

## #1081 The Door of Heaven and the Gate of God – The Two Eliakims: The “not put in graves” theme



We are introducing this subject for this one Unsealing only.

Shebna’s self-assured construction of his own tomb was apparently the stimulating event that led to the Lord’s rebuke of Shebna through Isaiah (Isaiah 22:15-18).

**Key Understanding #1:** *The “not put in graves” theme.* There is a “not put in graves” theme that is associated with the *first* Eliakim (through the person of Shebna) and the *second* Eliakim (Jehoiakim) that extends onward to the Two Witnesses of Revelation 11.

The *first* Eliakim and “not put in a grave” (referring to Shebna not being placed in the sepulcher that he was constructing for himself)

*Isaiah 22:15-18 (KJV) Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,*

**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?** [NIV . . . What are you doing here and who gave you permission to cut out a grave for yourself here, hewing your grave on the height and chiseling your resting place in the rock?]

*17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.* [NIV . . . Beware, the Lord is about to take firm hold of you and hurl you away, O you mighty man.]

*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.* [NIV . . . He will roll you up tightly like a ball and throw you into a large country. There you will die and there your splendid chariots will remain—your disgrace to your master’s house!]

The *second* Eliakim and “not put in a grave” (speaking of Jehoiakim)

*Jeremiah 36:28-30 (KJV) Take thee again another roll, and write in it all the former words that were in the first roll, **which Jehoiakim the king of Judah hath burned.***

*29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?*

**30 Therefore thus saith the LORD of Jehoiakim king of Judah; HE SHALL HAVE NONE TO SIT UPON THE THRONE OF DAVID: and HIS DEAD BODY SHALL BE CAST OUT IN THE DAY TO THE HEAT, AND IN THE NIGHT TO THE FROST.**



## The Two Witnesses and “not put in graves”

**Revelation 11:7-9 (KJV)** *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.*

8 And **their dead bodies shall lie in the street of the great city**, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and **SHALL NOT SUFFER THEIR DEAD BODIES TO BE PUT IN GRAVES.**

**Key Understanding #2:** *The two witnesses are looked upon by the world like the Lord looked upon Shebna. The purpose of the passage above emphasizes symbolically that the Two Witnesses are looked upon by the world in the same manner as the Lord looked upon the counterparts to the Two Witnesses, Shebna, the tomb builder (whom the Lord replaced with the first Eliakim), and the second Eliakim, Jehoiakim, whose “dead body shall be cast out in the day to the heat, and in the night to the frost” (Isaiah 36:30).*

**Key Understanding #3:** *The self-assured ‘Shebna’ church of Laodicea. In the end, the “graves” theme will also tie to the self-assured ‘Shebna’ church of Laodiceans who believe that they have an open door into heaven, seen in Revelation 4:1, because they further believe that Revelation 4:1 includes the fulfillment of the 1 Thessalonians 4:16-17 rapture – when “the dead in Christ rise first” and then “we who are still alive and are left” arise thereafter.*

The fact that V. I. Lenin has yet to be buried is *not* mentioned in the main body of the text of this Unsealing, but his preserved body is a major piece of the understanding and story behind the prophetic theme of “not put in graves.”



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