who loves Aluhym. When **OWYAZL** (Yahusha) was arrested in the Garden of Gethsemane, Kepha (Peter) rushed forward to protect Him, cutting off the ear of the high priest's servant. Although it was fairly rash of Kepha (Peter) to do that, it shows us that he came forward at a dangerous moment, showing that he truly loved **OWYAZL** (Yahusha) in his heart and genuinely wanted to protect Him. Although Kepha (Peter) once denied **OWYAZL** (Yahusha) three (3) times, in addition to repenting and detesting himself, he also used that opportunity to reflect on the reason for his failure. He saw that although he had the desire to lay down his life for **OWYAZL** (Yahusha), he did not possess the reality of genuine love for Him or of laying down his life for Him. He was still subject to the constraints of death and did not dare to lay his life on the line. Thus, he established his goal for his future, by spending rest of his life seeking to love and satisfy **OWYAZL** (Yahusha). Kepha (Peter) remained faithful to **OWYAZL** (Yahusha)'s commission for his entire life—after **OWYAZL** (Yahusha) was resurrected and ascended to Shamyim, Kepah (Peter) went all over the place spreading the

gospel and shepherding flocks. He bore witness to **OWYAZL** (Yahusha)'s words and His will and taught people how to put **OWYAZL** (Yahusha)'s words into practice.

In his work, Kepha (Peter) supported brothers and sisters with the truths that he understood and his genuine understanding of Aluhym, exalting and bearing witness to Aluhym everywhere and bringing brothers and sisters before **AYAZL** (Yahuah). And no matter how he was hunted by the leaders within the Hebrew faith or persecuted by the Roman government, undergoing all suffering and difficulties, Kepha (Peter) was unwaveringly faithful to **OWYAZL** (Yahusha)'s commission and never forgot His directive.

When the Roman tyrant Nero wanted to murder believers, Kepha (Peter) escaped from the city of Rome with the help of others. **OWYAZL** (Yahusha) appeared to Kepha (Peter) and said He would be crucified again for his sake. Once Kepha (Peter) understood **AYAZL** (Yahuah)'s will, he didn't hesitate to turn back, giving up his life to be nailed to the stake upside down, achieving the testimony of obedience to the point of death and the ultimate love of Aluhym.

Kepha (Peter) was a man who loved **OWYAZL** (Yahusha) and did the will of the heavenly Father, and his seeking gained **AYAZL** (Yahuah)'s approval. This is why **OWYAZL** (Yahusha) gave the keys of the Kingdom of Shamyim (Heavens) to him. If we want to enter into the Kingdom of Shamyim (Heaven), we must learn from Kepha (Peter)'s example and be people who know and love **AYAZL** (Yahuah and **OWYAZL** (Yahusha), who do the will of our heavenly Father. This is the only way to gain what **OWYAZL** (Yahusha) has promised.”

So Kepha (Peter) really was someone who loved and obeyed **AYAZL** (Yahuah)! No wonder **OWYAZL** (Yahusha) gave him the keys of the Kingdom of **AYAZL** (Yahuah).

Kepha (Peter) followed **OWYAZL** (Yahusha) for a number of years and he saw many things in **OWYAZL** (Yahusha) that people do not have. ... **OWYAZL** (Yahusha)'s every move acted as an exemplar for him in his life, and **OWYAZL** (Yahusha)'s sermons were particularly engraved in his heart. He was very considerate of and dedicated to **OWYAZL** (Yahusha), and he never had complaints of **OWYAZL** (Yahusha). This is why he became **OWYAZL** (Yahusha)'s faithful companion everywhere He went. Kepha (Peter) observed **OWYAZL** (Yahusha)'s teachings, His gentle words, and what He ate, wore, His daily life, and His travels. He followed **OWYAZL** (Yahusha)'s example in every way. He was not self-righteous, but he cast off all of his previous outdated things and followed **OWYAZL** (Yahusha)'s example in word and deed. It was then that he felt that the heavens and earth and all things were within the hands of the Almighty, and for this reason he did not have his own choice, but he drew in everything that **OWYAZL** (Yahusha) was to act as his exemplar' ('On the Life of Kepha').

“After these experiences, Kepha (Peter) saw in **OWYAZL** (Yahusha) many of the deeds of Aluhym, he saw the loveliness of **AYAZL** (Yahuah), and he saw much of **AYAZL** (Yahuah) the Father at work within **OWYAZL** (Yahusha). He seen that the words **OWYAZL** (Yahusha) spoke could not have been spoken by man, and that the work **OWYAZL** (Yahusha) did could not have been done by man. In **OWYAZL** (Yahusha)'s words and actions, furthermore, Kepha (Peter) saw much of the wisdom of **AYAZL** (Yahuah), and much work of a divine nature. During his experiences, he did not merely come to know himself, but also paid close attention to **OWYAZL** (Yahusha)'s every action, from which he discovered many new things; namely, that there were many expressions of the practical Aluhym in the work that **AYAZL** (Yahuah) did through

OWYAZL (Yahusha), and that OWYAZL (Yahusha) differed from an ordinary man in the words He spoke and the actions He took, as well as the way in which He shepherded the Assembly's and the work He carried out. And so he learned from OWYAZL (Yahusha) many lessons that he was supposed to learn, and by the time OWYAZL (Yahusha) was about to be nailed to the Stake, he had gained a certain amount of knowledge of OWYAZL (Yahusha)—knowledge that became the basis of his lifelong loyalty to OWYAZL (Yahusha) and of his crucifixion upside down for the sake of OWYAZL (Yahusha)” (“Only Those Who Know AYAZL (Yahuah) Can Bear Testimony to AYAZL (Yahuah)”).

So in his course of following OWYAZL (Yahusha), Kepha (Peter) continued to observe OWYAZL (Yahusha)'s deeds and behavior, and from His words and actions came to know Him.”

We can see from these two (2) passages that Kepha (Peter) longed to know AYAZL (Yahuah) and when he was interacting with OWYAZL (Yahusha), he took in every little thing that OWYAZL (Yahusha) said and did. In Him, Kepha (Peter) saw a great deal of divinity. For example, the words spoken OWYAZL (Yahusha) were the truth; they were full of might and authority and could provide sustenance for people's spiritual needs. The miracles and extraordinary things that OWYAZL (Yahusha) did revealed AYAZL (Yahuah)'s authority and might, these were things that no human could do. OWYAZL (Yahusha) mercifully saved sinners, pardoning all sins and bestowing rich Barakah (blessings) upon mankind—He was full of mercy and love for human beings. Kepha (Peter) also saw from OWYAZL (Yahusha) rebuking and condemning the Pharisees with the seven (7) woes that He was Qadosh (Holy) and Righteous, and would not tolerate offense from man.

While He was working, no matter how His flesh suffered or how arduous His work was, even if it meant sacrificing His own life, OWYAZL (Yahusha) was determined to fully carry out AYAZL (Yahuah)'s commission. Kepha (Peter) saw that OWYAZL (Yahusha)'s essence was obedience to the will of AYAZL (Yahuah) the Father. Kepha (Peter) saw a great deal of divinity in OWYAZL (Yahusha) and gained a genuine, practical understanding of AYAZL (Yahuah).

In addition, Kepha (Peter) held OWYAZL (Yahusha)'s words in his heart, frequently pondering them and seeking to understand AYAZL (Yahuah)'s will from them so that he could meet AYAZL (Yahuah)'s requirements of mankind. OWYAZL (Yahusha) once asked him three (3) times: ‘**Simon, son of Yonas, love you me?**’ (John 21:16). Kepha (Peter) frequently contemplated this and through his reflections, understood that what he loved was just a vague God in heaven, but not the real Mashiach.

He realized that was not truly loving Aluhym, and only loving Mashiach on the earth was genuinely loving Aluhym. From then on he would often pray and seek how to achieve love of AYAZL (Yahuah). In the end he achieved the ultimate love of AYAZL (Yahuah) and obedience to the point of death, becoming someone who truly loved Aluhym.

Kepha (Peter) was also able to accept and obey criticism from OWYAZL (Yahusha), and seek the truth from it. When he learned that OWYAZL (Yahusha) was going to be crucified and tried to block Him, saying it could not possibly be so, OWYAZL (Yahusha) harshly rebuked him, saying: ‘**Get you behind me, HaSatan**’ (Matthew 16:23). Kepha (Peter) understood from OWYAZL (Yahusha)'s strong rebuke that Aluhym loathes man's enthusiasm and kindness, and anything that hinders AYAZL (Yahuah)'s will is a deed of HaSatan and condemned by AYAZL (Yahuah).

We can see from this that it was important to Kepha (Peter) to understand **OWYAZL** (Yahusha) from His work, actions, sermons, and rebukes, and this is why he had a true understanding of **OWYAZL** (Yahusha) and developed a heart of genuine love for Him.”

I feel in my heart that **AYAZL** (Yahuah) truly does inspect people’s hearts and minds. It was not for nothing that **OWYAZL** (Yahusha) praised Kepha (Peter) and gave him the keys of the Kingdom of **AYAZL** (Yahuah). **OWYAZL** (Yahusha) had an affinity for Kepha (Peter)’s humanity and caliber, and his heart of love for the truth and for **AYAZL** (Yahuah). He knew that Kepha (Peter) was most worthy of His commission and His trust, which is why He entrusted him with the great responsibility of shepherding His flock. Thinking back on it, I failed to understand **OWYAZL** (Yahusha)’s approval of Kepha (Peter) because of the three (3) times that Kepha (Peter) denied Him, but now I understand that what **OWYAZL** (Yahusha) looks at is a person’s essence. I, on the other hand, had just looked at one of Kepha (Peter)’s behaviors. What’s more, Kepha (Peter) had only been following **OWYAZL** (Yahusha) for three (3) years at that time so his Amunah (faith) was not yet that great. At a critical juncture between life and death, the weakness of the flesh is to be expected.

## **THE KEYS TO THE KEYS OF THE KINGDOM**

### **1. Use the keys to Gain access to **AYAZL** (Yahuah) Psalm 14:1-7**

To be given ‘the Keys of the Kingdom’ (**Matthew 16:19**) means to be given access to **AYAZL** (Yahuah). This is what **OWYAZL** (Yahusha) achieved for us. **AYAZL** (Yahuah) has always looked for those ‘who seek’ him (**Psalm 14:2**). You can enjoy access to **AYAZL** (Yahuah).

But no one is righteous. The whole human race has sinned. Every single one of us has become corrupt (quoted in **Romans 3:9–12**).

David describes this corruption in general terms (v.1b), but he also gives two (2) specific examples:

- Denying the existence of Aluhym  
‘Fools say in their hearts, “There is no Aluhym”’ (v.1). ‘Do not call on **AYAZL** (Yahuah)’ (v.4).
- Failing to help the poor  
‘You evildoers frustrate the plans of the poor’ (v.6).

The Kingdom of **AYAZL** (Yahuah) involves seeking **AYAZL** (Yahuah) and seeking justice for the poor, and that is exactly the note on which this psalm ends. David cries out to **AYAZL** (Yahuah), asking, ‘Oh, that salvation for Yasharal (Israel) would come out of Zion!’ (v.7a).

Thank **AYAZL** (Yahuah) it did. Salvation for Yasharal (Israel) came out of Zion in the person of **AYAZL** (Yahuah). He lived, died and rose again to make it possible for you to be forgiven, made righteous by his blood, and given access to the Father (**Ephesians 2:18**). Now **OWYAZL** (Yahusha) gives you the keys to the kingdom of Aluhym.

### **2. Receive the Keys of the Kingdom by Amunah (Faith) Matthew 16:1-20**

The context of **OWYAZL** (Yahusha)’s teaching about the Keys of the Kingdom is understanding and acknowledging who **OWYAZL** (Yahusha) is. Just as we read in the psalm for today, **AYAZL** (Yahuah) is looking for ‘any who understand’ (**Psalm 14:2b**), so **OWYAZL** (Yahusha) is quite

amazed at the lack of understanding of his disciples: ‘Do you still not understand?... How is it you don’t understand?’ (**Matthew 16:9,11**).

Then the revelation comes to Kepha (Peter) that **OWYAZL** (Yahusha) is ‘Ha Mashiach, the Son of the living Aluhym’ (v.16). It is within this context that **OWYAZL** (Yahusha) gives Kepha (Peter) ‘the Keys’ saying, ‘On this rock I will build my Assembly (Body), and the gates of Hades will not overcome it. I will give you the Keys of the Kingdom of Shamyim (Heaven); whatever you bind on earth will be bound in Shamyim (Heavens), and whatever you loose on earth will be loosed in Shamyim (Heavens)’ (vv.18–19).

The words of **OWYAZL** (Yahusha) are addressed to Kepha (Peter). On the rock-like Amunah (faith) Kepha (Peter) has displayed, **OWYAZL** (Yahusha) is going to build his Assembly (body). Kepha (Peter) receives the Keys of the Kingdom. On the day of Shavuot (Pentecost), Kepha (Peter) opened the door for 3,000 people (**Acts 2:41**). He opened the door for the Gentile centurion, Cornelius, and thereby to the whole Gentile world (**Acts 10**).

But it is not only Kepha (Peter) who has the Keys of the Kingdom. Later on in Matthew’s Gospel, **OWYAZL** (Yahusha) gives the disciples a similar authority: ‘I tell you the truth, whatever you bind on earth will be bound in Shamyim (Heavens), and whatever you loose on earth will be loosed in Shamyim (Heavens)’ (**Matthew 18:18**).

This is the extraordinary responsibility and privilege that **OWYAZL** (Yahusha) gives to us, his Assembly (Body). He gives us the Keys of the Kingdom. ‘You will have complete and free access to **AYAZL** (Yahuah)’s Kingdom, Keys to open any and every door: no more barriers between Shamyim (Heavens) and Earth, Earth and Shamyim (Heavens).

**OWYAZL** (Yahusha) says, in effect, that the powers of Hades will ‘not overcome’ the person who has Amunah (Faith) in him (v.18).

What an amazing privilege seeing people set free through the preaching of the good news of the Kingdom. You can have the joy of seeing people set free from drug addiction, alcoholism, crime and every other bondage. You can approach challenges with confidence, fearing no evil, knowing that you share in a remarkable spiritual authority.

### **THE KINGDOM MUST BE SOUGHT.**

“...seek first (1st) his Kingdom and his Righteousness, and all these things will be given to you as well.” (**Matthew 6:33**).

The Kingdom of Aluhym must be sought. But the seeking person will soon find that Aluhym has been seeking him or her long before the search began. When a person is truly seeking to know Aluhym he will be found. “You will seek me and find me when you seek me with all your heart. I will be found by you,” declares **AYAZL** (Yahuah), “and will bring you back from captivity.” (**Jeremiah 29:13-14**).

“**OWYAZL** (Yahusha) said, ‘My Kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Hebrews. But now my Kingdom is from another place.’” (**John 18:36**).

The truth **OWYAZL** (Yahusha) is talking about cannot be found in man’s philosophies. It is far superior to anything that can be had in this world. Why then do we fill our days with that which



is temporary at best and unsatisfying at worse? Why do we try to fill that big empty hole in our hearts with things that were not designed to fit it? We must look beyond ourselves to those realities that are transcendent of the answers that this world offers.

We have to understand ourselves in order to grasp this. We are Body, Soul, and Ruch (spirit). To keep the body strong and healthy requires a lot of attention. To keep the soul, which is made up of the mind, the emotions, and the will balanced and bright is a constant struggle. But the third (3rd) part of our being, which is in the image of Aluhym, our ruch (spirit), is where we will find the answer to our spiritual hunger. This is the part of us that enables us to perceive and know Aluhym and lifts us beyond the limits of earth.

**OWYAZL** (Yahusha) declared, ‘I tell you the truth, no one can see the kingdom of Aluhym unless he is reborn from above.’” (**John 3:3**).

Those who have been reborn from above can see it in the lives of others. There is a divine quality in a believer’s life that is evident to other believers. All the gathered believers here this morning can see it in each other. Why? Because we have all been to the Stake and experienced the cleansing of our old nature and the birth of our new nature. That enables us to be brothers and sisters in the family of the Amunah (faith) kingdom. No one can be a part of this except through the new birth which opens our spiritual eyes.

**OWYAZL** (Yahusha) said, “I tell you the truth, anyone who will not receive the kingdom of Aluhym like a little child will never enter it.” (**Mark 10:15**).

When our spiritual eyes are opened to our need of redemption because we are on a course to an eternal Death, we get serious with **AYAZL** (Yahuah) and pray in desperation, “Father, take this Sin and Death sentence off of me. I now believe that **OWYAZL** (Yahusha) took it upon himself on the Stake and I now receive him as my Savior and Master/Lord. With the simple Amunah (faith) of a child I climb into your arms and trust you with my life and destiny.” And the Father says to me, “You can now enter the Kingdom of Aluhym on Earth and the Kingdom of Shamyim (Heavens)”.

Unless the Kingdom is entered through Repentance and Amunah (faith) – a person is still outside of the golden doors.

Baruk (“Blessed) are the poor in ruch (spirit), for theirs is the kingdom of Shamyim (Heaven).” (**Matthew 5:3**).

Being poor in spirit must be very important and valuable, if it means taking possession of the kingdom of heaven itself!

“Poor in ruch (spirit)” is another way of saying “One who sees his or her spiritual need.” Those who see their need and come to **OWYAZL** (Yahusha) are the ones who are given the possession of the kingdom. “Possessing the Barakah (blessings) of the Kingdom of Aluhym.”

The prophet Daniel spoke of this kingdom: “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of Shamyim (Heavens). He approached the Ancient of Days and was led into his presence. He was given authority, glory, and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed...the saints of the Most High will receive the kingdom and will possess it forever-

yes, for ever and ever.” (Daniel 7:13-14,18).

## THE KINGDOM OF ALUHYM IS WITHIN YOU.

“Once, having been asked by the Pharisees when the kingdom of Aluhym would come, **OWYAZL** (Yahusha) replied, ‘The kingdom of Aluhym does not come with your careful observation, nor will people say, here it is or there it is, because the kingdom of Aluhym is within you.’”

**OWYAZL** (Yahusha) was saying that while we are on the earth the kingdom of Aluhym is a spiritual kingdom in the hearts of believers. The Pharisees were expecting an earthly kingdom with a rule that would free them from Roman oppression. They wanted a structure that they could see. But because their eyes were blind and their religious hearts were hard they could not see the revelation of **AYAZL** (Yahuah) in **OWYAZL** (Yahusha) who stood before them.

Where is the kingdom of Aluhym today? It is right here in our hearts. It lives in us and **AYAZL** (Yahuah) is using us to plant it in the hearts of others around us.

St. Augustine, who lived from 354-430 A.D. His Confessions, from which the following passage is taken, has remained a popular and influential work for almost 1,600 years.

“I entered into the innermost part of myself. . . . I entered and I saw with my soul’s eye (such as it was) an unchangeable light shining above this eye of my soul and above my mind. . . . He who knows truth knows that light, and he who knows that light knows eternity. Love knows it. O eternal truth and true love and beloved eternity!

**OWYAZL** (Yahusha) said, “For I tell you I will not drink again of the fruit of the vine until the kingdom of Aluhym comes.” (Luke 22:16)

**OWYAZL** (Yahusha) said this as he was having his last supper with his disciples on the night before his crucifixion. So far as we know, he did not drink of the fruit of the vine after the resurrection while he was still on the earth. He is waiting for what he called “The marriage supper of the Lamb.” This is after the return of **OWYAZL** (Yahusha), and then the judgment. In **Revelation 19** John says, “After this I heard what sounded like the roar of a great multitude in Shamyim (Heavens) shouting:

“HalluYah! Salvation and glory and power belong to our Aluhym, for true and just are his judgments. Then a voice came from the throne saying: “Praise our Aluhym all you his servants, you who fear him, both small and great!” “Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder shouting;”

“HalluYah! for our Adonai (Lord) Aluhym (God) Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come and his bride has made herself ready.”

“Then the Malak (angel) said to me, ‘ Baruk (Blessed) are those who are invited to the wedding supper of the Lamb!’” The Assembly is the bride and **OWYAZL** (Yahusha) is the groom and he will sit down with us and we will partake of his esteem forever!

PRAISE BE TO HIS NAME!