



Daily Verse and Comment

Isaiah 22:20-25

(20) ‘ Then it shall be in that day,
That I will call My servant Eliakim the son of Hilkiah;
(21) I will clothe him with your robe
And strengthen him with your belt;
I will commit your responsibility into his hand.
He shall be a father to the inhabitants of Jerusalem
And to the house of Judah.
(22) The key of the house of David
I will lay on his shoulder;
So he shall open, and no one shall shut;
And he shall shut, and no one shall open.
(23) I will fasten him *as* a peg in a secure place,
And he will become a glorious throne to his father’s house. (24) ‘They
will hang on him all the glory of his father’s house, the offspring and the
posterity, all vessels of small quantity, from the cups to all the pitchers.
(25) In that day,’ says the LORD of hosts, ‘the peg that is fastened in the
secure place will be removed and be cut down and fall, and the burden
that *was* on it will be cut off; for the LORD has spoken.’”

New King James Version

After [God](#) rebukes and demotes Shebna the steward (verses 15-19), He then fills his office with His servant, Eliakim. *Eliakim* means “whom God will raise up” or “the resurrection of God,” both of which apply to [Jesus Christ](#). God gives Eliakim the substantial authority and responsibility that Shebna had. Verse 21 says he “shall be a father to the inhabitants of Jerusalem and to the house of Judah,” much as Joseph said, God “has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt” ([Genesis 45:8](#)). For both Eliakim and Joseph, their authority was exceeded by only one other person.

Take note of [Isaiah 22:22](#), as Christ quotes it in the letter to the church at Philadelphia: “The key of the [house of David](#) I will lay on his shoulder; so he shall open, and no one shall shut; and he shall shut, and no one shall open.” Eliakim's authority to “open . . . and shut” results from “the key of the house of David” being put “on his shoulder.” We can compare this with [Isaiah 9:6-7](#), another Messianic prophecy:

For unto us a Child is born, unto us a Son is given; and *the government will be upon His shoulder*. And His name will be called Wonderful, Counselor, Mighty God, *Everlasting Father*, Prince of [Peace](#). Of the increase of *His government* and peace there will be no end, *upon the throne of David and over His kingdom*, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this. (Emphasis ours throughout.)

The key of the house of David, then, represents God's governance, specifically His governance over Israel. The Bible even names the royal throne—the throne on which David and Solomon sat—as “the throne of the LORD” ([I Chronicles 29:23](#); see [II Chronicles 9:8](#))! God has sworn that David would always have an heir to sit on that throne ([Jeremiah 33:17](#)).

Thus, the key on Eliakim's shoulder represents the power of the government that would ultimately rest on the Messiah's shoulder. It involves the royal line of David and all the authority that resulted from God's covenant and promises to him. The Messiah would come from that same line, and He will sit on that throne when He returns and establishes His Kingdom ([Isaiah 9:7](#)).

In his position as second-in-command, Eliakim served as the ultimate gatekeeper, granting or denying access to the house of David at his discretion. He could open the door, and no one could shut it. Having the door opened meant access to the king's presence, and thus to the God-given authority and blessings of the royal line, as well as to all the resources of the treasury and storehouse. But if the steward shut the door, he blocked all of that access, and no one could overrule his decision.

It was a significant position. It is no wonder that God would not tolerate the likes of Shebna in it, who was more interested in his legacy and earthly pomp than fulfilling his office with gravity and [faithfulness](#).

— David C. Grabbe

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