

Jer. 29: Jer's Letter to the Captives in Babylon
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Overview

1. 26-29 consists of three interchanges. In each,
 - a) Jer. presents a message of some sort;
 - b) There is hostile reaction to the message;
 - c) The Lord vindicates his prophet. (This emphasis represents a change of tone; up to now, Jer has been on the run.)
2. Ch. 29 consists of three letters.
 - a) The first, described in 1-23, is to the captives in Babylon, and constitutes the message.
 - b) The second, in 25-28, is from Shemaiah, a prophet in Babylon, to the priests in Jerusalem, complaining about Jer's letter. It is the "hostile reaction" of our outline.
 - c) The third, in 24-32, quotes the second letter. It is Jer's response to Shemaiah, and tells how the Lord vindicates Jer.

A. 1-23, Jer's Letter to the Captives in Babylon

1. 1-3, Its circumstances.
 - a) 2, time: After the deportation of Jeconiah with the leading citizens, the "good figs" of ch. 24 and the second of the three deportations. Note how the people are listed: emphasis on the king and royal family, then influential citizens.
 - b) 1, addressees. Two things to note:
 - 1) Shift in emphasis. Now the focus is on the spiritual leaders: elders, priests, and prophets, and only then on "all the people," which must include the king and royal family. This is a spiritual warning, and needs to be mediated through the spiritual leaders.
 - 2) "Remnant of the elders": Apparently, some had passed away under the rigors of the exile. Shows that their lot in Babylon was not a vacation.
 - c) 3, the means by which the letter was sent. Zechariah was sending diplomatic mail to Nebuchadnezzar, and Jer's letter hitch-hikes along in the diplomatic mail-pouch.
 - d) *Application*: The trouble to which Jer goes in conveying this letter suggests the intensity of his care for the captives.
2. Synopsis:

The major structuring device in this section is the IF's at 8, 10, 16, 17, 21, marked mechanically in MT by closed paragraphing. We need to be open to the possibility, determined by grammatical analysis, that this paragraphing is occasionally off by a verse.

20, for example, probably goes with the following paragraph rather than the preceding. (In fact, recall ch. 22, where the IF in each paragraph routinely comes in the middle of the section.)

The sections form a pattern AB C AB:

- a) A: The peace of Babylon (4-7) contrasted with the desolation of Jerusalem (16-19).
- b) B: Rejection of false prophets (8-9, 20-23).
- c) C: A test showing that Jer is right and they are wrong (10-15).

Now consider each paragraph separately.

3. 4-7, You will find peace in Babylon.

The captives were homesick in Babylon, and it would be natural for them to want to return home. Jer urges them to settle down in Babylon; that's where they will find their peace. The second part of the argument, that Jerusalem will be desolated and they don't really want to go back there, comes up in 16-19.

The exhortation takes the form of a series of commands, each emphasizing a longer duration for the captivity than the preceding.

- a) 5a, Build shelter--it will be longer than a few days.
- b) 5b, Plant gardens--it will be longer than the growing season.
- c) 6, Marry and propagate--it will be longer than a generation.
- d) 7, Seek the peace of Babylon, for it is tied up with your own peace. Does not imply any horizon at all.

Application: This letter is a good guide for us on our pilgrimage. Our home is the heavenly Jerusalem; we are presently living in the enemy's land, a planet whose god is Satan. Yet God does not call us to live as hermits, or in constant rebellion against the social structures of our culture. We, like the captives of old, must "seek the peace of Babylon," even as we bear witness against her errors and refuse to participate in her sins.

4. 8-9, You should reject the False Prophets.

There were false prophets, not only among the people in Jerusalem, but also among the captivity, apparently preaching the same message: Neb. will fall, and we'll be back soon. So Jer warns the captives not to listen to these prophets.

Note that 8b mentions not only "your prophets" but also "your

diviners," a pagan form of revelator, cf. 27:9. These folk are drawing on Babylonian paganism as they did previously on Canaanite.

5. 10-15, You can test the prophets.

As with Hananiah, so here, the test of a true prophet is the fulfillment of his words. Jer predicts the return of the people to Jerusalem after 70 years, in chiastic form, ABBA. In the outer members he gives the *reason* for predicting the return; in the inner members, the *mechanism* by which the return takes place. For presentation, we'll reorder these, to bring them together.

- a) The *reason* for predicting the return: to show that Jer is a true prophet and the others are false.
 - 1) 10-11, the prediction of restoration after 70 years is a clear objective test showing (11) that the Lord's plans for his people are clear, and he does indeed know the end from the beginning.
 - 2) 14b-15 (note that 15 is misgrouped in the KJV), the prediction is also motivated by their claim to have prophets in captivity; this true prophecy counters the lies of the false prophets.
- b) The *mechanism* of the return: God will first incline the people's heart toward him, so that they seek him, and then he will restore them in response to their quest. Each of vv. 12, 13-14a depicts this sequence of seeking the Lord and his gracious response.

Note that this is not a condition, "If you seek me, then you shall find me," but a continued prophecy of what will happen after 70 years. Our faith is itself a gift of God, under his sovereign control.

Application: God exercises his sovereign control through our real decisions and actions. The doctrine of his control should encourage us in our efforts for him, not tempt us to do nothing.

6. 16-19, Those in Jerusalem will be desolate.

In contrast with the peace that awaits the captives in Babylon, Jer reiterates the *nature* of the judgment that is coming on those who remain in Jerusalem, and reminds them of the *reason* for this judgment.

- a) The *nature* of the coming judgment
 - Jer alternates two aspects of the judgment.
 - 1) 17a, 18a. Physically, they will suffer the covenant judgments of Lev. 26: sword, famine, pestilence.

2) 17b, 18b. Socially, they will be scattered and despised by all nations. 17 presents this figuratively, with the image of rotten figs from ch. 24, while 18 gives the literal sense.

b) 19, The *reason* for the coming judgment: rejection of the words of the prophets. "But" in the last clause can also be translated "and"; note the change in person of the verbs. "They did not hearken ... and neither did you." In Chh. 21-24 we confronted the pride of those left in Jerusalem, thinking they were superior to those taken captive. This switch in pronoun warns the captives not to think that they are superior to those in Jerusalem. Both groups are guilty of the same sin; the difference between them is not their individual merit, but the elective grace of God, rendering the judgments of one group more severe than those of the other.

Application: Beware any temptation to claim credit for yourself. All that we are and have is the gift of our sovereign God to us.

7. 20-23, God will reject the false prophets.

- a) 21, Why? Two local prophets among the captivity, Ahab and Zedekiah.
- b) 21-22, What? Neb. will burn them to death. Their prophecies about the overthrow of Neb. and a quick end to the captivity are just as treasonous in Babylon as Jer's prophecies about submitting to Neb. are in Jerusalem, but they, unlike Jer, are not under the Lord's protection.
- c) 23, Why? Clearly, Neb. has his own political motives, but he is only the Lord's agent, and Jer highlights the sins for which the Lord brings this judgment on them.
- 1) In general, he characterizes their conduct as "villany," "senselessness," "disgraceful folly," and then gives two specific examples of it: adultery and false prophecy. Note the linkage between spiritual and ethical defects.

Application: Doctrinal orthodoxy is not enough. We need to live lives that are free of any reproach; "Abstain from all appearance of evil."

2) "I know and am a witness." The Lord emphasizes that they cannot escape his judgment or hide their wickedness from him.

We don't hear any response from Ahab and Zedekiah, but one of their colleagues, a prophet in Babylon, does respond to Jer's letter by raising a complaint with the priests in Jerusalem. Jer quotes his letter in 25-28.

B. 25-28, Shemaiah's Letter to the priests in Jerusalem

Shemaiah asks the priests, and Zephaniah in particular, to deal with this unruly prophet. Note the scope of his protest: he sends multiple copies, not only to the temple functionaries but also to "all the people." The argument of the letter proceeds in three steps.

1. 26, Zeph's duty. He has the office of overseer, the same as that of Pashur in 20:1, and is a sort of seargent-at-arms for the temple, responsible for arresting and punishing those who disturb the temple worship with their own man-made prophecies.

Application: What a dangerous position to hold! How liable such a person would be to "quench ... the Spirit" (1 Thess. 5:19,20). Yet we will see that his attitude seems to be rather friendly to Jer. He seems to have avoided this sin.

2. 28, Evidence against Jer. Jer's letter to the captives, contradicting the conventional prophetic wisdom and predicting a long sojourn in Babylon, shows him to be just such a person as Zephaniah was appointed to handle.
3. 27, Therefore Zephaniah should deal with Jer.

C. 24-32, Jer's Response to Shemaiah

1. 24,31,32, The addressee: Shemaiah is identified as "The Nehelemite." See L. Yaure, "Elymas--Nehelamite--Pethor," *JBL* 79 (1960) 287ff, in Acts folder for evidence that the name means "dreamer of dreams" and thus links Shemaiah with the false "dreamer" prophets in 23:25, 28, 32.
2. 25, 29, The reason: Twofold.
 - a) 25, Shemaiah wrote the letter. Jer's objection is not that Shemaiah attacks him, but that he does so "in your name," while prophets are expected to speak in the Lord's name. He is acting on his own authority, without divine charter. See ch. 23:21 for the seriousness of speaking without God's authority: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."
 - b) 29, Zephaniah the priest read the letter to Jer. Thus he has first-hand knowledge of its contents. Nothing is said about Zeph arresting Jer; perhaps he is friendly to the prophet. He is the one the King keeps sending to Jer for prayer and information (21:1; 37:3), though he is second in command of the temple (52:24) and is executed before Nebuchadnezzar.
3. 30-32, The result. The syntax is difficult, but my best analysis sees 30 as the apodosis of "Because" in v.25. See 3by5 file for data on Y(N)\$R. Because Shemaiah sought to harm Jer, and he learned of this plot, the Lord gave him a counter message, not

(like Shemaiah) in his own name, but in the name of the Lord.

- a) 31a, He is to send a message about Shemaiah to the people. Thus this is an open letter; though ostensibly addressed to Shemaiah (24), it is intended to be read by all the people. Shemaiah has slandered Jer before the Jerusalem community; Jer announces God's judgment on Shemaiah before the Babylonian community.
- b) 31b, 32b (chiastic), the reason for the judgment: Shemaiah is a false, deceitful prophet whom the Lord has not sent.
- c) 32a, the judgment on Shemaiah: he will not see the coming restoration, and his family line will die out.

Application: This chapter emphasizes once again the seriousness of being a false prophet. Prophecy is not a game to be played casually among amateurs. Those who would utter the word of the Lord must be called by him. The title "Nehelomite," "dreamer," suggests that Shemaiah really did have experiences beyond his own creativity. We need to beware of the satanic forces behind false prophets today.

Hymn: 27, Guide Me, O Thou Great Jehovah (emphasis on pilgrimage, as in the first letter)

Analysis

The Letter to the Captives rejected by Shemaiah.

A. quote p: The Letter to the Captives

1. quote f: comment p

a) text: 29:1 W:/)"L.EH D.IB:R"Y HA/S."PER

b) comment <SPR>: temporal p

1) text: comment p:

a> text:):A\$ER \$FLAX YIR:M:YFH HA/N.FBIY) MI/YRW.\$FLFIM
)EL-YETER ZIQ:N"Y HA/G.OWLFH W:/)EL-HA/K.OH:ANIYM
W:/)EL-HA/N.:BIY)IYM W:/)EL-K.FL-HF/(FM

b> comment <people>: temporal p

1> text:):A\$ER HEG:LFH N:BW.KAD:NE)C.AR MI/YRW.\$FLAIM
B.FBEL/FH

2) time: 29:2)AX:AR"Y C")T Y:KFN:YFH-HA/M.ELEK:

W:/HA/G.:BIYRFH W:/HA/S.FRIYSIYM &FR"Y Y:HW.DFH
MI/YRW.\$FLAIM W:/HE/XFRF\$ W:/HA/M.AS:G."R MI/YRW.\$FLFIM

3) text (resumed): comment p; the means by which the letter was sent.

a> text: 29:3 B.:/YAD)EL:(F&FH BEN-\$FPFN W./G:MAR:YFH
B.EN-XIL:QIY.FH

b> comment:):A\$ER \$FLAX CID:QIY.FH MELEK:-Y:HW.DFH
)EL-N:BW.KAD:NE)C.AR MELEK: B.FBEL B.FBEL/FH L"/)MOR S

2. quote:

The major structuring device in this section is the IF's at 8, 10, 16, 17, 21, marked mechanically in MT by closed paragraphing.

We need to be open to the possibility, determined by grammatical analysis, that this paragraphing is occasionally off by a verse. vv. 15 and 20, for example, may go with the following paragraphs rather than the preceding.

a) quote p: Make yourselves comfortable in Babylon, and seek the peace of that land.

Each succeeding command emphasizes a longer duration for the captivity than the preceding.

1) quote f: 29:4 K.OH)FMAR Y:HWFH C:BF)OWT):ELOH"Y
YI&:RF)"L L:/KFL-HA/G.OWLPH):A\$ER-HIG:L"YTIY MI/YRW.\$FLAIM
B.FBEL/FH

2) quote:

a> Build shelter--it will be longer than a few days.

1> 29:5 B.:NW. BFT.IYM

2> W:/\$"BW.

b> Plant gardens--it will be longer than the growing season.

1> W:/NI+:(W. GAN.OWT

2> W:/)IK:LW.)ET-P.IR:Y/FN

c> Marry and propagate--it will be longer than a generation

1> 29:6 Q:XW. NF\$IYM

2> W:/HOWLIYDW. B.FNIYM W./BFNOWT

3> W:/Q:XW. LI/B:N"Y/KEM NF\$IYM

4> W:/)ET-B.:NOWT"Y/KEM T.:NW. LA/):ANF\$IYM

5> W:/T"LAD:NFH B.FNIYM W./BFNOWT

6> W:/R:BW.-\$FM

7> W:/)AL-T.IM:(F+W.

d> reason p: Seek the peace of Babylon, for it is tied up with your own peace. Does not imply any horizon at all.

1> text:

a: 29:7 W:/DIR:\$W.)ET-\$:LOWM HF/(IYR):A\$ER

HIG:L"YTIY)ET/:KEM \$FM./FH

b: W:/HIT:P.AL:LW. BA(:AD/FH.)EL-Y:HWFH

2> reason: K.IY BI/\$:LOWM/FH. YIH:YEH L/FKEM \$FLOWM P

b) quote p: 29:8 K.IY

Don't believe your local prophets; they are untrustworthy.

(Apparently, they are announcing Hananiah's message.)

1) quote f: KOH)FMAR Y:HWFH C:BF)OWT):ELOH"Y YI&:RF)"L

2) quote:

a> reason p

1> text:

a:)AL-YA\$.IY)W. L/FKEM N:BIY)"Y/KEM

):A\$ER-B.:/QIR:B.:KEM W:/QOS:M"Y/KEM

b: W:/)AL-T.I\$:M:(W.)EL-X:ALOMOT"Y/KEM):A\$ER)AT.EM

MAX:L:MIYM

2> reason:

a: 29:9 K.IY B:/\$EQER H"M NIB.:)IYM L/FKEM

B.I/\$:M/IY

b: LO) \$:LAX:T.IY/M N:)UM-Y:HWFH S

c) quote p: 29:10 K.IY-

A test, to demonstrate the efficacy of Jer's words and the

falsehood of the other prophets: After 70 years, you will turn and I will restore you.

1) quote f: KOH)FMAR Y:HWFH

2) quote:

Chiastic: ABBA, where A = reason p; B = you/I

a> reason p (dealing with captivity and return)

1> text:

a: K.IY L:PIY M:LO)T L:/BFBEL \$IB:(IYM \$FNFH)EP:QOD
)ET/:KEM

b: WA/H:AQIMOTIY (:AL"Y/KEM)ET-D.:BFRIY HA/+.OWB
 L:/HF\$IYB)ET/:KEM)EL-HA/M.FQOWM HA/Z.EH

2> reason: the return proves the efficacy of YHWH's

counsels. 29:11 K.IY)FNOKIY YFDA(:T.IY

)ET-HA/M.AX:A\$FBOT):A\$ER)FNOKIY XO\$"B (:AL"Y/KEM

N:)UM-Y:HWFH MAX:\$:BOWT \$FLOWM W:/LO) L:/RF(FH LF/T"TL/FKEM)AX:ARIYT W:/TIQ:WFH

b> interchange p

1> you:

a: 29:12 W./Q:RF)TEM)OT/IY

b: WA/H:ALAK:T.EM

c: W:/HIT:P.AL.AL:T.EM)"L/FY

2> I: W:/\$FMA(:T.IY):AL"Y/KEM

c> interchange p

1> you:

a: 29:13 W./BIQ.A\$:T.EM)OT/IY

b: W./M:CF)TEM

c: K.IY TID:R:\$U/NIY B.:/KFL-L:BAB/:KEM

2> I: 29:14 W:/NIM:C")TIY L/FKEM N:)UM-Y:HWFH

d> reason p (dealing with captivity and return)

1> text:

a: W:/\$AB:T.IY)ET-{\$:BIYT/:KEM} [\$:BW.T/:KEM]

b: W:/QIB.AC:T.IY)ET/:KEM MI/K.FL-HA/G.OWYIM
 W./MI/K.FL-HA/M.:QOWMOWT):A\$ER HID.AX:T.IY
)ET/:KEM \$FM N:)UM-Y:HWFH

c: WA/H:A\$IBOTIY)ET/:KEM)EL-HA/M.FQOWM
):A\$ER-HIG:L"YTIY)ET/:KEM MI/\$.FM

2> reason: the return proves the error of the false

prophets. 29:15 K.IY):AMAR:T.EM H"QIYM L/FNW.

Y:HWFH N:BI)IYM B.FBEL/FH S

d) quote p: 29:16 K.IY-

Why you don't want to go back: Those who remain in Jerusalem will suffer tremendously, because of the sins of the entire nation.

1) quote f: KOH)FMAR Y:HWFH)EL-HA/M.ELEK: HA/Y.OW\$"B

)EL-K.IS.") DFWID W:/)EL-K.FL-HF/(FM HA/Y.OW\$"B B.F/(IYR
 HA/Z.O)T):AX"Y/KEM):A\$ER LO)-YFC:)W.)IT./:KEM
 B.A/G.OWLFH S

29:17 K.OH)FMAR Y:HWFH C:BF)OWT

2) quote: reason p

a> text: Alternation of two ideas: physical suffering (the three classes of coming judgment), and rejection by others (once figuratively, the second time literally).

1> HIN/:NIY M:\$AL."XA B./FM)ET-HA/XEREB)ET-HF/RF(FB

W:/)ET-HA/D.FBER
 2> W:/NFTAT.IY)OWT/FM K.A/T.:)"NIYM HA/\$.O(FRIYM):A\$ER
 LO)-T")FKAL:NFH M"/RO(A
 3> 29:18 W:/RFDAP:T.IY)AX:AR"Y/HEM B.A/XEREB B.F/RF(FB
 W./BA/D.FBER
 4> W./N:TAT.IY/M {LI/Z:WF(FH) [L:/ZA(:AWFH] L:/KOL
 MAM:L:KOWT HF/)FREC L:/)FLFH W./L:/\$AM.FH
 W:/LI/\$:R"QFH W./L:/XER:P.FH B.:/KFL-HA/G.OWYIM
):A\$ER-HID.AX:T.IY/M \$FM
 b> reason: 29:19 T.AXAT):A\$ER-
 1> LO)-\$FM:(W.)EL-D.:BFRAY N:)UM-Y:HWFH):A\$ER
 \$FLAX:T.IY):AL"Y/HEM)ET-(:ABFDAY HA/N.:BI)IYM
 HA\$:K."M W:/\$FLOXA
 2> W:/LO) \$:MA(:T.EM N:)UM-Y:HWFH
 Added to guard against pride on the part of the
 captives; "You guys were no better than they so far
 as obeying is concerned." God's sovereignty in
 selecting them to be spared the harsher judgments of
 the final conquest.

e) quote p: God will punish the false prophets.

1) quote f:

Does this go with the preceding or the following material?

a> Following: (my choice)

- 1> This IF ("hear the word of the Lord") is always introductory, never concluding, in Jer, and the association with the following "thus saith the Lord" is extremely common and strong.
- 2> Heb. paragraphing is not fatal to this: in 7:2; 17:20; 22:2; 44:24, a paragraph break intervenes between HWL and TSL (though these are all quote-initial).

b> Preceding:

- 1> Heb. paragraphing
- 2> addressees differ btw this and the following TSL formula
- 3> v.19 already shifts to 2pl.

The exiles are invited to listen in as the Lord denounces two of their local prophets.

29:20 W:/)AT.EM \$IM:(W. D:BAR-Y:HWFH K.FL-HA/G.OWLFH
):A\$ER-\$IL.AX:T.IY MI/YRW.\$FLAIM B.FBEL/FH S
 29:21 K.OH-)FMAR Y:HWFH C:BF)OWT):ELOH"Y YI&:RF)"L
)EL-)AX:)FB B.EN-QOWLFYFH W:/)EL-CID:QIY.FHW.
 BEN-MA(:A&"YFH HA/N.IB.:)IYM L/FKEM B.I/\$:M/IY \$FQER

2) quote: reason p

a> text:

- 1> HIN/:NIY NOT"N)OT/FM B.:/YAD N:BW.KAD:RE)C.AR
 MELEK:-B.FBEL
- 2> W:/HIK./FM L:/("YN"Y/KEM
- 3> 29:22 W:/LUQ.AX M"/HEM Q:LFLFH L:/KOL G.FLW.T
 Y:HW.DFH):A\$ER B.:/BFBEL L"/)MOR Y:&IM/:KF Y:HWFH
 K.:/CID:QIY.FHW. W./K:/)EXFB):A\$ER-QFLFM
 MELEK:-B.FBEL B.F/)"\$

b> reason: awareness quote p: the sin of false prophecy

ranks with adulteryin its heinousness.
 29:23 YA(AN):A\$ER
 1> awareness quote: amplification p
 a: text: (F&W. N:BFLFH B.:/YI&:RF)"L
 b: ampl:
 1: WA/Y:NA):APW.)ET-N:\$"Y R"("Y/HEM
 2: WA/Y:DAB.:RW. DFBFR B.I/\$:M/IY \$EQER):A\$ER
 LOW) CIW.IYT/IM
 2> aq f: W:/)FNOKIY {HW.YOD"(A} [HA/Y.OWD"(A] WF/("D
 N:)UM-Y:HWFH S

B. quote p: The Shemaiah Correspondence

1. quote f:

29:24 W:/)EL-\$:MA(:YFHW. HA/N.EX:ELFMIY T.O)MAR L"/)MOR
 29:25 K.OH-)FMAR Y:HWFH C:BF)OWT):ELOH"Y YI&:RF)"L L"/)MOR

2. quote: reason-result p

a) reason: coordinate p: YA(AN):A\$ER

1) quote p:

a> quote f:)AT.FH \$FLAX:T.F B:/\$IM/:KFH S:PFRIYM
)EL-K.FL-HF/(FM):A\$ER B.I/YRW.\$FLAIM W:/)EL-C:PAN:YFH
 BEN-MA(:A&"YFH HA/K.OH"N W:/)EL K.FL-HA/K.OH:ANIYM
 L"/)MOR

b> quote:

1> 29:26 Y:HWFH N:TFN/:KF KOH"N T.AXAT Y:HOWYFDF(
 HA/K.OH"N LI/H:YOWT P.:QIDIYM B."YT Y:HWFH
 L:/KFL-)IY\$ M:\$UG.F(W./MIT:NAB."
 2> W:/NFTAT.FH)OT/OW)EL-HA/M.AH:P.EKET
 W:/)EL-HA/C.IYNOQ
 3> 29:27 W:/)AT.FH LFM.FH LO) GF(AR:T.F B.:/YIR:M:YFHW.
 HF/(:AN.:TOTIY HA/M.IT:NAB.") L/FKEM

4> quote p

a: quote f: 29:28 K.IY (AL-K."N \$FLAX)"L"Y/NW.
 B.FBEL L"/)MOR
 b: quote:):ARUK.FH HIY) B.:NW. BFT.IYM W:/)\$"BW.
 W:/NI+:(W. GAN.OWT W:/)IK:LW.)ET-P.:RIY/HEN

2) 29:29 WA/Y.IQ:RF) C:PAN:YFH HA/K.OH"N)ET-HA/S."PER
 HA/Z.EH B.:/)FZ:N"Y YIR:M:YFHW. HA/N.FBIY) P

b) result: quote p (see 3by5 file for data on Y(N)\$R)

1) quote f: 29:30 WA/Y:HIY D.:BAR-Y:HWFH)EL-YIR:M:YFHW.
 L"/)MOR
 29:31 \$:LAX (AL-K.FL-HA/G.OWLFH L"/)MOR K.OH)FMAR Y:HWFH
)EL-\$:MA(:YFH HA/N.EX:ELFMIY

2) quote: chiasitic reason p

a> reason: YA(AN):A\$ER

1> NIB.F) L/FKEM \$:MA(:YFH
 2> WA/):ANIY LO) \$:LAX:T.IY/W
 3> WA/Y.AB:+AX)ET/:KEM (AL-\$FQER

b> text: 29:32 LF/K"N K.OH-)FMAR Y:HWFH

1> HIN/:NIY POQ"D (AL-\$:MA(:YFH HA/N.EX:ELFMIY
 W:/)AL-ZAR:(/OW

```
2> LO)-YIH:YEH L/OW )IY$ YOW$"B B.:/TOWK:-HF/(FM HA/Z.EH
3> W:/LO)-YIR:)EH BA/+.OWB ):A$ER-):ANIY
(O&EH-L:/(AM./IY N:)UM-Y:HWFH
c> reason: K.IY-SFRFH DIB.ER (AL-Y:HWFH S
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