

Isaiah 22:23

Authorized King James Version (KJV)

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.

Analysis

'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.' The 'key of the house of David' represents absolute authority over access to the king—major domo position controlling royal access. 'Upon his shoulder' indicates burden and responsibility of office. The absolute authority ('open...none shall shut; shut...none shall open') describes comprehensive power. This language is applied to Christ in Revelation 3:7: 'he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.' The typological connection reveals Eliakim prefiguring Christ—faithful steward over God's house. Christ holds ultimate authority over salvation access—He alone opens door to eternal life; all other doors are shut. This demonstrates how Old Testament historical figures typologically point to Christ.

Historical Context

The key-bearer position (royal chamberlain/major domo) controlled access to the king—determining who could approach for petitions, decisions, appointments. Enormous power and responsibility attended this role. Eliakim's faithful exercise of authority provided historical type of Christ's perfect exercise of salvation authority. The Revelation 3:7 connection shows early Christians recognized these typological patterns—Old Testament offices, rituals, and figures pointing forward to Christ. Church history has extensively developed typological interpretation, seeing Christ throughout Old Testament in offices (prophet, priest, king), institutions (temple,

sacrifice, priesthood), and individuals (Adam, Melchizedek, David). This hermeneutical approach, when used carefully, reveals Scripture's Christocentric nature—all redemptive history points to and finds fulfillment in Christ.

Related Passages

Psalms 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. What does the key-bearer authority teach about controlling access to the king?
2. How does Eliakim typologically prefigure Christ's authority over salvation?
3. Why is Revelation 3:7's application of this verse to Christ significant for biblical interpretation?

Interlinear Text

וּתְקַעַת יוֹ	יְהִי ד	בְּמָקוֹם	נָאֲמָה	וְהִי ה	לְכִסֵּא
And I will fasten	him as a nail	place	in a sure	H1961	throne
H8628	H3489	H4725	H539		H3678
כִּבּוֹד	לְבַיִת	אָבִיו:			
and he shall be for a glorious	house	to his father's			
H3519	H1004	H1			

Additional Cross-References

Job 36:7 (Parallel theme): He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

Ezra 9:8 (Parallel theme): And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his

holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Zechariah 10:4 (Parallel theme): Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

1 Samuel 2:8 (Glory): He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.

Revelation 3:21 (Parallel theme): To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Ecclesiastes 12:11 (Parallel theme): The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.