Eliakim was the righteous son of Hilkiah the priest. Though the Lord described Eliakim's power and authority and the position which he would be given (see Isaiah 36:3; 37:2), as used in these last verses of this chapter, Eliakim is clearly a type for the Savior. The description may have accurately described the actual authority of Eliakim, but it is also a powerful description of Jesus Christ, who will ultimately replace the rulers of Israel who, like Shebna, had become full of pride.

“Eliakim signifies The resurrection of the Lord; or, My God, he shall arise.” Thus, even the name typified Christ, “for the hope of salvation and eternal life comes only through Eliakim, the resurrection of Jesus Christ from the dead.” (Adam Clarke, The Holy Bible . . . with a Commentary and Critical Notes, 4:107.)

When the patriarch Israel gave his son Judah his blessings, he said, among other things: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be” (Genesis 49:10). Thereafter, the ruling power in Israel was enjoyed by Judah and was particularly evident in the reign of King David. The key of the house of David, the right to rule, was a symbol for the real right to rule, which is only enjoyed through the holy priesthood of God. This power was focused upon and centered in the Lord Jesus Christ, to whom was given power to “shut” and to “open” with no one who could override that power. John and Isaiah both clearly show that the key of David, or the government, was to be upon the shoulders of the Savior of the world (see Isaiah 9:6; Revelation 3:7).

The “nail in a sure place” (Isaiah 22:23) is messianic and symbolizes the terrible reality of the cross, though only a part of the total suffering of the Lord that caused Him to “tremble because of pain, and to bleed at every pore, and to suffer both body and spirit” (D&C 19:18). Just as the nail of the cross that was driven in the sure place secured the body of the one being crucified, so the Savior Himself is, to all who will, a nail in a sure place, for He has given them power so that none need be lost (see John 17:12). As Christ brings the redeemed to the Father, the glory becomes His own, and the redeemed and their offspring will become part of the family of heaven under the throne of Christ (see D&C 19:2; Matthew 28:18; 1 Corinthians 15:27–28; Philippians 2:5–11; 3:21).

(14-43) Isaiah 23:2–3. Zidon, a City-State

Sidon (Zidon) was the older city of the Phoenicians, whereas Tyre was the newer site that had gained supremacy during the Assyrian era. Sidon received her revenue from the grain (seed) of Sihor (the Nile waters of Egypt). So renowned had the merchants become that they were honored by their national associates as great ones. (Compare Revelation 18:23; Isaiah 23:8.)

(14-44) Isaiah 23:14–18. Why Was Tyre Called a Harlot?

Like Babylon, Tyre represented the world and so eventually would come under the judgments of God. Like Babylon, she was seen as a harlot committing fornication (joining in wickedness) with the kingdoms of the world (see Isaiah 23:15, 17–18; compare Revelation 17:1–2). The seventy years may refer to her coming judgments. Isaiah 23:18 shows that eventually the merchandise of Tyre (the world) will be put to proper use in building the kingdom of Jehovah.

POINTS TO PONDER

(14-45) The “Burden” Prophecies

Suppose someone told you that the so-called “burden” chapters of Isaiah (chapters 13–23) were valuable for Isaiah’s day, but they have little application for modern times. How would you respond? What specific verses could you use to refute that statement? Write your answers on a separate sheet of paper.

Ancient Tarshish may have been in present-day Spain.