



East Gate Reformation Training Institute
Curriculum for 2018
Theological Pillars of Cultural Reformation

Course Five: Ekklesia, Part 1

Lesson Four: The Keys of the Kingdom

Opening: The day Jesus identified His ekklesia, He gave them keys. “And I will give unto you the keys of the kingdom of heaven; and whatsoever you shall bind on earth shall be bound in heaven and whatsoever you shall loose on earth shall be loosed in heaven” (Mt. 16:19). Keys depict two thoughts: 1) the key holder is the one with authority and 2) the key, itself, is the tool that is used to open and to shut. That day Jesus transferred both the authority and the keys. Christ’s ekklesia was given the authority to open the door of earth or allow earthly access to God’s will, heaven’s purposes, and kingdom realities. Conversely, the church was empowered to close the door of earth or deny earthly access to Satan’s will, sinful imaginations, counter-kingdom strategies. “Thy kingdom come; thy will be done, on earth as it is in heaven” was to be more than a prayer. That prayer was to materialize as the ekklesia used the keys given to them by Christ.

I Tracing authority to use the keys through stages of redemptive history

A God the Father at the creation of the earth

1 Creation event – the exercise of God’s authority and His will

- (a) First to use the keys
- (b) Opened heaven’s will into the earth

2 Evaluation of each day

- (a) “It is good”
- (b) All created things matched heaven’s and Father’s standards
- (c) Heaven loosed on earth

B Adam and Eve – received keys from the Father

- 1 Image and Likeness – authority to make Father and His standards visible in the earthly sphere
- 2 Have dominion – keys of authority
- 3 Fruitful and multiply



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- (a) Make heavenly replicas in all re-creational activity
- (b) Loose heaven's will in every culture building process
- (c) Discover right key and apply it to loose righteousness in all earthly building

4 Standard of what was allowed – planted in garden

- (a) Tree of knowing what was allowed or good and what was not allowed or evil
- (b) Forbidden to be self-determiners of standards
- (c) Source of standards – only God
- (d) “Don’t eat” – the law
- (e) The law – the key to knowing what to bind or what to loose
- (f) Man in right standing with God granted both authority keys and law (tool) keys

C Early church fathers and the nation of Israel

1 God called patriarchs (Noah, Abraham, Isaac, Jacob) and heroes of faith in Hebrews 11

2 Jacob and 12 sons – the nation of Israel

- (a) Moses’ called out
- (b) Granted keys of kingdom authority (Exodus 19:5-6)
- (c) Granted laws (tools) at Mt. Sinai
- (d) Deuteronomy 4:5-8, “Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?”
- (e) Romans 3:1-2, “What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles (*logion*) of God.”



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II Matthew 16:19 – Tracing the transfer of the keys

A Matthew 16 passage – point of continuity between the past and the future

- 1 Search scripture to answers about His person
- 2 Search scriptures to answers about His mandate
- 3 Search scriptures to answers about the keys

B Promise of the coming New Covenant

- 1 Ezekiel 36:26-27, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”
- 2 Jeremiah 31:31-34, “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”
 - (f) Promise of a new container
 - (g) Removal of stony, dead heart from Adamic lineage
 - (h) Replace with fleshly, soft, made-alive heart from Christ’s new birth lineage
 - (i) No change as to what was to be written – the law
 - (j) II Corinthians 3:2-3, “Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”



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- 3 Note: Law not as in man-imposed rules of external holiness, not as in the revision of Mosaic law as the Pharisees had made it, but as embodied in the 10 commandments and all the law and prophets that are based upon those loving God and loving one's neighbor expressions of law

B Day of Pentecost

- 1 Moses' ekklesia received the law and ordinance on Mt. Sinai (Ex. 19-20)
- 2 Jesus' ekklesia received the law and ordinance, a new heart, and the Spirit of God to inscribe the law into the heart (Acts 2:1-41)
- 3 Both called out nations
 - (a) Granted authority to steward kingdom
 - (b) Handed keys (laws) to legislate will of heavenly council into the earth

C Discontinuity verses continuity

- 1 Symbols of death removed from new covenant
 - (a) Changes in sacrifices
 - (b) Changes in priesthood
 - (c) Changes from dead, stony temple and dead, stony tablets
- 2 Laws pertaining to land allotments discontinued
- 3 Book of Hebrews – commentary on covenantal discontinuity and continuity
 - (a) General principle: if not mention nor clarified – carries over
 - (b) Old testament concealed; new testament revealed

III Tracing the law through ekklesia convocations and the heavenly council

A Ekklesia – a kingdom legislative body

- 1 Source of legislation – the transcendent document of scripture
 - (a) Eternal truth
 - (b) Present application – case law



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- (c) Matthew 13:51-52, “Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

2 Heaven’s council – based upon the eternal law

- (a) Psalms 119:89-94, “For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants. Unless thy law had been my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. I am thine, save me; for I have sought thy precepts.”
- (b) Psalms 119:97-104, “O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.”
- (c) Psalms 119:105-112, “Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O LORD, according unto thy word. Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments. My soul is continually in my hand: yet do I not forget thy law. The wicked have laid a snare for me: yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the end.”

B Ekklesia – kingdom legislation for all spheres and all jurisdictions

- 1 Isaiah 2:2-5, “And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the



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house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.”

- 2 Zechariah 8:20-23, “Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”
- 3 Revelation 21:23-26, “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.”

Closing: Certainly the law is understood and operated differently in the New Covenant than it was under the Old Covenant. The cross created a dividing point. Some law comes through the cross unchanged. “Thou shall not kill” remains the same in both covenantal structures. The sacrifices of animals and the laws that pertain to the Levitical ceremonies are not the same post-Christ and His cross. Shadows of things promised disappear in the full light of the materialize provision. Accommodating for the changes, the law still remains the standard for that which God allows and for that which God does not allow. Jesus commissioned His ekklesia and gave the church the keys (the law) by which to bind and loose.