

#1076 The Door of Heaven and the Gate of God – The Two Eliakims: The mystery of Isaiah 22:25 is solved by understanding that it is pointing to the second Eliakim

Isaiah 22:25 is perplexing to bible commentators. After the exaltation of Eliakim in verses 20-24, including the words that the Lord would “fasten him as a nail in a sure place,” verse 25 suddenly changes tone to the opposite direction – *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.*

*Isaiah 22:20-25 (KJV) And it shall come to pass in that day, that I will call my servant **ELIAKIM** the son of Hilkiah:*

*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.***

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.

*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.***



The commentary in one NIV bible says that the explanation is that Eliakim, like Shebna, will eventually fall from power. Other commentaries state that verse 25 must be referring back to Shebna. But the real answer is . . .

Key Understanding #1: The mystery of Isaiah 22:25 is solved by understanding that it is pointing to the second Eliakim. The first Eliakim was a nail fastened in a sure place. And,

Hezekiah, Isaiah, and the first Eliakim had fastened Judah and Jerusalem in a sure place for the time being. The reason why the contents of verse 25 appeared after the positive exposition about the first Eliakim is because a second Eliakim (a) would appear in Israel's history after the first Eliakim, (b) would be situated in an event (Nebuchadnezzar's invasion of Judah, and attempt to overcome Jerusalem) that was a double of that of the first Eliakim (Sennacherib's invasion of Judah, and attempt to gain the surrender of Jerusalem), and (c) would

represent essentially what Shebna represented – the failure to serve God – resulting in the failure to be fastened as a nail in a sure place (and, in the case of the *second* Eliakim, the failure of Judah and Jerusalem to be fastened as a nail in a sure place).

Key Understanding #2: What the two Eliakims point to. The *first* Eliakim points toward the *key of David* (Revelation 3:7) and the *open door into heaven* and “the Father’s throne” for the church of Philadelphia, while the *second* Eliakim represents what Shebna represented, the antithesis of the *key of David*, and a *closed door into heaven* for the church of Laodicea.



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



The *second* Eliakim, King Jehoiakim, burning Jeremiah’s scroll, Jeremiah 36:23

The *first* Eliakim represents
an open door into heaven



The *second* Eliakim represents
a closed door into heaven



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