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thought of it? The general burden of it? Verse 16 has a question addressed to Shebna. Seventeen and 18 have a rebuke, and 19. He is told that bad things are going to happen to him. Bad results are going to occur to Shebna. Now the natural assumption, then, is that if 17 and 18 tell of bad results that verse 16 tells of a reason for these things, that it is, therefore, a cause for the trouble, but what cause can you find in 16? You might say he has stolen the money to dig this sepulchre with, but there's no proof of that, is there? Now that, of course, is one possible assumption, but what is the evidence? Now another possible assumption is he shows pride. He shows worldly pride. Is that in the verse? (Student) That is a possibility, but all that is reading into it, isn't it? All that is here is, Shebna, why are you making a sepulchre here? Now, for instance, supposing that I were to come into the room of one of you fellows and I were to say, "Well, now why are you going to so much trouble in putting up decorations on the walls here and fixing everything up so nicely and going to so much trouble in making your room so pleasant?" You'd say, "Why, I'm planning to stay here three years." I'd say, "Well, now, that's what you think." Well now, I mean, suppose I were to say that, would that be any rebuke to you for having fixed up your room, or would it not be simply that it relates to the subject--you're not going to be here, therefore there is no use in it. See what I mean? There would not necessarily be any reason for the result. That is, it seems to me that we are in that situation here in verse 16. He says to Shebna, "You're fixing yourself up here to have a nice grave here in this place, with a nice monument to yourself. Well, this isn't going to do you any good because you are going off into exile. You're going to be reduced from your position, from your station, pulled down from your state, so what's the use of your doing all this elaborate thing here?" That, it seems to me, is an entirely sufficient explanation of verse 16, and therefore, there must be something wrong with Shebna here or God wouldn't treat him that way, but do we have any right to say that the thing that is wrong in Shebna is taught in v. 16, when verse 16