to open and shut was part of the priest’s office. Lev.  
xiii. 4, 5; xiv. 38.  
 If then the Saviour shall pronounce any clean, He  
shall be no longer detained in custody. His opening  
of the door none shall gainsay, or counteract.  
 *But Jesus is also steward of all the palace of David.*  
Under the hand of this Joseph are all the king’s prisoners. If He open the prison, none shall detain them.  
“That thou mayest say to the prisoners, ‘Go forth;’ to  
them that are in darkness, ‘Show yourselves’” (Isa.  
xlix. 9, 10). “The gates of Hades shall not prevail.”  
 Jesus opens, too, *the temple above, and the gates* of  
the *New Jerusalem;* as he goes on to intimate.  
 He opens Hades also, and out of the Abyss come  
forth the tormenting locusts: ix.  
 “That shuts, and none openeth.”  
 Both powers are necessary, both are possessed in  
unchallenged dominion, by Jesus. Thus Jesus also  
shuts up in the abyss or bottomless pit, for a thousand  
years, Satan the great adversary, that during the  
millennial bliss he may not deceive the nations. So, at  
the close, the pit is opened and again he comes forth.  
While the pit’s mouth is shut, there is no escape. When  
Christ shuts, none can open: Isa. xxiv. 22.  
 Jesus must open the *temple of heaven to His saints*.  
The Man-child is caught up to the throne of God. But  
there their enemies meet them, and seek to enter.  
Therefore, Jesus, in His character as Michael, shuts His  
people *in*, and shuts their foes *out*. The *opening* introduces *friends:* the *shutting* keeps out *foes*. See Ps. xci.  
  
 8. “I know Thy works: behold I have set (‘given,’ literally)  
before thee an open door, which none can shut: for thou hast  
a little strength, and keptest My word, and deniedst not My  
name.”  
  
 “Which none can shut”:—