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something which was already fulfilled at that later time, and that it is a prediction of the fact that Shebna, who was over the house, is going to be reduced and Eliakim is going to be exalted, and they take the last verse as a repetition of it, as referring to the downfall of Shebna, and in that case everything in it finds a reference to the little we know. Now, otherwise, ^{if} it is a prediction of something future about Eliakim, it is something we know nothing about and all we can do is conjecture, and that may be so, but the other does seem to be perhaps, involve less conjecture, the interpretation which makes it Shebna, and that is probably why most commentators prefer that interpretation. Mr. Noe? (Student) The with that is that there is nothing in 24 about any relative. It doesn't say, "They will hang on all the relatives the glory of Shebna, and they will give to them all these things." It sounds as if they give these things to Eliakim rather than from Eliakim to others. It is rather of a jump to get the relatives receiving help into these verses. (Student) Well, it's a way in which it can be taken. I don't think it proves . (Student) Yes, he is taking 25 following 24. No., and most interpreters take it the other way, but it is a case in which the interpretation gives you one thing predicted--Shebna's downfall. According to the other interpretation we have a downfall of Shebna and a downfall of Eliakim. We have evidence in Scripture that Eliakim received the high position and Shebna was in a subordinate position. That's all the evidence we have. If there is something ^{more} / here why did the Lord put it in here when we have nothing about it elsewhere? Now He might do such a thing. It might have an important purpose, but it is rather hard to think what it is. Mr. ---? (Student) Yes. Well, it would seem then that he must have been taken later on, at some later time. He had his position taken away before but he would have . (Student) Well, except that we don't know any time for him to have been taken. (Student) That's right. Well, it might be that Eliakim was also, but that is . Yes? (Student) We don't know. I don't think because he . Of course, the building of the sepulchre might