

The Key of the House of David

Revelation 3:7

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;

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"These things saith He That is true." Now this word, 'true', is a very wonderful word. It does not mean true in just the sense that it is opposite to false. **It expresses the Perfect Realization of an idea as contrasted with its Partial Realization.** For example we recall that Jesus said in

John 6:32

Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

John 15:1

I am the true vine.

Hebrews 9:24

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

I John 2:8

Because the darkness is past, and the true light now shineth.

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Since this word, indeed, expresses Perfect Realization as against the idea of Partial Realization as illustrated in these verses, we can now understand as never before Antitype contrasted with type, and substance with shadow. Take the example now of manna from heaven. God sent down angel bread from heaven for Israel. But that bread did not satisfy. It was only good for a day. Those who ate it were hungry again the next day. If it was left around it became contaminated. But Jesus is the TRUE bread from heaven, whereof manna was just a type. And if any man eats of that BREAD that came from heaven he will never hunger again. He does not need to come back and eat again. The moment he partook, he had eternal life. Here indeed was REALITY. No need any longer for a shadow. No need for a partial salvation. Here is the WHOLE of it. Just like Jesus isn't a part of God; He IS God.

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But the Jews back there in the time of Jesus did not want to accept that sacrifice. The blood of bulls and goats made nothing perfect. It was once God's ordained method. But now Christ having appeared in the flesh, and by the shedding of His own blood has put away sin and by that offering of Himself has made us perfect. The Jews would not take that. But what about that Philadelphian Age, and, yes, the other ages, too? Did they really accept this reality in Christ? No sir. Even though Luther brought the truth of justification, the Romish Church, and its eastern counterpart, the Orthodox Church, still clung to works. Now works are fine, but they don't save you. They don't make you perfect. It is Christ or perish. And it is not even Christ AND works. It is Christ alone.

This age began the years of Arminianism that does not believe in Christ as the REALITY. It does not sing of "Nothing but the Blood," for it sings of "Nothing but the blood AND my own conduct". Now I believe in good conduct. If you are saved you will do righteously. We have already gone over that. But let me tell you now, salvation is NOT Jesus PLUS. It is Jesus ALONE. SALVATION IS OF THE LORD. From start to finish it is all GOD. Let His life be in me. Let it be His blood that cleanses me. Let it be His Spirit that fills me. Let it be His Word in my heart and mouth. Let it be His stripes that heal me. Let it be Jesus, and Jesus Alone. Not by works of righteousness which I have done. No sir. Christ is my life. Amen.

When Jesus Christ tells John the Beloved about the Philadelphian Church, He speaks about the key of David that opens any door. This is an allusion to a prophecy from Isaiah 22, which provides another opportunity to contrast partial and perfect realizations as Bro. Branham describes above. The characters in Isaiah 22—Shebna and Eliakim—reappear in Isaiah 36-37 (see II Kings 18-19 for a parallel account). In these chapters, Shebna and Eliakim play out in type part of a much larger story that Jesus picks up in the message to Philadelphia. Today, we will look at the story in which Shebna and Eliakim play roles and draw out truths that apply to the age we live in.

Background

Hezekiah became king when he was 25 years old, after his evil father Ahaz died. Hezekiah's reign can be considered a reformation (II Kings 18:1-5). Hezekiah attempted to purge the nation of idolatry as well as prepare her defenses against future attacks from the Assyrians.

Two of the men with whom Hezekiah worked were Shebna and Eliakim. In Isaiah 22, we have a striking prophecy pertaining to Shebna. It appears this prophecy was given *before* Hezekiah became king, and Isaiah indicts Shebna for terrible abuses of power. When Isaiah delivers his prophecy to Shebna, Shebna occupies the position of treasurer, and has authority over the entire house. Isaiah foretells several things:

- a) Shebna will be demoted, and Eliakim will take his position (vv.19-20)
- b) In spite the riches he's amassed in Jerusalem, Shebna will be brought as a captive into a far country, where he'll die. (vv.15-18)
- c) Anyone who built their hopes around Shebna's power and influence in Judah will fall with him (v. 25)

Isaiah 22:15-25

¹⁵Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say*,

¹⁶What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

¹⁷Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

¹⁸He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

¹⁹And I will drive thee from thy station, and from thy state shall he pull thee down.

²⁰And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

²¹And 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.

²²And 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.

²³And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

²⁴And 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.

²⁵In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

Eliakim = "God raises" or "God sets up"

Shebna = vigor

It is thought that Shebna was a Gentile serving in the court of Jerusalem because a) his name is not Hebrew and b) no genealogy is given. How he got there is unknown, though perhaps it was in the reign of Hezekiah's father. In any case, he was most clearly not a true servant of the king because he was primarily busy about enriching himself.

Twin spirits in battle in Isaiah 22, just as throughout the rest of the scripture

Shebna vs. Eliakim, Judas vs. Jesus

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That spirit that was in Judas went right along through the ministry of Jesus. Then they both came to the cross. Jesus was hanged upon the cross, gladly giving His Life for sinners and commended His Spirit to God. His Spirit went to God and then was poured out into the church at Pentecost. But Judas hanged himself and his spirit went back to Satan, **but after Pentecost that same spirit that was in Judas came back to the false vine that grows right along with the true vine.** But notice, Judas' spirit never got to Pentecost. It never went up to receive the Holy Spirit. It could not. **But what did that Judas spirit go for? It went for the bag of gold. How it loved money. It still loves money.** If it goes about in the Name of Jesus doing mighty things and holding great meetings, it still makes more

of money and buildings, and education and everything with a material concept. Just watch that spirit that is upon them and don't be fooled. Judas went about as one of the twelve and he did miracles, too. But he did NOT have the Spirit of God as his own. He did have a ministry. He never got to Pentecost as he was not true seed. He was not a true child of God. No sir. And it is that way right now in the synagogue of Satan. Don't be fooled. You won't be fooled if you are of the very elect. Jesus said you wouldn't be fooled.

God will vindicate His true servants.

However, in this story of Shebna and Eliakim we see God will always vindicate his true servants. When Shebna and Eliakim reappear in **Isaiah 36**, their roles have indeed been reversed: Eliakim is "over all the house" and Shebna is just a scribe.

Isaiah 36:1-3

¹Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

²And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

³Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

The message to the Philadelphian church contains this promise of vindication as well:

Revelation 3:9

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.

The key of the house of David

The key of the house of David speaks of much more than a key and a door. It speaks of a special relationship between Christ and the believer. Hearts can be locked and relationships can be broken, and it is only with God's key that they can be unlocked and restored. This age of the open door is indeed much more than a missionary age. As God's Word has been restored, relationships with His people can be as well. When this key has opened doors, they cannot be shut; when this key has closed doors, they cannot be opened.

Isaiah 22:22

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.

Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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The Spirit uses this Old Testament reference [Is. 22:22, about "the key of the house of David"] concerning the Lord Jesus Christ and His ministry in the church. What the key of David signified at that time is mere shadow, which is now fulfilled in Jesus standing in the midst of the lampstands. It has to do with our Lord AFTER His resurrection and not His earthly pilgrimage. **But what does this key signify? The answer lies in the POSITION of the key. It is NOT in His hand. It is not worn around His neck.** It is not placed in the hands of other men, or the verse could not be saying that HE ALONE HAS THE USE OF THAT KEY--FOR HE ALONE OPENS AND SHUTS, AND NO MAN has that right but Jesus Himself. Isn't that right? **But where is the key? IT IS ON HIS SHOULDER. But what does SHOULDER have to do with it?** Read Isaiah 9:6, "*And the government shall be upon His shoulder.*"

But what does this mean? The answer is this. **The phrase, "government upon His shoulder" comes from the wedding ceremony of the East. When the bride has been committed to the groom she takes off her veil and places it over the groom's shoulders, signifying that not only is she under his dominion--that she has transferred her rights to him--that he is the head--but also that he bears the**

responsibility and the care and that HE AND HE ALONE--NO ONE ELSE--NO OTHER MAN--NO OTHER POWER--HAS ANY RIGHT AND RESPONSIBILITY. And that, beloved, is the KEY of David. God being Sovereign, He foreknew by Divine decree exactly who would be in His bride. He chose her. She did not choose Him. He called her. She did not come on her own. He died for her. He washed her in His own blood. He paid the price for her. She belongs to Him and to Him alone. She is wholly committed to Him and He accepts the obligation. He is her head, for Christ is the head of His church. As Sarah called Abraham, Lord, even so the bride is happy that He is her Lord. He speaks and she obeys for that is her delight.

The open door that no one may shut...

Isaiah 36-37 (see also II Kings 18-19)

II Kings 18:13-16

¹³Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

¹⁴And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

¹⁵And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

¹⁶At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

➔ **At the beginning of Sennacherib's attack, Hezekiah tries to buy peace ... by plundering the Temple!**

The armies of Sennacherib came and surrounded the city of Jerusalem. Rabshakeh, the king's messenger, presented an intimidating message to King Hezekiah and the rest of the people listening behind the walls. It appeared that nothing but doom awaited the city of Jerusalem. This Eliakim led a delegation of Jerusalem's leaders to hear Rabshakeh's appeals to surrender, and Eliakim refused (Isaiah 36:11-16).

Eliakim's delegation brought Rabshakeh's message to the king, and Hezekiah went into the house of the Lord. This is the same house of the Lord that he had just stripped of its gold! Everywhere he looked in the Temple, he could be reminded of his own failings!!

Nonetheless, Hezekiah received encouragement from Isaiah (37:5-7), and then later another letter from Sennacherib, which Hezekiah spread out before the Lord in the Temple (35:14-20). **Sennacherib did his absolute best to close every door to Hezekiah, but there was a promise that Eliakim would be like a "a nail in a sure place."** The prayer Hezekiah prayed in the Temple is one of the few prayers recorded in the Old Testament. And the angel of the Lord slew 185,000 soldiers in the Assyrian camp, and Sennacherib's slew him in his own house.

Jews in Babylon held to Isaiah's promise about a "nail in a sure place"

Ezra 9:8

And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

The same promise of Isaiah is quoted in the message to the Philadelphian church

Revelation 3:10

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.

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He goes on to say to them, "Because you have taken my Word and lived it and thereby become patient, I will keep you from the hour of temptation which shall come upon the world, to try them that dwell upon the earth." Now here again we see the overlapping of the two ages; **for this promise has to do with the end of the Gentile period which culminates in the Great Tribulation.**

"I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This verse is not a declaration that the true church will go into and through the tribulation. If it meant that it would have said that. But it said, "I will keep thee from the hour of temptation." This temptation is exactly like the temptation in Eden. It will be a very inviting proposition held up in direct opposition to God's commanded Word, and yet from the standpoint of human reasoning it will be so very right, so enlightening and life-giving as to fool the world.

Only the very elect will not be fooled. The temptation will come as follows. The ecumenical move that has started on what seems such a beautiful and blessed principle (fulfilling Christ's prayer that we all might be one) becomes so strong politically that she bears pressure upon the government to cause all to join with her either directly or through adherence to principles enacted into law so that no people will be recognized as actual churches unless under direct or indirect domination of this council. Little groups will lose charters, privileges, etc., until they lose all property and spiritual rights with the people.

Matthew 24:24

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.