Kingdom of Judah

Transcript of a special meeting of the cabinet

Thirteenth year of the reign of King Hizqiyyahu, First Day of Zib.

Present:

His Majesty the King

Cabinet Members: Elyaqim ben Hilqiyyahu (administrator), Shebna (secretary), Yo’ash ben Asaph (recorder)

By Invitation (voice no vote): Yeshayahu ben Amoz

The King You know that I’ve called this special meeting in light of intelligence we’ve received that Sennacherib is planning a further westward expedition with a view to getting more complete control of the trade routes between Assyria and Egypt, which seems likely to imperil our sovereignty, at least in the coastal plain. We need to formulate a policy with regard to this prospect. I’ve invited Yeshayahu because you know I respect his opinion and because we know that he takes a similar stance to the prospect of this invasion to the one he took when my father was under pressure from Aram and Ephraim. I also respect Shebna’s opinion as a voice of insight in my administration. I know that you both speak in the name of Yahweh and of what you see as good sense. So I want us to have the chance to argue out the issues.

Shebna Thank you your majesty. Yeshayahu and I do hold different views and I’m glad to have the chance to talk things out. Your majesty, you are indeed right that the country is likely to face invasion by Assyria, and we need to formulate plans to protect our security and our sovereignty. As we in Judah necessarily function more on the world stage I appreciate the fact that your majesty has already taken broader initiatives to ensure that we have access to the kind of practical political insight that we need. We have a tradition of such insight here in Jerusalem that’s expressed in “The Aphorisms of Solomon ben David king of Israel” and you’ve encouraged its development in “The Aphorisms of Solomon, which the men of Hizqiyyahu king of Judah have compiled.”[[1]](#footnote-1) It’s particularly striking that one of our smart thinkers has commended such insight to us all on the basis of its being of key importance to the king and his administration—and of its being of key importance to Yahweh himself. It was with that kind of insight that Yahweh brought the world into being. Here’s the message of smartness to us:

I, smartness, dwell with shrewdness;

 I find knowledge of strategies….

Mine are counsel and adeptness;

 I am understanding, I have strength.

By me kings reign

 and rulers decree what is faithful;

By me officials govern,

 leaders, all who exercise authority faithfully….

Yahweh acquired me at the beginning of his way,

before his actions of old.

Long ago I was formed,

at the beginning, at earth’s origins.[[2]](#footnote-2)

Yeshayahu Your majesty, I’m not clear that this is the right starting point for our deliberations. I certainly recognize the value of sharp thinking and I recognize that empirical observation even helps us understand Yahweh’s ways with us. But your experts are always looking for rules by which history operates, whereas history and economics and politics don’t operate by rules. Or perhaps a better way to put it is to say that Yahweh does operate by rules in the sense of logic, but we can’t necessarily see the logic—at least, not until we have the benefit of hindsight.

Give ear, listen to my voice,

heed, listen to what I say.

Is it all the time that the plowman plows to sow,

 opens up and harrows his ground?

When he’s levelled its surface,

he scatters caraway and sprinkles cumin,

Sets wheat (millet) and barley in its place,

and spelt in its border, doesn’t he.

One disciplines him for acting with judgment:

his God instructs him.

Because caraway isn’t threshed with a sled,

and the wheel of a cart isn’t rolled over cumin.

Because caraway is beaten with a rod,

and cumin with a club.

Cereal is crushed,

because the thresher doesn’t thresh permanently.

The wheel of his cart may rumble,

but he doesn’t crush it with his horse-riders.

This too comes from Yahweh Armies;

he formulates extraordinary plans,

he shows great skill.[[3]](#footnote-3)

People will learn sense through looking at how Yahweh acts. But paradoxically, what they will learn is that there isn’t much to be learned that you can apply to practical decision-making. History and politics and economics are not sciences.

Shebna Your majesty, Yeshayahu is much too negative. He is offering you a recipe for irresponsibility, for doing nothing. We all know that disaster comes to people who do nothing. It’s true in everyday life and it’s true in politics.

One who gathers in summer is an insightful son;

 one who sleeps in harvest is a disgraceful son.[[4]](#footnote-4)

Yeshayahu You see, your majesty, when I offer wisdom to the sort of people who work in your administration, they simply scoff. They say,

Whom does he instruct in knowledge,

whom does he help to understand a report?

 People weaned from milk,

moving on from the breast?

Because order upon order,

order upon order,

 Rule upon rule, rule upon rule,

a little there, a little there.

Because with mockings of lip and in another tongue

he speaks to this people,

The one who has said to them,

“This is the place to settle down,

Settle the weary person down,

yes, this is the place of repose.”[[5]](#footnote-5)

So what I say to them in response matches what they say about me.

They haven’t been willing to listen,

so to them Yahweh’s word will be

Order upon order,

order upon order,

Rule upon rule, rule upon rule,

 a little there, a little there,

In order that they may go, but fall back,

 and be broken and snared and captured.[[6]](#footnote-6)

Shebna If you are so keen on insight and smartness, why did you say that thing about Yahweh telling you he didn’t want us to understand things?

Go, and say to this people:

 “Keep listening, but don’t understand,

keep looking, but don’t acknowledge.”

Fatten this people’s mind,

make its ears heavy, smear its eyes,

So it doesn’t see with its eyes and listen with its ears,

 and its mind understands and it turns and there’s healing for it.[[7]](#footnote-7)

That doesn’t sound like the message of someone who’s interested in people being smart.

Yeshayahu The trouble with you experts is that you have no sense of humor, no sense of irony. You’re just literalists. The reason why Yahweh told me to tell you that he didn’t want you to understand was because he wanted to get through your thick skulls. It’s strange, really, because your sort of smartness is often poetic and clever. Your aphorisms make people think. But you can’t see it when I try to get through to you that way. Here’s another example. I’ve said that Yahweh calls you

People who’ve said to seers,

“Don’t see”

 And to visionaries,

“Don’t give us visions of straightness.

 Speak nice things to us,

give us visions that are deceptions.

Depart from the way, turn away from the path,

make Israel’s sacred one cease from before us.”[[8]](#footnote-8)

 You haven’t literally said that. But it’s the implication of what you do say.

ShebnaYeshayahu, you’re arrogant. You think you’re always right. You talk too much and you don’t listen to other people. You’re just interested in insulting the intelligence and the honor of people who are putting a lot of effort and insight into formulating policies that will work. You’re in danger of making yourself look a fool and you’re in danger of being disloyal to his majesty and you’re in danger of getting yourself into trouble. People who put themselves on a pedestal get knocked off it.

Where there’s an abundance of words, rebellion doesn’t leave off,

but one who holds back his lips is insightful.

Assertiveness comes, and slighting comes,

but with modest people there is smartness.

In the rebellion of lips is a snare for a bad person,

but a faithful person gets out of pressure.

A smart son [listens] to a father’s discipline,

but someone arrogant doesn’t listen to a reprimand.

Someone arrogant doesn’t befriend one who reproves him;

he doesn’t go to the smart.

The ear that listens to life-giving reproof

lodges among the smart.

One who leaves go of discipline despises himself,

but one who listens to reproof acquires sense.

Awe for Yahweh is smartness’s discipline;

lowliness is before splendor.

All an individual’s ways are clean in his eyes,

 but Yahweh weighs spirits.

Anyone lofty of mind is an offence to Yahweh;

hand to hand he won’t go free of guilt.

Majesty goes before brokenness,

loftiness of spirit before collapsing.

One who gives word back before he listens –

it’s his denseness and shame.[[9]](#footnote-9)

Yeshayahu I’m just asking you to look at some fact. Look at the facts about preparing for invasion. You don’t have a wide enough perspective.

You’d looked that day

to the armoury in the Forest House.

The breaches in David’s Town –

you’d seen them, that there were many.

You’d collected the water of the Lower Pool

and counted the houses in Jerusalem.

You’d torn down the houses to strengthen the wall

and made a basin between the two walls

for the water from the old pool.

But you didn’t look to the one who made it,

you didn’t consider the one who formed it long before.[[10]](#footnote-10)

Shebna Yeshayahu, you are being irresponsible. A king and an administration have to operate on the basis of good sense.

Yeshayahu But that’s exactly the question, whether the king’s administration is giving him advice that counts as good sense. I want us to deal with the facts about politics, but my facts include visionary facts whereas your facts are merely empirical facts. I’m very keen on us showing discernment as a nation. I want people to deal with facts, and not least with the facts about Yahweh. Your political advisers look at our neighbors and at the regional powers and they go in for the same sort of calculations as the political experts in Babylon or Philistia or Edom. It’s on that basis that they make recommendations about who we should be concerned about and who we should court as allies. But that means they’re leaving Yahweh out of account. On one hand, Yahweh does have a plan about the Assyrians. He’s said this:

Yes, as I envisaged, so it’s happening;

 as I counselled, it arises,

To break Ashshur in my country –

I will crush it upon my mountains.

Its yoke will depart from upon them,

its burden will depart from upon his shoulder.

This is the counsel that has been formulated for the entire earth,

this is the hand that is stretched out over all the nations.

Because Yahweh Armies has taken counsel,

and who can contravene it?

His hand is stretched out,

and who can turn it back?[[11]](#footnote-11)

What’s even more important, from a practical viewpoint, is that Yahweh has intentions about Egypt, to which you are so attracted. You can’t know about those intentions by collecting data and writing reports. There are considerations that will always catch you out. That’s why diplomacy often just doesn’t work. You people say you want Jerusalem to face facts, but you actually encourage escapism.

The Lord Yahweh Armies called

on that day

To crying and to lamenting,

to shaving the head and to wrapping on sack.

But here – celebration and rejoicing,

killing cattle and slaughtering sheep,

Eating meat and drinking wine:

 “Eat and drink, because tomorrow we die!”

Yahweh Armies revealed himself in my ears:

 “If this waywardness of yours is to be expiated before you die….[[12]](#footnote-12)

Shebna We don’t leave Yahweh out of account. We know that awe for Yahweh is of the essence of smart leadership and that thinking things through mustn’t replace reliance on Yahweh. What we teach is,

The first principle of knowledge is awe for Yahweh;

 dense people despise smartness and discipline.

Rely on Yahweh with all your mind,

don’t lean on your own understanding.

In all your ways acknowledge him,

and he himself will keep your paths straight.

Roll your actions onto Yahweh,

 and your intentions will be established.

The mind of a person thinks out his course,

but Yahweh establishes his step.

The horse is prepared for the day of battle

but the deliverance belongs to Yahweh.[[13]](#footnote-13)

 I’m just as skeptical as you are about the enthusiasm for worship festivals that comes over Judah three times a year.

The sacrifice of the faithless is an offence to Yahweh,

but the plea of the upright is acceptable to him.

Exercising authority in a faithful way

is to be chosen for Yahweh over a sacrifice.

The sacrifice of the faithless is an offence,

yes, because he brings it with a deliberate wickedness.[[14]](#footnote-14)

Yeshayahu But you collude with it.

The Lord has said,

 Since this people has come near with its mouth,

and with its lips has honored me,

But has kept its mind far from me,

and their awe for me has been a learned human order:

Therefore here I am,

once more doing something extraordinary with this people,

acting in an extraordinary way, something extraordinary.

The smartness of its smart people will perish,

 the understanding of its people of understanding will hide.

Hey, you who go deeper than Yahweh

to hide your counsel,

Whose action is in the dark, and who say,

 “Who sees us, who knows about us?”

Your overturning of things!—If the potter is thought of as like the clay,

or the thing that’s made says of its maker, “He didn’t make me,”

Or the pot says of its potter,

“He didn’t understand.”[[15]](#footnote-15)

 You say you operate on the basis of trust in Yahweh, but your actions belie it. Look at the way you think about Pharaoh. We are committed to the belief that Yahweh is our protection and our shelter and our shade and our help. We stand in the temple and we declare these things. But your political policies belie them.

Hey, defiant sons (Yahweh’s declaration),

 in forming counsel but not from me,

In pouring a drink offering but not from my spirit,

 in order to heap wrong on wrong,

You who go to descend to Egypt,

but have not asked my bidding,

 In protecting yourselves by Pharaoh’s protection

and in taking shelter in Egypt’s shade.

But Pharaoh’s protection will become shame for you,

and shelter in Egypt’s shade, disgrace….

Everyone will have come to shame

because of a people that’s no use to them,

 No help and no use,

but rather shame and yes, reviling.[[16]](#footnote-16)

Hey, you who are going down to Egypt for help,

who lean on horses,

 Who’ve relied on chariotry because it’s vast,

and on cavalry because they’re very numerous,

 And not turned to Israel’s sacred one,

and not inquired of Yahweh.

But he too is smart, and he has brought bad fortune,

and not made his words turn away.

He will arise against the household of people who deal badly,

and against the help of people who bring trouble.

The Egyptians are human not God,

their horses are flesh and not spirit.

 When Yahweh stretches out his hand,

helper will collapse and the one who is helped will fall;

all of them will be finished together.[[17]](#footnote-17)

Shebna I’d say that one of your problems, Yeshayahu, is that you have this dualist or protectionist or colonial or closed-minded attitude to the world outside Judah. The rest of the world is not our enemies and it’s not all bad. We can learn a lot from the Egyptians. The fact that they don’t believe in Yahweh doesn’t mean they’re all wrong. They say some things that we can learn from, things you would agree with. They have a set of Thirty Sayings that you would like. Here’s one:

Rescue people who are being taken off to death,

who are slipping toward slaughter; if you hold back….

When you say, “There, we didn’t know this,”

the one who weighs minds will discern, won’t he.

 The one who preserves your life, he will know,

and will give back to a person in accordance with his deed.[[18]](#footnote-18)

Yeshayahu Well maybe I have a dualist or protectionist or colonial or closed-minded attitude, but the problem as I see it is that you’ve bought into the way the Egyptians think about being smart. And they aren’t really smart, because naturally they leave Yahweh out of account.

The officials at Zo’an are simply dense,

Pharaoh’s smart counsellors – stupid counsel.

How can you say to Pharaoh,

“I’m a son of experts, a son of the kings of Qedem?”—

Where on earth are your experts,

so they may please tell you, may acknowledge,

what Yahweh Armies has planned against Egypt.

The officials at Zo’an have become fools,

 the officials at Noph have deceived themselves.

They’ve made Egypt wander –

they, the cornerstone of its clans.

Yahweh has mixed within it

a spirit of distortion.

They’ll make Egypt wander in all it does,

like the wandering of a drunk in his vomit.

There’ll be no action by Egypt

that head or tail can take,

palm branch or reed.[[19]](#footnote-19)

 Your majesty, one can’t really blame the Egyptians for leaving Yahweh out of account, but it’s a different matter that your experts won’t listen to what Yahweh has to say to them. It doesn’t fit their worldly smartness.

Shebna Yeshayahu, you’re also too much of a loner. Wise decisions issue from people talking things out together and trying to find their way to solutions and policies. That’s why the king has a cabinet. He doesn’t just decide things on his own.

When there’s no steering, a people falls,

but deliverance comes with an abundance of counsellors.

The way of a dense person is upright in his eyes,

but the smart person listens to counsel.

Intentions get contravened when there is no council,

but with an abundance of counsellors they get implemented.

Intentions are established through counsel;

 do battle with steering.[[20]](#footnote-20)

 And, Yeshayahu, as well as being arrogant and a loner, you’re too angry. It’s not a recipe for us being able to work together in order to face the crisis that we all know is real. You need to hold back from criticizing people who may know more than you do about the situation. It’s only going to make matters worse. And you’re a troublemaker.

There is one who rants like sword-thrusts,

 but the tongue of smart people is a healing.

A gentle answer turns back wrath,

 but a painful word arouses anger.

A dense person spurns his father’s discipline,

 but one who keeps watch on reproof shows shrewdness.

A wrathful man stirs up a dispute,

 but one who is long-tempered calms an argument.[[21]](#footnote-21)

 In addition, you have to take the position and the power of the king seriously.

There is divination on a king’s lips;

in giving judgment, one doesn’t trespass against his bidding.

The king’s wrath is death’s envoy,

but someone smart will expiate it.

There is life in the light of the king’s face,

and his acceptance is like a cloud with spring rain.

The king’s rage is a growl like a lion’s,

and his acceptance is like dew on grass.

The king’s dreadfulness is a growl like a lion’s;

one who infuriates him wrongs himself.

It’s God’s splendor to conceal a thing,

 but kings’ splendor to explore a thing.

The heavens regarding height, the earth regarding depth,

 and the mind of kings – there’s no exploring.

Don’t magnify yourself before a king,

 and don’t stand in the place of big people,

Because it’s better for someone to say to you “Go up there,”

 than move you down before a leader.[[22]](#footnote-22)

 And you have to do that for its potential for good (and bad)

Exercising authority means rejoicing for the faithful

but ruin to one who brings trouble.

A roaring lion or a advancing bear:

a faithless ruler over a poor people.

A leader lacking understanding and abundant in acts of oppression;

one hostile to dishonest gain will extend his days.

A king enables a country to stand by the exercise of authority,

but a man of great deceit tears it down.

A king who exercises authority for the poor in truth:

his throne will be established permanently.[[23]](#footnote-23)

Again, we can learn about these principles from smart people outside Israel, people like King Lemuel’s mother. She told him,

It’s not for kings, Lemuel,

not for kings to drink wine,

and for rulers, or liquor.

In case they drink and put out of mind what’s been decreed,

and are hostile to the cause of all humble people.

Give liquor to someone who is perishing,

wine to one who is bitter inside.

He can drink and put out of mind his destitution,

and his oppression he won’t keep in mind any more.

Open your mouth for the dumb,

for the cause of all the people who are passing away.

Open your mouth, exercise authority faithfully,

give judgment for the humble and needy person. [[24]](#footnote-24)

Yeshayahu Your majesty, I have no doubt that Shebna is smart to be wary about the power of life and death that a king has. But I have to remind you that you are not the ultimate king of Judah. In the year your great grandfather died, I had a vision of Yahweh as our great King.

 I saw the Lord sitting on a throne, high and lofty, with his train filling the palace.[[25]](#footnote-25)

 Your majesty, there are anti-royalists in Judah, and I’m not one of them, but I do believe that you must be wary of thinking that yours is the ultimate kingship. Just as the warnings I’ve issued about Assyria and Babylon can also apply to Judah if it behaves as they do, so the warning that I declared about the Assyrian or Babylonian king could apply to any Judahite king if he comes to fancy himself as they do.

She’ol below has been astir for you,

to meet your coming,

 Rousing the ghosts for you,

all earth’s big guys,

 Raising from their thrones

all the nations’ kings.

All of them answer

and say to you,

 “You too have been made weak as we are,

you have become like us!”

Your majesty has been taken down to She’ol,

the sound of your mandolins.

Beneath you worm is spread out,

maggot is your covering.[[26]](#footnote-26)

Shebna Yeshayahu, I don’t know what the king is thinking, but I am thinking you have gone too far. You’re out of order. You know that Yahweh has given us a faithful ideal of what kingship means, and that his majesty comes as near realizing it as anyone ever has. You also know that we recognize how Yahweh exercises sovereignty in relation to the king.

Acting with faithlessness is an offence to kings,

because the throne stands on faithfulness.

Faithful lips are what kings accept;

he’s loyal to one who speaks upright things.

A king sitting on a throne of judgment

winnows all that’s bad with his eyes.

A smart king winnows faithless people,

and turns back the wheel over them.

The king’s mind is a water channel in Yahweh’s hand,

 which he bends wherever he wants.

One who is loyal to being pure in mind,

grace on his lips, the king is his friend.

Remove dross from silver,

and an article comes out for the smith;

Remove the faithless person before a king,

 and his throne is established in faithfulness.[[27]](#footnote-27)

Yeshayahu Fine, and I acknowledge that his majesty come nearer to embodying those ideals than most of our kings. He might even be seen as an embodiment of an affirmation Yahweh gave me:

Because a child has been born to us,

a son has been given to us,

and government has come onto his shoulder.

 People have called him

“An extraordinary counsellor is the strong man God,

the everlasting Father is an official for well-being.”

Of the growing of government and of well-being

there will be no end, on David’s throne and on his kingship,

 To establish it and support it,

with authority and faithfulness,

 From now and permanently;

the passion of Yahweh Armies will do this.[[28]](#footnote-28)

But my point is that kings hardly ever come anywhere need to living up to that vision, and that his majesty needs to be vigilant about not falling into following the example of some of his less illustrious predecessors. That’s why Yahweh holds in front of him and of us a declaration that one day he will grant us a king who does live up to it.

A shoot will go out from Jesse’s stump,

 a branch will fruit from his roots.

Yahweh’s breath will alight on him,

 a breath with smartness and understanding,

 A breath with counsel and strength,

 a breath with acknowledgment and awe for Yahweh;

 his scent will be awe for Yahweh.[[29]](#footnote-29)

Shebna It’s quite clear that we do see the faithful exercise of authority as integral to smart leadership. Smartness goes with ethics. That’s why our kind of smartness exists:

 So as to know smartness and discipline,

 to understand words that express understanding,

To get discipline so as to act with insight,

faithfulness, the exercise of authority, and uprightness.[[30]](#footnote-30)

The intentions of the faithful are the [proper] exercise of authority;

the steering of the faithless is deceit.[[31]](#footnote-31)

Yeshayahu Yes, your administration professes a commitment to exercising authority with faithfulness. But it’s not clear that your theoretical commitments are practical commitments. There’s that matter of your impressive tomb, Shebna.[[32]](#footnote-32) But it’s not just you. The officials in Jerusalem and in the tax offices in places like Lakish are corrupt. There’s no faithful exercise of authority on behalf of orphan and widow.[[33]](#footnote-33) You call me arrogant, but I think you’re the arrogant ones. You think you can behave with the typical selfishness of people in leadership and government. You think you’re made of Teflon and that nothing sticks to you, but you’re wrong.

Therefore listen to Yahweh’s word,

you arrogant,

Who rule this people,

which is in Jerusalem.

Because you’ve said:

‘We’ve solemnized a pact with death,

with She’ol we’ve made an agreement.

The sweeping flood, when it passes,

won’t come to us,

Because we’ve made a lie our shelter,

we’ve hidden in falsehood.”[[34]](#footnote-34)

I know you don’t even admit to yourselves that this is what you have done, but it is, you know. You are people

Who say, “He should hurry,

he should speed up his action, in order that we may see.

It should draw near and come about,

the counsel of Israel’s sacred one, so we may acknowledge.”[[35]](#footnote-35)

Therefore the Lord Yahweh has said this:

‘Here am I founding in Zion a stone,

a testing stone, a valuable corner stone,

A well-founded foundation;

the one who stands firm in faith will not be hasty. [[36]](#footnote-36)

 I’m not clear that you really believe that.

The King Enough. It’s almost time for the evening offering. We shall go up to the temple and pray. Then Elyaqim, Shebna, Yo’ash and I will reconvene after the morning offering tomorrow and decide about whether to send envoys to Egypt.

1. Prov 1:1; 25:1. All translations are my own. [↑](#footnote-ref-1)
2. Prov 8:12, 14-16, 22-23. I assume that Prov 8 dates from the Second Temple period, but I appeal to the conceit that Shebna would have quoted it if he could have done so. Similar considerations apply to some other quotations from Proverbs and Isaiah. [↑](#footnote-ref-2)
3. Isa 28:23-29. [↑](#footnote-ref-3)
4. Prov 10:5. [↑](#footnote-ref-4)
5. Isa 28:9-12a. [↑](#footnote-ref-5)
6. Isa 28:12b-13. [↑](#footnote-ref-6)
7. Isa 6:9-10. [↑](#footnote-ref-7)
8. Isa 30:10-11. [↑](#footnote-ref-8)
9. Prov 10:19; 11:2; 12:13; 13:1; 15:12, 31-33; 16:2, 5, 18; 18:13. [↑](#footnote-ref-9)
10. Isa 22:8-11. [↑](#footnote-ref-10)
11. Isa 14:24-27. [↑](#footnote-ref-11)
12. Isa 22:12-14. [↑](#footnote-ref-12)
13. Prov 1:7; 3:5-6; 16:3, 9; 21:31 [↑](#footnote-ref-13)
14. Prov 15:8; 21:3, 27. [↑](#footnote-ref-14)
15. Isa 29:13-16 [↑](#footnote-ref-15)
16. Isa 30:1-5. [↑](#footnote-ref-16)
17. Isa 31:1-3. [↑](#footnote-ref-17)
18. Prov 24:11-12. [↑](#footnote-ref-18)
19. Isa 19:11-15. [↑](#footnote-ref-19)
20. Prov 11:14; 12:15; 15:22; 20:18. [↑](#footnote-ref-20)
21. Prov 12:18; 15:1, 5, 18. [↑](#footnote-ref-21)
22. Prov 16:10, 14, 15; 19:12; 20:2; 25:2, 3, 6, 7. [↑](#footnote-ref-22)
23. Prov 21:15; 28:15-16; 29:4, 14. [↑](#footnote-ref-23)
24. Prov 31:4-9. [↑](#footnote-ref-24)
25. Isa 6:1. [↑](#footnote-ref-25)
26. Isa 14:9-11. [↑](#footnote-ref-26)
27. Prov 16:12, 13; 20:8, 26; 21:1; 22:11; 25:4, 5. [↑](#footnote-ref-27)
28. Isa 9:6-7 [5-6]. [↑](#footnote-ref-28)
29. Isa 11:1-3. [↑](#footnote-ref-29)
30. Prov 1:2-3. [↑](#footnote-ref-30)
31. Prov 12:5. [↑](#footnote-ref-31)
32. Isa 22:15-19: if this is the same Shebna. [↑](#footnote-ref-32)
33. Isa 1:23. [↑](#footnote-ref-33)
34. Isa 28:14-15. [↑](#footnote-ref-34)
35. Isa 5:19. [↑](#footnote-ref-35)
36. Isa 28:16. [↑](#footnote-ref-36)