

#1077 The Door of Heaven and the Gate of God – The Two Eliakims: Comparing Isaiah 9:6-7 and Isaiah 22:20-24

There are similarities between the wording in Isaiah 9:6-7 and Isaiah 22:20-24.

*Isaiah 9:6-7 (KJV) 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.*

*7 Of the increase of his government and peace there shall be no end, **UPON THE THRONE OF DAVID**, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

*Isaiah 22:20-24 (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 flagns.



The wording in Isaiah 9:6-7 and Isaiah 22:20-24 contain the following similarities:

- (i) **David's rule:** *The throne of David (Isaiah 9:7) / key of David (Isaiah 22:22)*
- (ii) **Government upon a shoulder:** *The government shall be upon his shoulder (Isaiah 9:6) / I will commit thy government into his hand (Isaiah 22:21) and the key of the house of David will I lay upon his shoulder (Isaiah 22:22)*
- (iii) **He shall be a father:** *The everlasting Father (Isaiah 9:6) / he shall be a father to the inhabitants of Jerusalem and to the house of Judah (Isaiah 22:21)*

The first Eliakim is to be viewed as a forerunner to and shadow of the Messiah, Jesus Christ.

Key Understanding: *The first Eliakim as a shadow of the Messiah.* The similarities of wording and meaning when comparing Isaiah 9:6-7 and Isaiah 22:20-24 make it clear that the *first* Eliakim is to be viewed as a forerunner to and shadow of the Messiah, Jesus Christ. The comparison should also be viewed as follows: the *first* Eliakim is symbolized as “joining” King Hezekiah on the throne of David, just as Jesus Christ overcame and is set down with God the Father on his throne (Revelation 3:21).

[Note: As concerns (iii), **He shall be a father**, the words “the everlasting *Father*” seem out of place in Isaiah 9:6 since the passage is describing the Messianic *Son*, but Isaiah 22:21 reveals the meaning behind it all. The Messiah, Jesus Christ, is exactly like the everlasting Father, with a picture drawn through the *first* Eliakim being viewed as “a father to the inhabitants of Jerusalem and to the house of Judah.”]

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