

reading into the Scripture. I see no such teaching in the verses. They are simply stressing the great importance of the position Eliakim is to occupy. While his family would naturally assume prominence, the reference to "a glorious throne to his father's house" and the statement that "all the glory of his father's house" will be hung upon him suggest that perhaps the words "father's house" are used in a more general sense, and refer to the whole house of David here (or of Judah?), rather than merely to the immediate family of Eliakim.

Verse 25 is one which at first causes uncertainty. After just being told that Eliakim is going to be fastened as a nail in a sure place, and that many things will be hung upon him, it is something of a shock to read in verse 25: "In that day, saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off." It seems as if God is taking back the promise that He has just made, and showing that Eliakim, too, will fall. However, most commentators agree that it is unnecessary to interpret it this way. To do so would be to introduce additional ideas for which we have no warrant. It is far better to consider that verse 25 is simply repeating the prediction in the earlier verses and bringing us back to our starting point. Shebna is at present the nail that is fastened in a sure place. A day is coming when Shebna will be removed and all the burdens that rest upon him will be cut off, and this is sure because the Lord has spoken it.

But how about the phrase with which the verse begins: "in that day?" To our English ears, this verse seems to say, "in the day of which we have just spoken -- the day when Eliakim becomes great." If we take it this way, it must mean that in the day that Eliakim becomes great, Shebna, who was previously the nail in a sure place, will be removed. However, it is not necessary to interpret the words "in that day" in this way. The Hebrew phrase, "in that day" does not necessarily mean "the day of which we have been speaking." It may just as well mean "the day of which we are about to speak." This is quite important for interpretation of many passages in the Book of Isaiah. Note in this connection our earlier discussion of the uses of this phrase in chapters 4 and