

Isaiah 21:11-17 + 22:21-23

The first part is a prophetic judgment on Esau/Edom

Edom is mystically altered and rearranged to become Dumah, i.e., “silence,”

Isaiah 21:11 - “... He calls to me out of Seir, ‘Watchman, what of the night?’”

or, “what ‘part’ of the night is it?”

In the weary night of calamity the sufferer desires to know what hour it is, how much of the darkness still remains to be lived through. The answer is mysterious and ill-boding. There is a “morning” coming, a time of light and hope, but the day which is so opened closes too quickly in the blackness of night. The words sum up the whole future of Edom, subject as it was to one conqueror after another, rising now and then, as under Herod and the Romans, and then sinking into desolation. — Ellicott’s Commentary

Isaiah 21:14 - Tema, one of the sons of Ishmael, Genesis 25:15. A city in the Arabian desert near Petra in Jordan. These people would help the Edomites, and also would be judged.

Isaiah 21:16 - Kedar was another son of Ishmael, Genesis 25:15.

The Key of the House of David

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.

The prophet tells the palace secretary Shebna that he will be replaced by Eliakim, for God “will place on his shoulder the key to the house of David.” This phrase simply means that the one who holds the keys has the authority.

(See **Job 12:12-14**)

The Targum takes in the idea of authority in both the Temple and in the Palace:
"and I will give the key of the house of the sanctuary, and the government of the house of David, into his hand."

(vs. 25 is referring to Shebna again, not to Eliakim)

Eliakim is taken by many commentators to foreshadow Christ:

The Isaiah passage is referenced in Revelation:

Revelation 3:7 - “And to the angel of the church in Philadelphia write: ‘The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who

shuts and no one opens.”

i.e. Jesus holds this key and He is the fulfillment of the Davidic Covenant, the ruler of the New Jerusalem, and the Lord of the kingdom of heaven.

Other “Keys”

Keys of hell and death:

Revelation 1:18 - “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

The Pharisee scribes and lawyers misused their authority, by keeping the “**key of knowledge**” - repentance - from the people:

Luke 11:52 - Woe to you experts in the law! For you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”

Binding and Loosing

To “bind and loose” was originally a Jewish Hebrew phrase which appears in the Targum as well as the New Testament, and is the authority to declare what God’s mind is on a matter of doctrine or practice. Or to put it another way for further clarity, it is the authority to carry out the will and decisions of God upon earth as they had already been established in heaven. Further, it was a rabbinical term for forbidding and permitting.

The most prominent place “binding and loosing” is referenced is here:

Keys to the Kingdom:

Matthew 16:19 - I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven”

Or, a better translation: “Whatever you prohibit on earth ‘will have [already] been’ prohibited in heaven, and whatever you permit on earth ‘will have [already] been’ permitted in heaven.”

i.e. not that what we say will force “heaven” to ratify it, but the opposite: The Church may only permit and forbid what has already been certified in Heaven (and revealed to us in Scripture).

Jesus was giving the church the Gospel, key to heaven, to the opening up of salvation for Jews, then the Samaritans and then the Gentiles. Those who would not hear would remain “bound.”

It also referred to admittance and nonadmittance into the fellowship of the church. See also **Matthew 18:18** on binding and loosing in church discipline.

What about “Binding Satan?”

Matthew 12:29 - “Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.”

Luke 11:21-22 records the same illustration but does not use the term “bind.”

The meaning is that Jesus is in fact stronger than Satan and that the casting out of evil spirits in His ministry proves that fact. The goods that are plundered are people, previously held in bondage. The coming of Jesus and the binding of Satan liberates the souls of people who were subject to slavery their whole life. And not just the people who received deliverance during Jesus’ earthly ministry.

Hebrews 2:14-15 - “... that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.”

In fact, nowhere are believers recorded as saying “I bind you, Satan” or similar phrases.

Jude 1:8-9 - Not even the archangel Michael did this. In his quarrel with the Devil, when they argued about who would have the body of Moses, Michael did not dare condemn the Devil with insulting words, but said, “The Lord rebuke you!”

In **Zechariah 3:2** an angel would not rebuke Satan, but left it to the person who had the authority. “The angel of the LORD said to Satan, May the LORD condemn you, Satan!”

The key of the bottomless pit

Revelation 20:1-2 - “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.”

The only valid way to resist Satan:

Ephesians 6:10-18 - Put on the whole “armor of God,” and stay alert, “praying always with all prayer and supplication”

Prayer is not just another weapon but the spirit and the manner in which the whole armor is to be worn and the battle fought - A continuous attitude of communion with God.

The straightforward approach of Jesus and apostolic Christianity to demonic forces was, “Come out!”

(See also http://enrichmentjournal.ag.org/200901/200901_112_theo_enrichment.cfm)

More on 'Binding and Loosing'

<http://www.jewishencyclopedia.com/articles/3307-binding-and-loosing>

Jesus rebuked the Pharisees, who "bind heavy burdens and lay them on men's shoulders, but will not move them with one of their fingers"; that is, "loose them," as they have the power to do (**Matthew 23:2-4**).

The power of binding and loosing was always claimed by the Pharisees. Under Queen Alexandra, the Pharisees, says Josephus ("B J." i, 5, § 2), "became the administrators of all public affairs so as to be empowered to banish and readmit whom they pleased, as well as to loose and to bind."

This does not mean that, as the learned men, they merely decided what, according to the Law, was forbidden or allowed, but that they possessed and exercised the power of tying or untying a thing by the spell of their divine authority, just as they could, by the power vested in them, pronounce and revoke an anathema upon a person. The various schools had the power "to bind and to loose"; that is, to forbid and to permit (Ḥag. 3b); and they could bind any day by declaring it a fast-day (Meg. Ta'an. xxii.; Ta'an. 12a; Yer. Ned. i. 36c, d). This power and authority, vested in the rabbinical body of each age or in the Sanhedrin (see Authority), received its ratification and final sanction from the celestial court of justice (Sifra, Emor, ix.; Mak. 23b).

See **John 20:23** - "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Church Authority

Matthew 18:18 - "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them."

The context shows that Jesus is probably speaking, not about prayer, but to those who have authority to regulate Messianic communal life in the congregation (vv. 15–17). The rabbis call these rulings *halacha* (lit. "how to walk")

It could also be referring to the "two or three witnesses" required in a judicial process. (see **Deuteronomy 17:6,7; 19:15–21; 1 Timothy 5:19**)

"Rabbi Chananyah ben-T'radyon said, 'If two sit together and words of Torah pass between them, the Sh-khinah abides between them, as it is said, "Those who feared Adonai spoke together, and Adonai paid heed and listened, and a record was written before him for those who feared Adonai and thought on his name" (Malachi 3:16).'

” (Avot 3:2)

“How do you know that if ten people pray together the Shkkinah [“manifested divine presence”] is there with them? Because it is said, ‘God stands in the congregation of God’ (Psalm 82:1a) [and a “congregation” must have a minyan of at least ten]. And how do you know that if three are sitting as a court of judges the Shekkinah is there with them? Because it is said, ‘In the midst of judges he renders judgment’ (Psalm 82:1b [taking elohim to mean “judges”; compare Yn 10:34–36&N]).” (B’rakhot 6a)

— See <http://cldibillings.org/wp-content/uploads/2011/11/Binding-and-Loosing.pdf>

But this all hangs on the better translation of **Matthew 16:19**: “Whatever you prohibit on earth ‘will have [already] been’ prohibited in heaven, and whatever you permit on earth ‘will have [already] been’ permitted in heaven.”

i.e., not that what we say will force “heaven” to ratify it, but the opposite: The Church may only permit and forbid what has already been certified in Heaven (and revealed to us in Scripture).

It is not the authority to change Scripture, but the authority to interpret Scripture. It is not the authority to annul a command, but the authority to make a ruling on how to apply the command. Christian leaders are to reflect the will of God in their decision making, not generate it.

“The judges should know whom they judge, and in Whose presence they judge, and Who it is Who judges with them. And the witnesses should know about whom they give testimony, and in the presence of Whom they give testimony, and with Whom they give testimony, and Who it is Who is a witness with them, since it is said, ‘Then both the men who have the dispute shall stand before the Lord’ [Deuteronomy 19:17, NASB], and it is said, ‘God takes His stand in His own congregation; He judges in the midst of the rulers’ [Psalm 82:1, NASB]”.

- (Tosefta Sanhedrin 1:9)