

#1069 The Door of Heaven and the Gate of God – The Two Eliakims: The Key of David and the Open Door



The **key of David** and **an open door**. In order to gain the fuller picture of the **open door to heaven** and the **gate of God**, we need to examine the **key of David** in Revelation 3:7. Obviously, there is a general correlation of the themes of the “**key of David**” in Revelation 3:7 and “**an open door**” in Revelation 3:8, for the words “*he that openeth, and no man shutteth; and shutteth, and no man openeth*” are attributed to “*he that hath the key of David,*” and the words “*and no man can shut it*” are attributed to “*an open door.*”

Revelation 3:7-10 (KJV) *And to the angel of the **church in Philadelphia** write; These things saith he [Jesus Christ] 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;***

*8 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.*

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.

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.

The first Eliakim

The key of David and Eliakim. The theme of the *key of David* relates directly back to what is seen in Isaiah 22:22 with a man named *Eliakim*. Eliakim (whom we are referring to as the *first* Eliakim) was the overseer of the household of King Hezekiah of Judah (2 Kings 18:18; 19:2). When the invading Assyrian army of Sennacherib approached Jerusalem (701 B.C.), Eliakim was one of three men (Eliakim, Shebna, Joah) sent by Hezekiah to confer with Sennacherib’s forces. Hezekiah then sent Eliakim and Shebna to the prophet Isaiah to report Sennacherib’s and the Assyrians’ response. The details of these events are in 2 Kings 18 and 19. These events are also sprinkled in Isaiah 22, a specific chapter devoted to prophecies about sieges of Jerusalem (both in the time of Sennacherib’s Assyria and Nebuchadnezzar’s Babylon), and which refers to Eliakim and “*the key of the house of David*” (in Isaiah 22:22).



A depiction of Eliakim, Shebna, and Joah meeting with Rabshakeh, 2 Kings 18

Isaiah 22:20-23 (KJV) *And it shall come to*

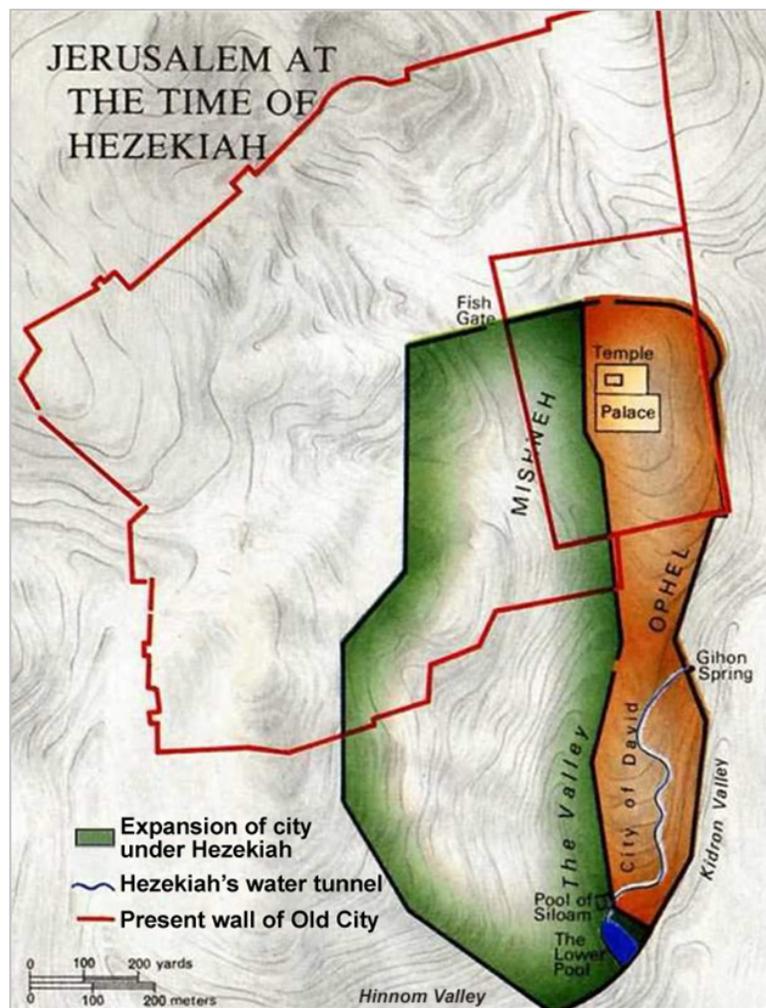
pass in that day, that **I will call my servant ELIAKIM** the son of Hilkiyah:

21 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.**

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.

23 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.**

Key Understanding: *Eliakim is a picture of the coming Messiah, Jesus Christ, sitting on David's throne.* Jesus Christ has the *key of David* in Revelation 3:7, meaning that he is the Davidic Messiah with authority to control entrance into the heavenly kingdom of God. It equates to sitting on the throne of David. It has its background in the person of Eliakim and *the key of the house of David*, seen in Isaiah 22:22. Eliakim is a picture of the coming Messiah, Jesus Christ, sitting on David's throne. The comparison should be viewed in this way as well: Eliakim was to King Hezekiah, having the key to the throne of David, as Jesus Christ is to God the Father, having the key to sit on his Father's throne (Revelation 3:21).



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