

BANNED

QUESTIONS ABOUT THE BIBLE



The Rev. Dr. Carl Gregg

Mondays, 1:00 - 3:00 p.m.

February 1 - March 7, 2016

Upcoming Classes

- Session 7: Isaiah
- Session 8: Jeremiah, Ezekiel, the Twelve
- Session 9: Psalms & Proverbs
- Session 10: Job
- Session 11: Five Scrolls
- Session 12: Daniel and “After the Hebrew Bible”
- 2017: 6-weeks on Jesus, the Gospels, and Acts
- 2018: 6-weeks on Paul & the rest of the NT

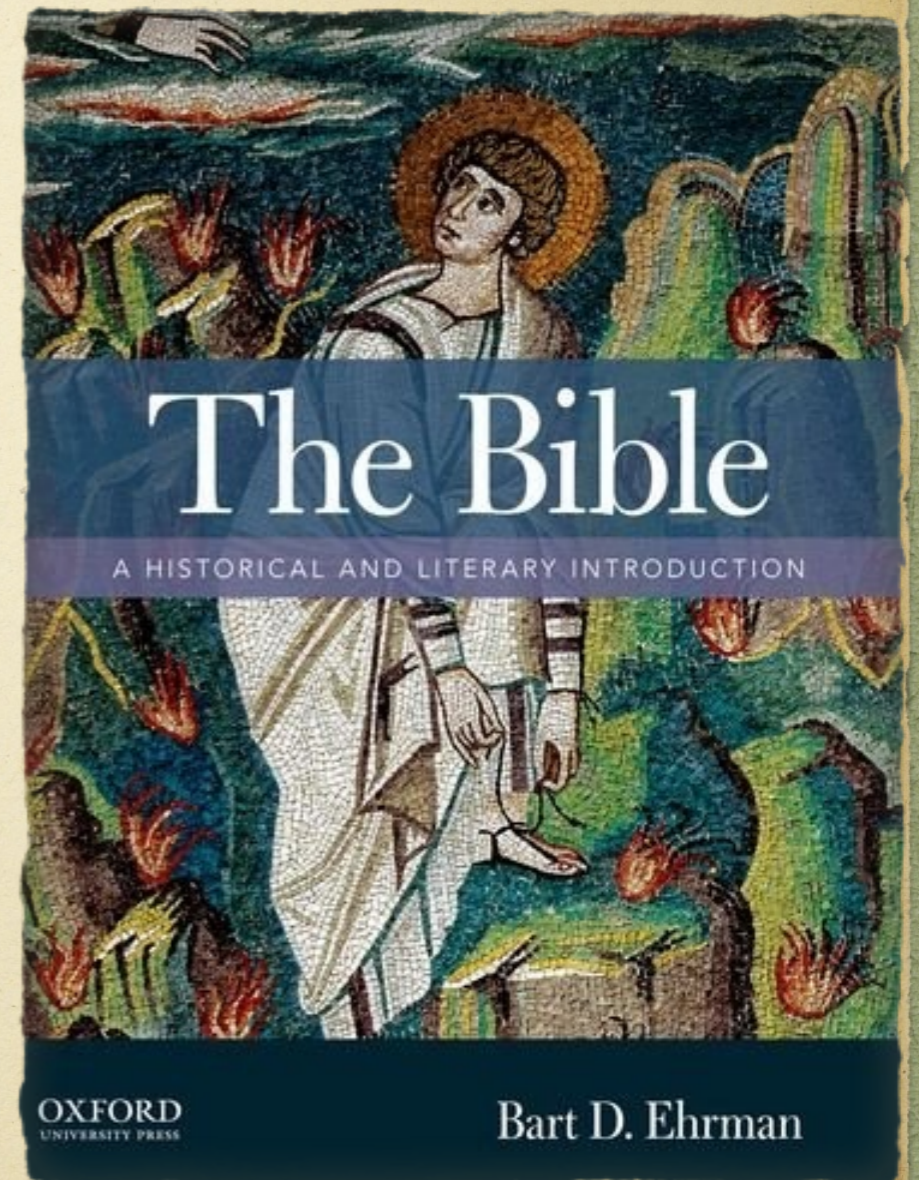
Alternately: Read primary text...*and* annotations
...*or just come to class*

➤ Chapter 5: The Early Israelite Prophets: Amos, Isaiah of Jerusalem, Jeremiah, Hosea, Micah, Zephaniah, Habakkuk

➤ Chapter 6: The Historians and Prophets of Exile and Return: Ezra and Nehemiah, Second Isaiah, Joel, Obadiah, Haggai, Zechariah, Third Isaiah, Malachi

➤ Chapter 7: Poets and Story Tellers of Ancient Israel: Psalms, Lamentations, Song of Songs, Ruth, Esther, Jonah, Daniel, 1 and 2 Chronicles

➤ Chapter 8: Wisdom and Apocalyptic Literature: Proverbs, Job, Ecclesiastes, Selections of AL



Fall 2014



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➤ 2 Kings 2:

➤ “7 Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan.

➤ “8 Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.” [*Allusion to Moses...reaching back to Torah*]

➤ 9 When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." 10 He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not."

➤ 2 Kings 2:

➤ “11 As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. 12 Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. 13 He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. 14 He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over. 15 When the company of prophets who were at Jericho saw him at a distance, they declared, "The spirit of Elijah rests on Elisha." They came to meet him and bowed to the ground before him.” *[Assumption into heaven]*

➤ Miriam's cup at Feminist Seders, instead of just Elijah's chair.

2 Kings 2: “23 [Elisha] went up from there to Bethel; and while he was going up on the way, some small boys came out of the city and jeered at him, saying, "Go away, baldhead! Go away, baldhead!" 24 When he turned around and saw them, he cursed them in the name of the Lord. Then **two she-bears came out of the woods and mauled forty-two of the boys.** 25 From there he went on to Mount Carmel, and then returned to Samaria.”

“Searching the Scriptures” after Jesus’ Death
& (Visions?!) of his Resurrection:

Elisha Stories, Part 1 of 3: Resurrection

➤ 2 King 4: “32 When Elisha came into the house, he saw the child lying dead on his bed. 33 So he went in and closed the door on the two of them, and prayed to the Lord. 34 Then he got up on the bed and lay upon the child, putting his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands; and while he lay bent over him, the flesh of the child became warm. 35 He got down, walked once to and fro in the room, then got up again and bent over him; the child sneezed seven times, and the child opened his eyes. 36 Elisha summoned Gehazi and said, “Call the Shunammite woman.” So he called her. When she came to him, he said, “Take your son.” 37 She came and fell at his feet, bowing to the ground; then she took her son and left.”

“Searching the Scriptures” after Jesus’ Death and
(Visions?!) of his Resurrection:

Elisha Stories, Part 2 of 3: Feeding of the 100

2 Kings 4: “42 A man came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, “Give it to the people and let them eat.” 43 But his servant said, “How can I set this before a hundred people?” So he repeated, “Give it to the people and let them eat, for thus says the Lord, “**They shall eat and have some left.**” 44 He set it before them, they ate, and had some left, according to the word of the Lord.”

“Searching the Scriptures” after Jesus’ Death and (Visions?!) of his Resurrection:

Elisha Stories, Part 3 of 3: Curing Leprosy

➤ **2 Kings 5:1-19:** “10 Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." 11 But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! 12 Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. 13 But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, "Wash, and be clean'?" 14 So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.”

“Searching the Scriptures” after Jesus’ Death and
(Visions?!) of his Resurrection:
Elisha Stories

- Jesus not *sui generis* “of its own kind/genus.”
- Part of the prophetic tradition

Horrific Description of Famine

2 Kings 6: “26 Now as the king of Israel was walking on the city wall, a woman cried out to him, "Help, my lord king!" 27 He said, "No! Let the Lord help you. How can I help you? From the threshing floor or from the wine press?" 28 But then the king asked her, "What is your complaint?" She answered, "This woman said to me, "Give up your son; we will eat him today, and we will eat my son tomorrow.' 29 So we cooked my son and ate him. The next day I said to her, "Give up your son and we will eat him.' But she has hidden her son." 30 When the king heard the words of the woman he tore his clothes—now since he was walking on the city wall, the people could see that he had sackcloth on his body underneath”

Destruction of Northern Kingdom of Israel.

➤ **2 Kings 17** “1 In the twelfth year of King Ahaz of Judah, Hoshea son of Elah began to reign in Samaria over Israel; he reigned nine years. 2 He did what was evil in the sight of the Lord, yet not like the kings of Israel who were before him. 3 King Shalmaneser of Assyria came up against him; Hoshea became his vassal, and paid him tribute. 4 But the king of Assyria found treachery in Hoshea; for he had sent messengers to King So of Egypt, and offered no tribute to the king of Assyria, as he had done year by year; therefore the king of Assyria confined him and imprisoned him. 5 Then the king of Assyria invaded all the land and came to Samaria; for three years he besieged it. 6 In the ninth year of Hoshea the king of Assyria captured Samaria; he carried the Israelites away to Assyria. He placed them in Halah, on the Habor, the river of Gozan, and in the cities of the Medes. 7 This occurred because the people of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt. They had worshiped other gods....”

King Manessah

➤ **2 Kings 21:1-20:** repetitions of kings doing “what is evil in the sight of the LORD.”

Changes with King Josiah

2 Kings 22: “1 Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah daughter of Adaiah of Bozkath. 2 He did what was right in the sight of the Lord, and walked in all the way of his father David; he did not turn aside to the right or to the left.” *[reading an early version of Deuteronomy]*

Hearing the words of the law and Josiah's reforms

➤ **2 Kings 22:** “8 The high priest Hilkiah said to Shaphan the secretary, "I have found the book of the law in the house of the Lord." ...Shaphan then read it aloud to the king. 11 When the king heard the words of the book of the law, he tore his clothes. 12 Then the king commanded the priest Hilkiah, Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the secretary, and the king's servant Asaiah, saying, 13 "Go, inquire of the Lord for me, for the people, and for all Judah, concerning the words of this book that has been found; for great is the wrath of the Lord that is kindled against us, because our ancestors did not obey the words of this book, to do according to all that is written concerning us."

Reforms not enough

➤ **2 Kings 23:** “25 Before him there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the law of Moses; nor did any like him arise after him. 26 Still the Lord did not turn from the fierceness of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. 27 The Lord said, "I will remove Judah also out of my sight, as I have removed Israel; and I will reject this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there."

Babylonian captivity

➤ **2 Kings 23, “36 Jehoiakim** was twenty-five years old when he began to reign; he reigned eleven years in Jerusalem.... **37 He did what was evil in the sight of the Lord, just as all his ancestors had done.”**

➤ **“2 Kings 24: “6 So Jehoiakim** slept with his ancestors; then his son **Jehoiachin succeeded** him. **7 The king of Egypt** did not come again out of his land, for the king of Babylon had taken over all that belonged to the king of Egypt from the Wadi of Egypt to the River Euphrates. **8 Jehoiachin** was eighteen years old when he began to reign; he reigned three months in Jerusalem.... **9 He did what was evil in the sight of the Lord, just as his father had done.** **10 At that time the servants of King Nebuchadnezzar of Babylon** came up to Jerusalem, and the city was besieged. **13 He carried off all the treasures** of the house of the Lord, and the treasures of the king's house; he cut in pieces all the vessels of gold in the temple of the Lord, which King Solomon of Israel had made, all this as the Lord had foretold. **14 He carried away all Jerusalem, all the officials, all the warriors, ten thousand captives, all the artisans and the smiths; no one remained, except the poorest people of the land.** **15 He carried away Jehoiachin to Babylon; the king's mother, the king's wives, his officials, and the elite of the land, he took into captivity from Jerusalem to Babylon.** **16 The king of Babylon brought captive to Babylon all the men of valor, seven thousand, the artisans and the smiths, one thousand, all of them strong and fit for war.** **17 The king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah.”**

Conclusion of the Kingdoms Saga

➤ **2 Kings 25: 27** “In the thirty-seventh year of the exile of King Jehoiachin of Judah, in the twelfth month, on the twenty-seventh day of the month, King Evil-merodach of Babylon, in the year that he began to reign, **released King Jehoiachin of Judah from prison**; 28 he spoke kindly to him, and gave him a seat above the other seats of the kings who were with him in Babylon. 29 So Jehoiachin put aside his prison clothes. Every day of his life he dined regularly in the king's presence. 30 For his allowance, a regular allowance was given him by the king, a portion every day, as long as he lived.”

➤ God's anointed/Messiah still alive in the person of the Judean king Jehoiachin, released from Babylonian captivity in 561/60 BCE. 37 year of exile.

Introduction to Prophetic Literature

- Speaking Truth to Power (in the present)
- “The criticizing, energizing, and alternative imagination of the latter prophets,
- or: it’s *not* just about the future”



1978/2001

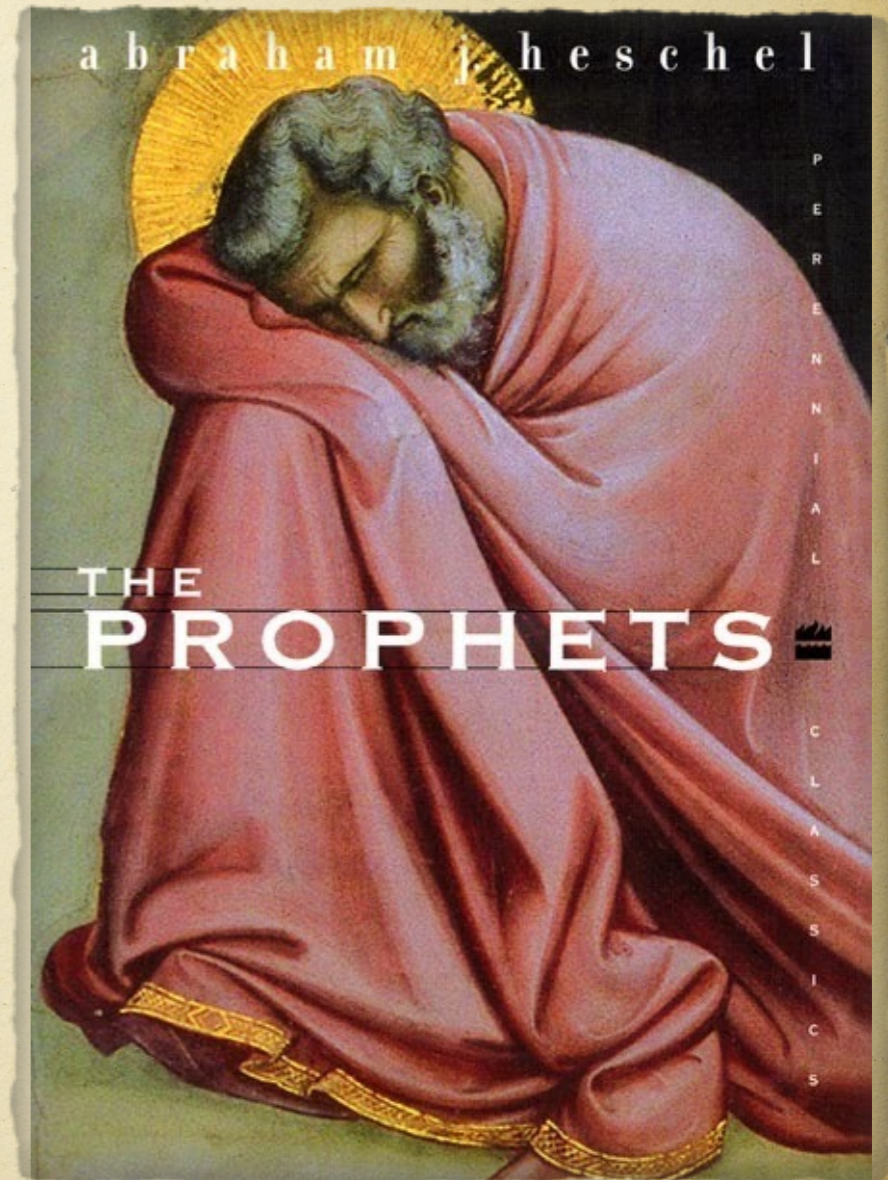
Introduction to Prophetic Literature

“[Prophets are] some of the most disturbing people who have ever lived.”

“Prophecy is *not* simply the application of timeless standards to a particular moment in history;

it is a divine understanding of a human situation.

Prophecy, then may be described as exegesis of existence from a divine perspective.”



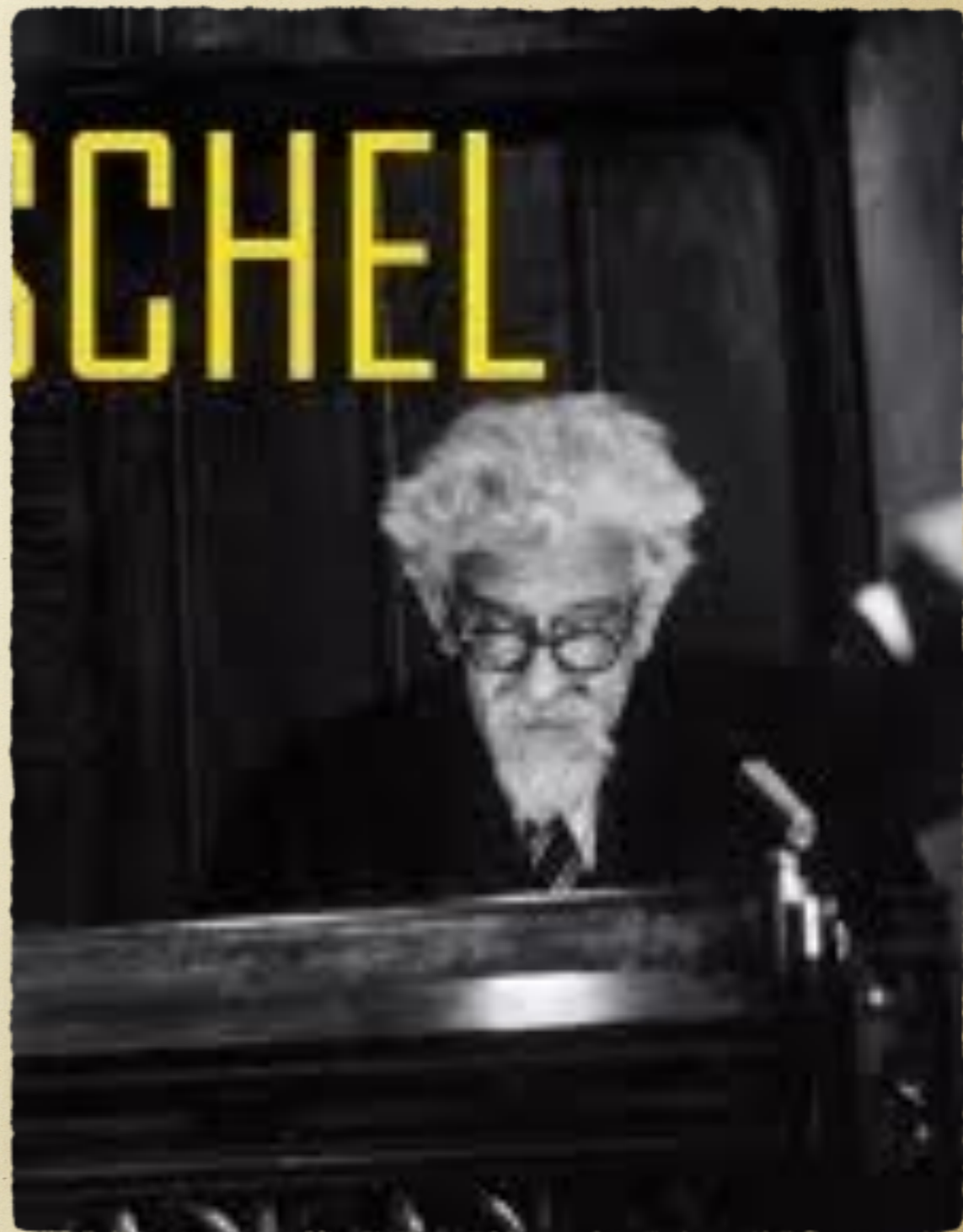
Abraham Joshua Heschel

Edward K. Kaplan

Samuel H. Dresner



Prophetic Witness





“My legs were praying”

Introduction to Prophetic Literature

❧ Hebrew: *Nabi* (“prophet”)

❧ one who calls (announcer)

❧ one who *is called*

❧ Akkadian *nabitu* suggests that prophecy was a practice that Israel shared with other cultures.



Themes

- Prophets are consumed with the conviction that there is only one ultimate reality in human life: YHWH, the God of Israel.
- Israel was chosen by God for special relationship with God.
- Judgment and repentance
- Sin cannot frustrate the sovereign power of God's love
- Messiah (God's anointed), Davidic king.

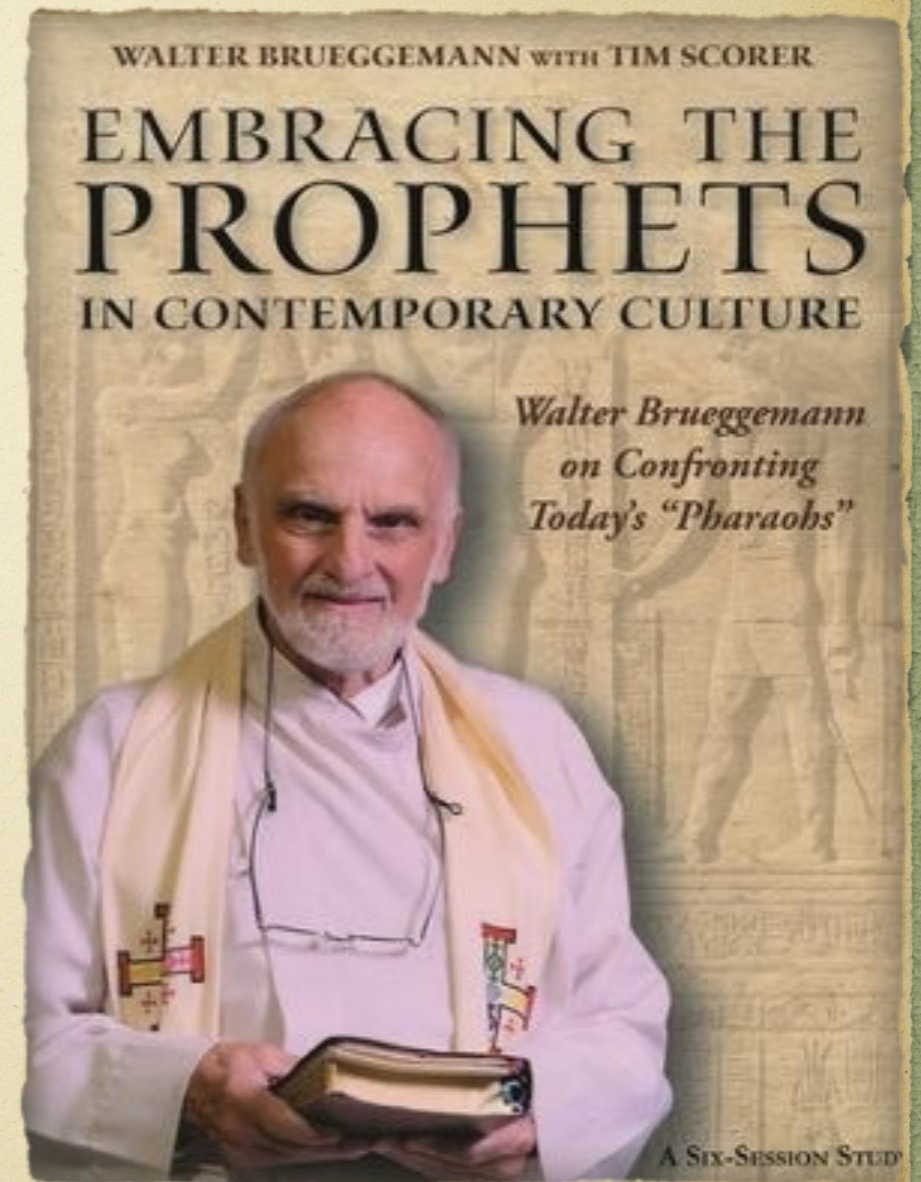
Themes

➤ Robert Wilson: prophets are not lonely voices against the establishment, but are in fact *representative voices* that give social expression to what may be important and engaged social constituencies.

➤ Bandstra: “basic function of biblical prophecy was to analyze political and social policies in light of God’s demands of justice, loyalty and faith in God.”

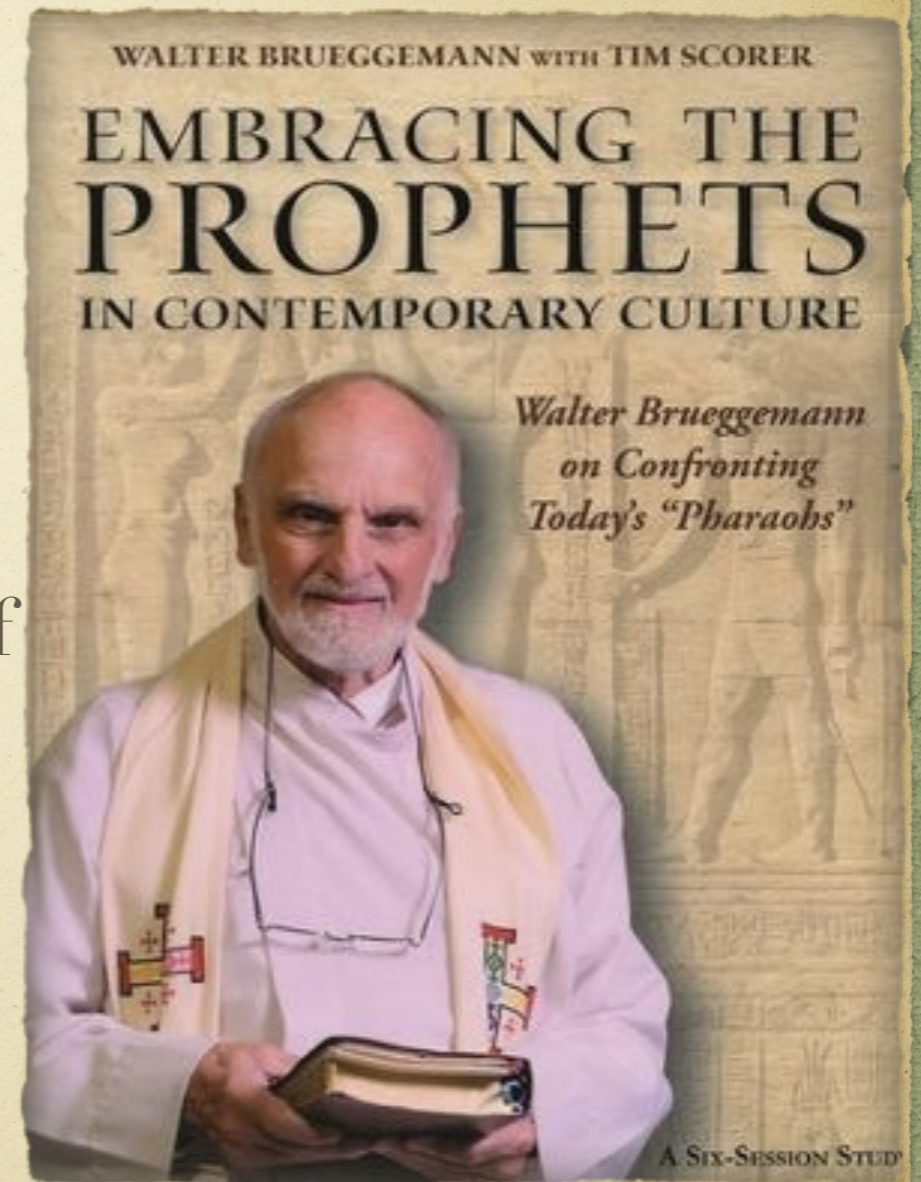
Walter Brueggemann, *The Prophetic Imagination*

- Prophets were interested in more than confrontation.
- The interpretation of biblical prophets should be freed from the usual stereotypes of either (1) foretellers or (2) social protesters.
- The point is not about centuries in the future or posturing in the present, but **effecting change in social perspective and social policy.**
- Thesis: task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception **alternative** to the consciousness and perception of the dominant culture around us.



Walter Brueggemann, *The Prophetic Imagination*

- This alternative consciousness of biblical prophecy is a third way between entrenched conservative and liberal extremes. It seeks to:
- criticize in order to dismantle the dominant consciousness—echoing the liberal tendency to reject and delegitimize the present order of things (*“it doesn’t have to be this way”*).
- energize persons and communities by its promise of another time and situation toward which the community of faith may move—reflecting the conservative tendency to live in fervent anticipation of the newness that God has promised and will surely give.



Walter Brueggemann, *The Prophetic Imagination*

- Paul Ricoeur: people are changed, *not* by ethical urging, but by **transformed imagination**.
- Example: **Alternative Community of Moses** (early prophecy)
- The alternative life is lived in this **very particular historical community** —the people of Israel set apart and call out from the world to live according to their covenant with God.
- This community criticizes and energizes by its special memories that embrace **discontinuity and genuine breaks** from imperial reality. (*remember the ubiquity of empire in and around Israel throughout its history*).
- The community, gathered around the memories, knows it is defined by and is at the disposal of a God who is **unco-opted and uncontained** by the empire (Egypt, Assyria, Babylonia, etc.)

Walter Brueggemann, *The Prophetic Imagination*

➤ Prophetic Energizing: Prophets bring to public expression those very hopes and yearnings that have been denied so long and suppressed so deeply that we no longer know they are there. They inspire a **prophetic imagination** that things don't have to be the way there are—an alternative to the royal consciousness.

➤ Royal Consciousness: (*kingship*) management mentality, which believes there are no mysteries to honor, only problems to be solved. “Official religion of optimism”: God has no business other than to maintain the *status quo*, which is fine for those in power.

Interplay of
Prophetic Imagination & Royal Consciousness

587

The end of
the known world
and its
relinquishment

Destruction
of the
old world
of Temple
and King

Reception
of
new world
given by
God
through
these poets

Walter Brueggemann, *The Prophetic Imagination*

- Prophetic imagination speaks of a new world, which the people did not believe possible and which was not the one it would have preferred or chosen.
- Prophetic poets speak in conviction and invitation.

New World Poetry

- Exile: sense of *not* belonging, of being in an environment *hostile* to the values of the community and its vocation. Exile is practiced by those who *refuse to accept and be assimilated* in the new situation.
- Empire (*Babylon*): concentration of power and value which is dominant and which is finally hostile to the covenant faith of this community. The empire regularly seeks to *domesticate* such a community with a special vocation and characteristically ends in oppression.
- Homecoming: dramatic decision to *break* with imperial rationality and to embrace a place called home where covenantal values have currency and credibility.

Avoiding “Homecoming” to
new empire, new Pharaoh

Enslavement

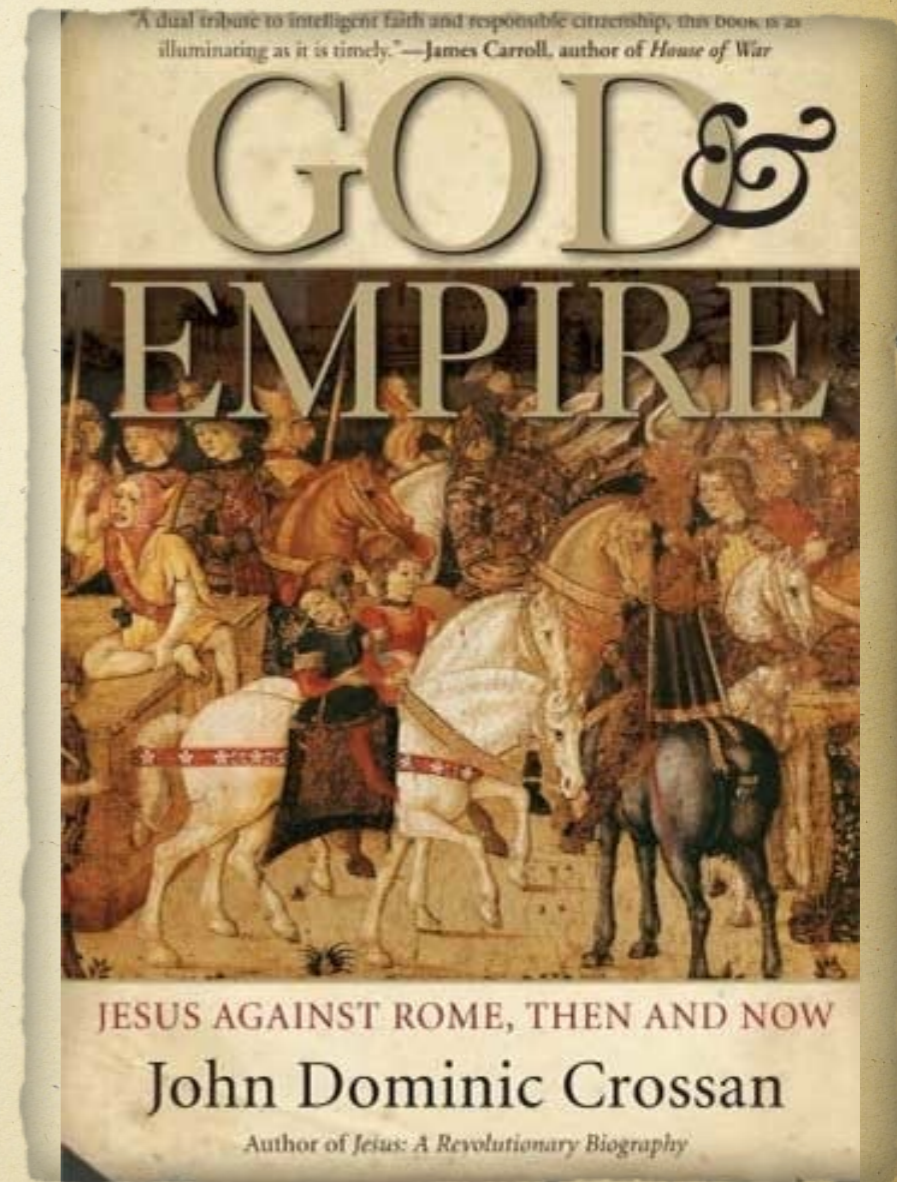
Exodus

Empire

➤ Pre-civilization: anarchy civilization — better than anarchy, except for the oppressed.

➤ Civilization: Peace based on the threat of violence

➤ Post-civilization: peace with justice.



- Jesus in the Hebrew prophetic tradition (kingdom/reign of God)
- 20th century examples:
- Martin Luther King, Jr. (I have a dream)
- Mahatma Gandhi (independence)
- Mad Prophet of the airwaves (*Network*)...I'm mad as hell and I'm not going to take it anymore
- Brueggemann: "The central task of the church is the formation of a community with an alternative, liberated imagination that has the courage and the freedom to act in a different vision and a different perception of reality."

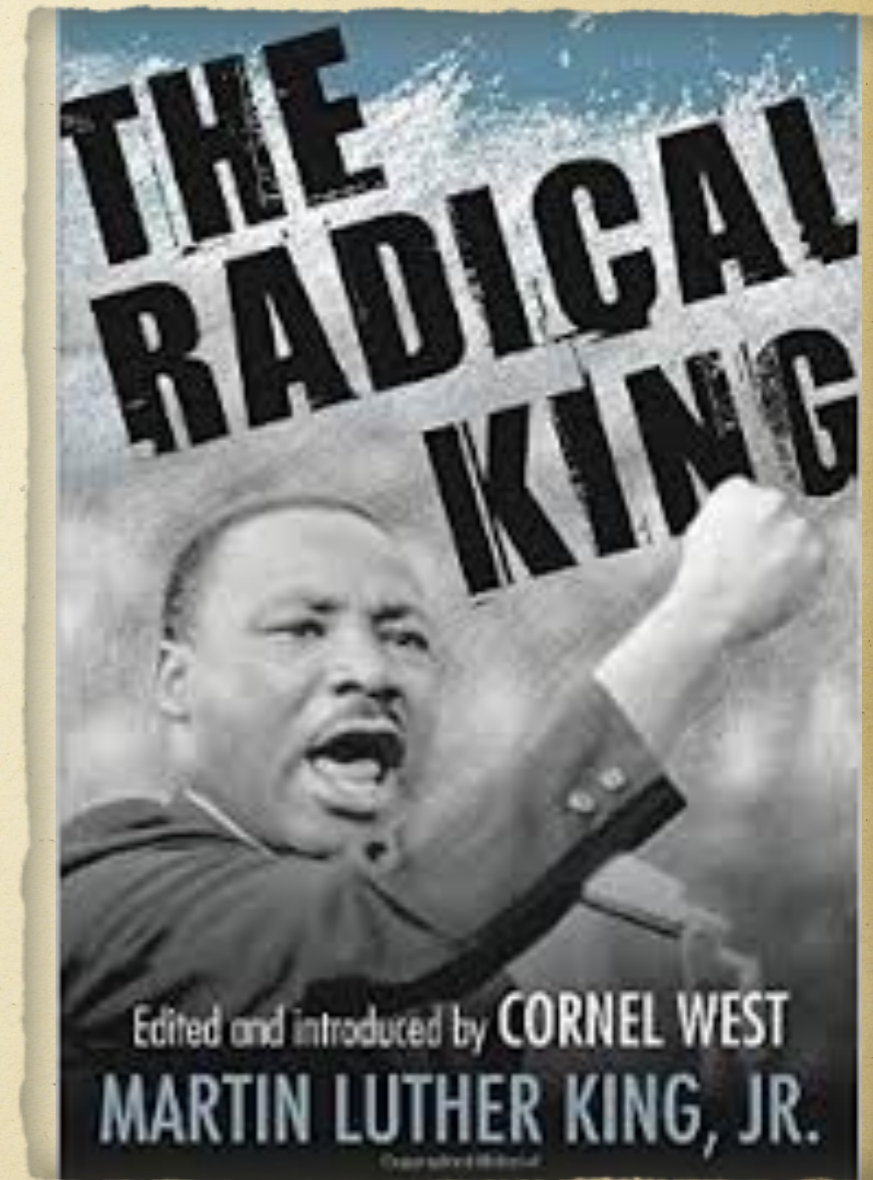
Martin Luther King, Jr., *The Strength to Love*

“The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state.

It must be the guide and the critic of the state,

and never its tool.

If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority” (59)



1 Isaiah, 2 Isaiah, 3 Isaiah, 4?

Prophecy Historicized
or
History Remembered?:

Reading the “Fifth Gospel”
through
Jewish & Christian eyes



Chapters	Book	Title	Period	B.C.E
1-39	First Isaiah	Isaiah of Jerusalem	Assyrian	742-701
<i>1 5 0 y e a r g a p</i>				
40-55	Second Isaiah	Isaiah of the exile	Babylonian exile	546-538
56-66	Third Isaiah	Isaiah of the Restoration	Restoration of Judah	538-520

- **First Isaiah:** “Isaiah of Jerusalem,” more than a century *before* the exile.
 - Ministry in Jerusalem (c. 742-701 or 689 BCE)
 - Generally, Isaiah 1-39 (few exceptions interspersed)
- **Second Isaiah:** (Deutero-Isaiah) perhaps combined because similar themes to first-Isaiah (“School of Isaiah”)
 - Anonymous prophet during the time of the Babylonian exile (c. 540 B.C.E., about *45 years after* the destruction of Judah and Jerusalem by the Babylonian Empire and the subsequent deportation of many Israelites to Babylon — and *149 years after* the last of First Isaiah’s oracles.
 - Oracles in Isaiah 34-35 and 40-55.
- **Third Isaiah:** (Trito-Isaiah): third prophet OR an older and disillusioned Second Isaiah writing after the return from exile.
 - Oracles in Isaiah 24-27 (“Isaiah Apocalypse”) and 56-66, from Jerusalem and the period after 537BCE when the return from the exile begins.

Isaiah as the “Fifth Gospel”?

- Quoted or alluded to in the NT far more than any other book of Hebrew Scripture (*at least 46 times in the Gospels, 30 times in Paul, and 30 or more times in Revelation*) with the possible exception of Psalms.
- By the 4th century, the Christian Church father and translator Jerome would call Isaiah an “evangelist rather than a prophet.”
- Isaiah was thought to predict the virgin birth and elements of the passion.



Themes

- ❧ Power of God
- ❧ Centrality of Jerusalem
- ❧ Davidic monarchy will continue



Isaiah 1:1

“The vision of Isaiah son of Amoz,
which he saw concerning Judah and
Jerusalem
in the days of Uzziah, Jotham, Ahaz, and
Hezekiah, kings of Judah.”



Isaiah's politics

(from his early oracles)

- Isaiah 1:17, “learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.”
- Isaiah 1:18, “Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool.”
- Isaiah 1:21, “How the faithful city has become a whore! She that was full of justice, righteousness lodged in her— but now murderers!”
- Isaiah 2:4 “they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” *[later in Micah, too]*

Isaiah 6:1-13

- 20-page exegesis paper
- Dissertation on only verses 9-10
- First Isaiah's inaugural oracle, describing his call to be a prophet.
- Probably placed here (rather than at the book's beginning) because of its close association with the oracles that immediately follow in 7:1-8:18, concerning the Syro-Ephraimite War.

Isaiah 6:1

- 6:1, “In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple.”
- Compare: Ezekiel 1:1, “In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens were opened, and I saw visions of God.”
- Compare: 1 Kings 22:19, “Then Micaiah said, ‘Therefore hear the word of the Lord: I saw the Lord sitting on his throne, with all the host of heaven standing beside him to the right and to the left of him.’”
- Whereas Ezek and 1 Kgs depict God in the heavens, First Isaiah sees God in the Holy of Holies of the Jerusalem Temple, which is consistent with the theme in Isaiah that Jerusalem (Zion) is the seat of God’s universal dominion.

Isaiah 6

- Many speculate that Isaiah is in the Jerusalem Temple during his vision, and that elements the Temple setting contribute to and are transformed in his vision:
- Words of the **seraphs** could be from a **choral antiphon** that was being sung (v. 2-3): “2 Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. 3 And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.””
- **Smoke** could be from the burning of **incense** or from offerings (v. 4): “4 The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke.”

Isaiah 6

- Incorporating the surrounding environment does *not* necessarily question the authenticity of the theophany.
- Moses saw a **burning bush** as part of his call experience.
- Also, First Isaiah's presence in the Temple's inner sanctum may suggest that he was a priest as well as a prophet, or, at least, a member of the Temple's religious establishment.

Isaiah 6:1, “In the year that King Uzziah died,”

- Uzziah died c. 742 BCE (*with a possible seven year range from 742-735*).
- Because he served a long reign as king of Judah (about 40 years), Isaiah would never have experienced the rule of another king—the choice of the earthly king as a date may also be an intentional contrast with God as king.
- Also, does Isaiah see **God’s image**, or is the **anthropomorphic image** one that Isaiah can comprehend?

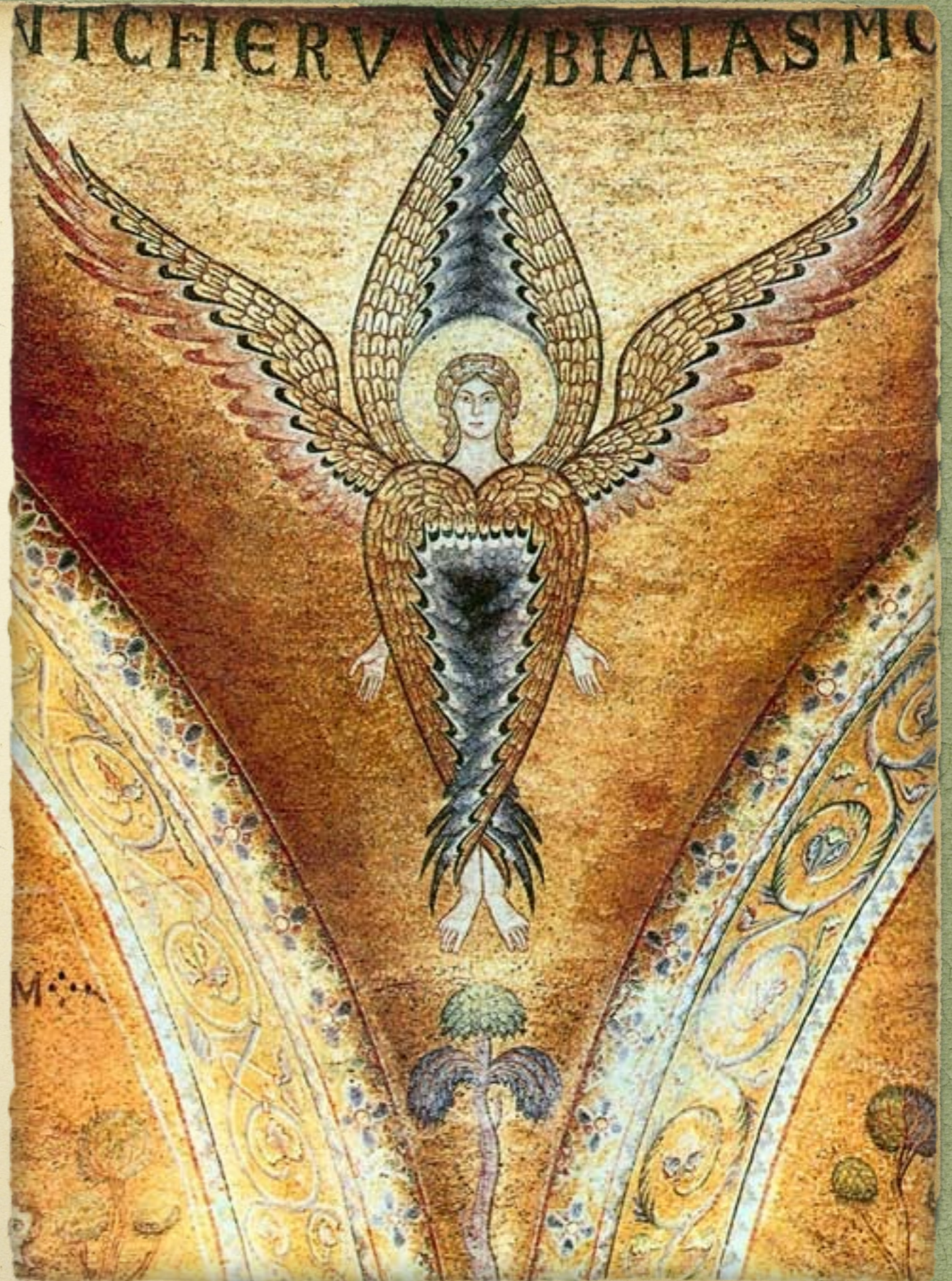
Isaiah 6:2

“Seraphs were in attendance above him; each had six wings: with

two they covered their faces, and with

two they covered their feet, and

with two they flew.”



Isaiah 6:3, “Holy, holy, holy is the Lord of hosts”

- reference to God’s heavenly entourage
- favorite epithet of First Isaiah, used 46 times in his oracles.

Isaiah 6:8, “Who will go for us?”

- first-person, plural pronoun is a reference to the **divine assembly**
- Compare: Gen 1:26, “Then God said, ‘Let us make humankind in our image, according to our likeness.’”
- Ps 82:1, “God has taken his place in the divine council; in the midst of the gods he holds judgment.”
- Jer 23:18, “For who has stood in the council of the Lord so as to see and to hear his word?”
- Also, unclear if Isaiah is the only one being asked. Perhaps his plea “Here am I” is because there are others present that could have volunteered.

“Here am I” (*Hineini*)

➤ Compare:

➤ Gen 22:1, “1 After these things God tested Abraham. He said to him, ‘Abraham!’ And he said, ‘Here I am.’” [*Isaac/Akedah*]

➤ Exodus 3:4, “When the Lord saw that he had turned aside to see, God called to him out of the bush, ‘Moses, Moses!’ And he said, ‘Here I am.’”

➤ 1 Sam 3:4, “Then the Lord called, ‘Samuel! Samuel!’ and he said, ‘Here I am!’”

Isaiah 6:9-10

“9 And he said, ‘Go and say to this people: “Keep listening, but do not comprehend; keep looking, but do not understand.” 10 Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed.””

Quintuple NT attestation of God hardening hearts: Mt 13:14-15, Mk 4:12; Lk 8:10; John 12:40, and Acts 28:26-27

There are a number of examples of God hardening Pharaoh’s heart: “The Lord hardened the heart of Pharaoh king of Egypt and he pursued the Israelites, who were going out boldly” (Ex 14:8) [*“God made me do it!” ...sovereignty*].

Isaiah volunteered before knowing the details. Does he regret his promise after hearing these words? [*If this is how you treat your friends...*]

Isaiah 6:11-13

➤ Looking for hope: “11 Then I said, ‘How long, O Lord?’ And he said: ‘Until cities lie waste without inhabitant, and houses without people, and the land is utterly desolate; 12 until the Lord sends everyone far away, and vast is the emptiness in the midst of the land. 13 Even if a tenth part remain in it, it will be burned again, like a terebinth or an oak whose stump remains standing when it is felled.’ The holy seed is its stump.”

➤ Application: Authentic experiences with God’s holiness seem to induce self-examination and repentance, resulting in **humility**, not **hubris**. [*God is still calling?!*]