

**Title:** *“The Apologetics of the Valley of Vision”*

**Sub-Title:** *“The Key to the City of God”*

**Key Verse of the Book of 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.”

**Key Verse for Biblical Apologetics: I Peter 3:15** “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:”

**Key Verse for Old Testament Biblical Apologetics: Acts 28:23** “And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.”

**Key Verse of Isaiah chapter twenty-two: 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.”*

**Introduction:** As afore mentioned, relative to the book of Isaiah, Jesus Christ is the focal point and major theme in this Old Testament book. This fact cannot be overstated. As a born again believer it is imperative to explain Jesus Christ in the Old Testament. The best way to explain why this seems to be a conflict, though it is not, is by explaining why the Jews have missed their Messiah in the Old Testament. The clearest explaining is the reason for the Jews spiritual blindness.

***Matthew 28:11-15*** “Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears,

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we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”

In affect the Jews have been blinded because they have believed a lie for over two thousand years. So in the Old Testament and in the book of Isaiah Jesus Christ is referenced all throughout. The one difference is the different dispensation of time that is in the book of Isaiah. God dealt with mankind differently in the different dispensations of time but He is the same One as we know in the church age.

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Commentary analysis: Dr. Thomas Strouse summarized chapter twenty-two like this, “Isaiah was in “the valley of vision” (vv. 1, 5), perhaps in the Kidron, or Tyropoean, or Hinnom, and surrounded by the mountains (Ps. 125:2), when he received this burden upon Jerusalem. Jehovah did not neglect His righteous judgment on Jerusalem, which judgment would come in 588-586 BC by Nebuchadnezzar (vv. 1-8). The leaders attempted to repair the city walls (II Chr. 32:5) but to no avail (vv. 9-14). Moreover, the Lord wanted Shebna the pro-Egypt party leader removed and replaced by Eliakim for city-wide authority (15-22), the precursor of the “nail.”<sup>1</sup>

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<sup>1</sup> Thomas Strouse, Expository Notes on Isaiah, OT 513 (Cromwell, CT: Bible Baptist Theological Seminary, date accessed September 15, 2019) 16.

Strouse further explained, “Whoever possessed the key to the city had full authority for entrance and exit. Eliakim replaced Shebna and pre-figured the Lord Jesus Christ (Isa. 9:6), the “nail in a sure place.” The Lord Jesus alluded to this passage as He gave apostolic authority to Peter with the keys of the Kingdom (Mt. 16:19; 18:18; Rev. 3:7-8). Eventually, the nail will “be cut down;” either historically for Eliakim, or prophetically with Christ at the cross or Antichrist (Anti-nail) at the conclusion of Armageddon.”<sup>2</sup>

**Text: Isaiah 22:1-25** “The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

Vs. 2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

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<sup>2</sup> Ibid., Strouse, 16.

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Vs. 3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

Vs. 4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

Vs. 5 For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

Vs. 6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

Vs. 7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

Vs. 8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

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Vs. 9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

Vs. 10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

Vs. 11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

Vs. 12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

Vs. 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

Vs. 14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

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

Vs. 16 What 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?

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

Vs. 18 He 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.

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

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

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Vs. 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.

Vs. 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.

Adam Clarke developed verse 22 like this, “As the robe and the baldric, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, A female high in office under a great queen has the same title.”<sup>3</sup>

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<sup>3</sup> Adam Clake, Isaiah to Malachi. Clake's Commentary, Vol. 4 (Abingdon Press: Nashville, 1923), 105.

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Clarke further explained verse twenty-two like this, “But was it not the representation of a key, either cut out in cloth and sewed on the shoulder of the garment, or embroidered on that part of the garment itself? The idea of a huge key of a gate, in any kind of metal, laid across the shoulder, is to me very ridiculous.”<sup>4</sup>

Clarke continued, “In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed with great clearness as well as force by the sole and exclusive authority to open and shut. Our Savior, therefore, has upon a similar occasion made use of a like manner of expression, Matthew 16:19; and in Revelation 3:7; has applied to himself the very words of the prophet.”<sup>5</sup>

Vs. 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.

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<sup>4</sup> Ibid., 106.

<sup>5</sup> Ibid., Clarke, 106.

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Relative to verse twenty-three Clarke explained it this way, “Eliakim signifies The resurrection of the Lord; or, My God, He shall arise. Hilkihah signifies The Lord my portion or lot. The key of David, shutting and opening, may intend the way of salvation through Christ alone. For the hope of salvation and eternal life comes only through Eliakim, the resurrection of Jesus Christ from the dead.”<sup>6</sup>

Vs. 24 And 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.

Vs. 25 In 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.

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<sup>6</sup> Ibid, 107.

Clarke explained, “They shall hang upon him all vessels of small quantity and large quantity, has been understood the dependence of all souls, of all capacities, from the lowest in intellect to the most exalted, on the Lord Jesus, as the only Saviour of all lost human spirits.”<sup>7</sup>

**Analysis of this passage:** The book of Isaiah is fascinating for numerous reasons, but the fact that the reader of Isaiah is looking back to 712 BC while the prophet Isaiah is writing from seven centuries prior to the cross of Christ, and then points the reader to Christ’ return to rule during His thousand year reign here on Earth.

- The major focus of this chapter is the reference to the “Key.” This can be no one other than the Lord Jesus Christ that is being referred to in chapter twenty-two.
- The key = salvation is in Christ alone. This means that this salvation is for Jew and Gentile alike. This key is the only way to heaven.

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<sup>7</sup> Ibid., 107.

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- The reference in verse one to the “Valley of Vision” = Jerusalem (also known as the City of God). Thus, the only way to God and His City is through the “Key.”
  
- It is most important to point out that Jerusalem, the City of God is a direct reference to, New Jerusalem = Heaven.
  
- The further explaining of the “key” is its meaning. The key = authority. If you do not have the authority to enter the city = heaven, you will not be allowed to enter. You must have the authority to enter haven.

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