

Jer. 42-43, The Sin of the Remnant: Disobedience
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Overview

1. Structure of 42-44

These chapters point out two sins of the remnant, joined by 43b, a hinge oracle that points out the futility of both actions.

a) 42-43a, *disobedience*: the people disobey the Lord and go into Egypt to hide from Neb.

b) 44, *idolatry*: there they fall into the worship of false gods.

2. Function of 42-44

After a war or other momentous social action, people sometimes ask, "Was it really necessary?" In the case of the fall of Jerusalem, some might have felt that the Lord overreacted. Perhaps the people weren't really that bad or that rebellious. Certainly there were a few righteous ones, with whom one might make Abraham's argument (cf. Gen. 18) to spare the city for their sake.

These two chapters confirm the pervasiveness of the sin for which Judah was judged. They show us that the people really were wicked. The conventional logic (cf. Jer. 24) was that those left in the land must be more righteous than those taken captive, since at least they get to stay in their land. These chapters highlight the sin of that remnant; *a fortiori*, the sin of those taken captive is even greater.

3. Detail on 42-43a

At the end of ch. 41, the remnant is poised to go into Egypt, but they decide to ask the Lord's counsel. Chapters 42-43:7 are devoted to this discussion and its outcome; 43:8-ch.44 describes what happens when they in fact do go to Egypt.

General movement in this chapter:

a) 42:1-6, the people ask guidance of the Lord through Jer. in their journey to Egypt--not whether they should go, but a prayer for divine direction as they travel.

b) 42:7-22, the answer comes back: "Don't go into Egypt."

c) 43:1-7, the people disobey and go anyway.

This outcome is not that surprising; at the end of ch. 41, they have already moved from Mizpah to Bethlehem on their way south. Mizpah to Tahpanes in Egypt is about 250 miles (cf. Ann Arbor to Chicago). Mizpah to Bethlehem is about 15 miles (Ann Arbor to Chelsea). Sort of like asking the Lord to bless you in your move from Ann Arbor to Chicago after you have packed your belongings and walked as far as

the Chelsea intersection on route 94 (about a day's journey).

We have this notion that we get to make the decisions and then ask the Lord for guidance in them; we need to step back and determine whether the decision itself is from him. Cf. Balaam, who asks repeatedly until he gets the "right" answer, the answer he wants. God will guide and bless us as we obey him; but he is under no obligation to bless us in the execution of our own wilful desires.

A. 42:1-6, The Inquiry

1. 1, Who comes? Not just the leaders, but "all the people from the least even unto the greatest." Cf. v.8; this is the group who gathers to hear the response, as well.

Earlier in Jer, this phrase points to all social levels and the pervasiveness of their sin (6:13; 8:10), and is a keynote of the new covenant promises, showing the extent of the spiritual rejuvenation that the Lord promises (31:34). When we encounter the phrase here, we naturally ask, "Which will it be? Are the people all still corrupt, as in ch. 6 and 8? Or have they been restored, as in 31:34?" We'll see the answer in 44:12, but our introduction has already anticipated it. This is the same sinful nation that merited the fall of Jerusalem.

2. 2-4, the request and its response.

The people ask for three things; Jer agrees to all three.

- a) They very politely ask for Jer's attention, 2a, "Let, we beseech thee, our supplication be accepted before thee." Jer responds, 4a, "I have heard you."
- b) They ask Jer to pray for them (2, "pray for us unto the LORD thy God"), and he agrees (4, "I will pray unto the LORD your God").
- c) They want the Lord's direction (3, "That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do"), and he agrees to report back to them (4, "and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you").
- d) Note the subtle switch in the second of these three points. They say to Jer, *thy God*, and he responds, *your God*. The "thy God/your God" alternation is striking. The people are so accustomed to relying on priests and prophets that they think of God as belonging more to Jer than to them! Unlike Hannah, or Abraham, or David, all of whom spoke directly to the Lord, they must come obsequiously to a prophet to find the Lord's will. Jer encourages them that the Lord is indeed *their* God. They need not be so deferential in approaching him.

Application: Israel's religion was indeed founded on the

notion of intermediaries, beginning when the people could not bear to face the Lord on Sinai, and asked Moses to represent them. But the NT reveals the fulness of our direct, personal relation with God, something that even the OT saints could glimpse in their personal prayers. How much more should we cultivate a direct relation with the one whom the Lord Jesus called, "my Father *and your Father*, my God *and your God*," John 20:17.

3. 5-6, the people promise to obey.
Notice not only *that* they promise to obey (3x), but *how* they make that promise, invoking God as their witness. The implication is that they recognize that God will punish them if they disobey, and they accept that condition.
4. This whole exchange may well be patterned on Deut. 5:22-29, where the people make a similar request and promise to Moses as he brings them *out* of Egypt. 800 years later, their descendants want Jer to play a similar role in taking them *into* Egypt. The people are not just asking for advice on a single point. They are looking for Jer to be their Moses, to represent them before the Lord in the course of their journey to Egypt. But are they really ready to follow, wherever he may lead them?

Cf. also Gen. 46, where the Lord appears to Jacob as he heads down to Egypt. Perhaps they want such an assurance now.

Point by point analysis of Deut. 5 (v.27 is the heart):

- a) The people are unwilling to speak with God directly:

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. 26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? 27 Go thou near, and hear all that the LORD our God shall say.

- b) They want the mediator to report back to them:

27b Speak thou unto us all that the LORD our God shall speak unto thee.

- c) They promise to obey:

27c We will hear it, and do it.

- d) God's conclusion on that occasion is fitting here too:

28 I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. 29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for

ever!

They are not wrong in promising to obey--we ought all to have that attitude. The error is in having their minds made up and still thinking they can be submitted to the Lord.

B. 42:7-8, The Circumstances of the Response

Note here the delay, and the audience.

1. 7, the Delay.

God's leading may not be immediate. In this case he kept the people waiting for ten days. How did the people feel while they were waiting? Some no doubt felt frustrated. The Lord didn't keep Moses waiting. Why couldn't Jer just give them an answer?

Today even more, we are accustomed to instant answers: daily papers, hourly newscasts on the radio, round-the-clock CNN coverage of whatever's happening. So sometimes we think that we can just dial God up and get an instant answer on our heavenly hot-line. But God will not be constrained by our calendar, and just to teach us that, he sometimes has us wait. He is God; we are his creatures; and we need to learn to keep that straight.

2. 8, the Audience.

The entire remnant, not just its leaders, had come to make inquiry. Now Jer replies to all of them. As we know, this discussion will end in disobedience. The Lord wants us to see that this is not just the secret decision of the rulers, but a matter known to all the people.

Their responsibility is further underscored by the way Jer cites the Lord in v.9, "unto whom YOU sent me...." It was their idea, not his, to seek the Lord's counsel. Now they all hear what he has to say.

C. 42:9-18, the Lord's Answer

Takes the form of two conditions (vv. 10-12, 13-18). The first condition promises blessing if they remain in the land. The second one warns of judgment if they go into Egypt.

1. 10-12, condition: If you remain in the land, you will be blessed.

a) if: Remain in the land of Judah, rather than going to Egypt.

b) then: Gives a general promise, and then shows specifically how it will happen.

1) Generally, God will build and plant them. The verbs are drawn from 1:10, Jer's original call, which gave him responsibility for building up and pulling down, for planting and for uprooting. They have seen what God can do in the way of uprooting and tearing down. Now his wrath has been soothed, and he is prepared to build and to plant, if they will stay there to be built and planted.

Cf. the citation of these verbs in 18:7,9.

- 2) 11-12, specifically, God will intervene with Neb so that he will bring the captives back and restore the nation!

Compare this with Gedaliah's offer in 40:9-10. Gedaliah said, "Don't fear the Babylonians; I'll stand before them and represent you," and he did--until he was killed. Now the Lord's promise makes the same two points, but he is able to deliver on it. They trusted a man, and were disappointed. Won't they now trust in the Lord?

Application: This is an amazing promise. The captivity could have ended right here, if only this small remnant had obeyed! For a brief moment, they hold the fate of the entire nation in their hands--and they fumble it. Are we good stewards of the opportunities God gives us?

2. 13-18, condition: If you go to Egypt, you will be destroyed. This condition is much more complex than the previous one. Each half has two statements. The two statements in the "if" are by the people; the two in the "then" are by the Lord.
 - a) 13-14, if:

Places two statements in the mouth of the remnant, each giving a purpose for moving to Egypt.

 - 1) 13, "so as not to obey the voice of the LORD." Two things to note about this phrase. (See additional notes on *LBLTY\$M*())
 - a> Jer originally gets it from Deut. 17:12, where it describes the capital crime of not hearkening to the priestly oracle at the temple or tabernacle. He likes it so much, he quotes it three earlier times in his work: 16:12; 17:22; 18:9. The third of these is probably in mind here; cf. the citation of building and planting in v.10 and in 18:7,9.
 - b> AV is wrong; Inf. Cs's don't continue other verbs, though they may introduce a consecutive sequence. And *epex* doesn't fit here (see notes). The usage here is *telic*: they want to leave Judah so they won't have the Lord continually nagging at them. Like children seeking to get out of the house to get away from their folks.
 - 2) 14, they want to go where they won't see war, or hear the
 - 3) The parallelism between these two statements is striking:
 - a> where they will live (not in this land; in Egypt)
 - b> what they seek to avoid (voice of the Lord; war, trumpet, famine).

The implication is that the word of God is as distasteful to them as the havoc of battle!

b) 15-18, then:

Just as the remnant said two things in the "if", so God says two things in the "then". Note the distinct IF's at vv. 15, 18.

1) 15-17, they will suffer *death* by the curses of Lev. 26: sword, famine, and pestilence.

2) 18: they will suffer *shame* as a byword for cursing.

3) This collocation of the twin tragedies of death and shame is found elsewhere in 24:8-10 and 29:17-18 (which relies on ch. 24 and its rotten fig imagery). Thus these verses are an echo of the paradox of ch. 24, according to which it is those who remain in the land, not those who are taken captive, who suffer the most. They are bringing the fulfillment of ch. 24 on themselves.

D. 42:19-22, Jer's Commentary

First Jer summarizes what the Lord has said, and then he adds his own observation and exhortation.

1. 19a, Summary of the Oracle.

"Don't go down to Egypt."

2. 19b-22, Jer's own Observation.

Though they do not respond verbally until the next chapter, Jer can see their faces cloud over as they hear the Lord's command. This isn't what they were expecting! Jer realizes their hypocrisy, and rebukes them for it.

E. 43:1-7, The People's Response

They refuse to believe that the message is really from the Lord; it must be that Baruch is trying to betray the people!

What a ridiculous hypothesis. Yet, after their promise, what else can they say? They have said they will obey the Lord. Therefore, if the message isn't what they want to hear, it must not be from the Lord. This is the worst sort of lukewarmness. Either serve the Lord with all your heart, or reject him openly and plainly. Be hot or cold. Yet many people today, particularly in creedal churches, follow Azariah's approach. "We already know God's opinion, and if a preacher ever says anything that differs from it, that only proves that he must have been influenced by someone other than God." May the Lord deliver us from such self-deception.

Summary

How do we approach the Lord for guidance? Are we really open for him to tell us whatever he pleases? Or have we already mapped out in our minds the boundaries of what he can say, so that anything outside of these boundaries will automatically be rejected as not from him?

This remnant, by its faithfulness, could have been the means of restoration to the entire captivity. Instead, their selfishness and stubbornness confirms that they are just as sinful as the Jews who went to Babylon, and they in turn will suffer in Egypt.

Psalm: 40; the obedience of the LJC.

Analysis

41:16-43:13, The Remnant Flees to Egypt

A. 42:1-43:3, interchange p: the debate over Egypt.

1. iu: ques: quote p: The question to Jer.

a) setting: 42:1 WA/Y.IG.:\$W. K.FL-&FR"Y HA/X:AYFLIYM
W:/YOWXFNFN B.EN-QFR"XA WI/YZAN:YFH B.EN-HOW\$A(:YFH
W:/KFL-HF/(FM MI/Q.F+ON W:/(AD-G.FDOWL

b) quote f:
42:2 WA/Y.O)M:RW.)EL-YIR:M:YFHW. HA/N.FBIY)

c) quote: seq p

1) T.IP.FL-NF) T:XIN.FT/"NW. L:/PFNEY/KF

2) comment p

a> text: W:/HIT:P.AL."L B.A(:AD/"NW.)EL-Y:HWFH):ELOHEY/KF
B.:(AD K.FL-HA/\$.:"RIYT HA/Z.O)T

b> comment <\$)RIYT>: K.IY-NI\$:)AR/:NW. M:(A+ M"/HAR:B."H
K.A/):A\$ER ("YNEY/KF RO)OWT)OT/FNW.

3) 42:3 W:/YAG.ED-L/FNW. Y:HWFH):ELOHEY/KF)ET-HA/D.EREK:
)A\$ER N"LEK:-B./FH. W:/)ET-HA/D.FBFR):A\$ER NA(:A&EH

2. quote p: Jer agrees to pray for them.--responds to the three-fold request, item by item.

a) quote f: 42:4 WA/Y.O)MER):AL"Y/HEM YIR:M:YFHW. HA/N.FBIY)

b) quote:

1) \$FMA(:T.IY

2) HIN/:NIY MIT:P.AL."L)EL-Y:HWFH):ELOH"Y/KEM
K.:/DIB:R"Y/KEM

3) nap

a> W:/HFYFH K.FL-HA/D.FBFR):A\$ER-YA(:ANEH Y:HWFH)ET/:KEM
)AG.IYD L/FKEM

b> LO)-)EM:NA(MI/K.EM D.FBFR

3. quote p: The people promise to obey.

a) quote f: 42:5 W:/H"M.FH)FM:RW.)EL-YIR:M:YFHW.

b) quote:

1) Y:HIY Y:HWFH B./FNW. L:/("D):EMET W:/NE):EMFN

2))IM-LO) K.:/KFL-HA/D.FBFR):A\$ER YI\$:LFX/:AKF Y:HWFH

3) 42:6)IM-+OWB W:/)IM-RF(B.:/QOWL Y:HWFH):ELOH"Y/NW.
)A\$ER {):ANW.} [):ANAX:NW.] \$OL:XIYM)OT/:KF)"LFY/W
NI\$:MF(L:MA(AN):A\$ER YIY+AB-L/FNW.

4) K.IY NI\$:MA(B.:/QOWL Y:HWFH):ELOH"Y/NW. S

4. Jer admonishes the people not to go to Egypt.

a) 42:7 WA/Y:HIY MI/Q."C (:A&ERET YFMIYM WA/Y:HIY D:BAR-Y:HWFH

)EL-YIR:M:YFHW.

b) 42:8 WA/Y.IQ:RF))EL-YOWXFNFN B.EN-QFR"XA W:/)EL K.FL-&FR"Y
HA/X:AYFLIYM):A\$ER)IT./OW W./L:/KFL-HF/(FM L:/MI/Q):AL"Y/HEM
K.OH-)FMAR Y:HWFH):ELOH"Y YI&:RF)"L

c) quote p: The Lord's response

1) quote f: comment p

a> text: 42:9 WA/Y.O)MER):AL"Y/HEM K.OH-)FMAR Y:HWFH
):ELOH"Y YI&:RF)"L

b> comment <YHWH>:):A\$ER \$:LAX:T.EM)OT/IY)"LFY/W
L:/HAP.IYL T.:XIN.AT/:KEM L:/PFNFY/W

c> quote: contrast p

1> thesis: conditional p

a: if: 42:10)IM-\$OWB T."\$:BW. B.F/)FREC HA/Z.O)T

b: then:

1: coordinated reason p

A. text: coordinate contrast p

1. thesis: W./BFNIYTIY)ET/:KEM

2. antithesis: W:/LO))EH:EROS

3. thesis: W:/NF+A(:T.IY)ET/:KEM

4. antithesis: W:/LO))ET.OW\$

B. reason: K.IY NIXAM:T.IY)EL-HF/RF(FH):A\$ER
(F&IYTIY L/FKEM

C. text: coordinate p

1. 42:11)AL-T.IYR:)W. MI/P.:N"Y MELEK:

B.FBEL):A\$ER-)AT.EM Y:R")IYM MI/P.FNFY/W

2.)AL-T.IYR:)W. MI/M./EN.W. N:)UM-Y:HWFH

D. reason: K.IY-

1.)IT./:KEM)FNIY L:/HOW\$Y(A)ET/:KEM

W./L:/HAC.IYL)ET/:KEM MI/Y.FD/OW

2. 42:12 W:/)ET."N L/FKEM RAX:AMIYM

3. W:/RIXAM)ET/:KEM

4. W:/H"\$IYB)ET/:KEM)EL-)AD:MAT/:KEM

2> antithesis: conditional p

a: if: coordinated quote p 42:13 W:/)IM-

1: quote f:)OM:RIYM)AT.EM

2: quote: purpose p

A. text: LO) N"\$"B B.F/)FREC HA/Z.O)T

B. purpose: L:/BIL:T.IY \$:MO(A B.:/QOWL Y:HWFH
):ELOH"Y/KEM

3: quote f: 42:14 L"/)MOR

4: quote: comment p

A. text: LO) K.IY)EREC MIC:RAYIM NFBOW)

B. comment <MCRYM>:):A\$ER

1. LO)-NIR:)EH MIL:XFMFH

2. W:/QOWL \$OWPFR LO) NI\$:MF(

3. W:/LA/L.EXEM LO)-NIR:(FB

C. W:/\$FM N"\$"B

b: then: coordinated quote p 42:15 W:/(AT.FH LF/K"N

1: quote f: \$IM:(W. D:BAR-Y:HWFH \$:)"RIYT Y:HW.DFH
K.OH-)FMAR Y:HWFH C:BF)OWT):ELOH"Y YI&:RF)"L

2: quote: conditional p

A. if:)IM-)AT.EM &OWM T.:&IMW.N P.:N"Y/KEM
LF/BO) MIC:RAYIM W./BF)TEM LF/GW.R \$FM

B. then: curses of Lev. 26

1. 42:16 W:/HFY:TFH HA/XEREB):A\$ER)AT.EM
Y:R")IYM MI/M./EN.FH \$FM T.A&.IYG
)ET/:KEM B.:/)EREC MIC:RFYIM

2. W:/HF/RF(FB):A\$ER-)AT.EM D.O):AGIYM
MI/M./EN.W. \$FM YID:B.AQ)AX:AR"Y/KEM
MIC:RAYIM

3. W:/\$FM T.FMUTW.

4. 42:17 W:/YIH:YW. KFL-HF/):ANF\$IYM
):A\$ER-&FMW.)ET-P.:N"Y/HEM LF/BOW)
MIC:RAYIM LF/GW.R \$FM YFMW.TW. B.A/XEREB
B.F/RF(FB W./BA/D.FBER

5. W:/LO)-YIH:YEH L/FHEM &FRIYD W./PFLIY+
MI/P.:N"Y HF/RF(FH):A\$ER):ANIY M"BIY)
(:AL"Y/HEM S

3: quote f: 42:18 K.IY KOH)FMAR Y:HWFH C:BF)OWT
):ELOH"Y YI&:RF)"L

4: quote: comparison p

A. K.A/):A\$ER NIT.AK:)AP./IY WA/X:AMFT/IY
(AL-YO\$:B"Y Y:RW.\$FLAIM

B. ampl p

1. text: K."N T.IT.AK: X:AMFT/IY (:AL"Y/KEM
B.:/BO)/:AKEM MIC:RFYIM

2. ampl

a) WI/H:YIYTEM L:/)FLFH W./L:/\$AM.FH
W:/LI/Q:LFLFH W./L:/XER:P.FH

b) W:/LO)-TIR:)W. (OWD)ET-HA/M.FQOWM
HA/Z.EH

d) Jer delivers his own exhortation

Coordinate quote p's, one from the Lord, the other from Jer.

1) Jer's text: summary of the oracle.
quote p: Don't go down to Egypt.
a> quote f (but not standard prophetic IF, so not a formal
oracle): 42:19 D.IB.ER Y:HWFH (:AL"Y/KEM \$:)"RIYT
Y:HW.DFH
b> quote:)AL-T.FBO)W. MIC:RFYIM

2) Jer's comment: quote p

a> quote f: AQ p

1> AQ f: YFDO(A T."D:(W.
2> AQ: K.IY-HA(IYDOTIY B/FKEM HA/Y.OWM

b> quote: result p

1> text: ampl p: you have dissembled in your souls.
a: text: 42:20 K.IY {HIT:("TEYM} [HIT:("YTEM]
B.:/NAP:\$OWT"Y/KEM
b: ampl: contrast p

1: thesis: quote p: You said, "speak and we will
do."
A. quote f: K.IY-)AT.EM \$:LAX:T.EM)OT/IY

)EL-Y:HWFH):ELOH"Y/KEM L"/)MOR

B. quote:

1. HIT:P.AL."L B.A(:AD/"NW.)EL-Y:HWFH):ELOH"Y/NW.
2. W./K:/KOL):A\$ER YO)MAR Y:HWFH):ELOH"Y/NW. K."N HAG.ED-L/FNW. W:/(F&IY/NW.

2: antithesis: I spoke, but you won't do.

- A. 42:21 WF/)AG.ID L/FKEM HA/Y.OWM
- B. W:/LO) \$:MA(:T.EM B.:/QOWL Y:HWFH):ELOH"Y/KEM W./L:/KOL):A\$ER-\$:LFX/ANIY):AL"Y/KEM

2> result: AQ p: you will die in Egypt.

- a: AQ f: 42:22 W:/(AT.FH YFDO(A T."D:(W.
- b: AQ: K.IY B.A/XEREB B.F/RF(FB W./BA/D.EBER T.FMW.TW. B.A/M.FQOWM):A\$ER X:APAC:T.EM LF/BOW) LF/GW.R \$FM S

5. temporal p: the people reject Jer's admonition

- a) time: 43:1 WA/Y:HIY K.:/KAL.OWT YIR:M:YFHW. L:/DAB."R)EL-K.FL-HF/(FM)ET-K.FL-D.IB:R"Y Y:HWFH):ELOH"Y/HEM):A\$ER \$:LFX/OW Y:HWFH):ELOH"Y/HEM):AL"Y/HEM)"T K.FL-HA/D.:BFRIYM HF/)"L.EH S
- b) text: quote p: Azariah rejects Jer's prophecy.
 - 1) quote f: 43:2 WA/Y.O)MER (:AZAR:YFH BEN-HOW\$A(:YFH W:/YOWXFNFN B.EN-QFR"XA W:/KFL-HF/):ANF\$IYM HA/Z."DIYM)OM:RIYM)EL-YIR:M:YFHW.
 - 2) quote:
 - a> \$EQER)AT.FH M:DAB."R
 - b> LO) \$:LFX/:AKF Y:HWFH):ELOH"Y/NW. L"/)MOR LO)-TFBO)W. MIC:RAYIM LF/GW.R \$FM
 - c> 43:3 K.IY B.FRW.K: B.EN-N"RIY.FH MAS.IYT)OT/:KF B.FNW. L:MA(AN T."T)OT/FNW. B:/YAD-HA/K.A&:D.IYM L:/HFMIYT)OT/FNW. W./L:/HAG:LOWT)OT/FNW. B.FBEL

B. 43:4-7, summary p: They leave.

1. text: contrast p: did not hear, but went to Egypt
 - a) thesis: 43:4 W:/LO)-\$FMA(YOWXFNFN B.EN-QFR"XA W:/KFL-&FR"Y HA/X:AYFLIYM W:/KFL-HF/(FM B.:/QOWL Y:HWFH LF/\$EBET B.:/)EREC Y:HW.DFH
 - b) antithesis:
 - 1) 43:5 WA/Y.IQ.AX YOWXFNFN B.EN-QFR"XA W:/KFL-&FR"Y HA/X:AYFLIYM)"T K.FL-\$:)"RIYT Y:HW.DFH):A\$ER-\$FBW. MI/K.FL-HA/G.OWYIM):A\$ER NID.:XW.-\$FM LF/GW.R B.:/)EREC Y:HW.DFH
 - 43:6)ET-HA/G.:BFRIYM W:/)ET-HA/N.F\$IYM W:/)ET-HA/+.AP W:/)ET-B.:NOWT HA/M.ELEK: W:/)"T K.FL-HA/N.EPE\$):A\$ER HIN.IYXA N:BW.ZAR:):ADFN RAB-+AB.FXIYM)ET-G.:DAL:YFHW. B.EN-):AXIYQFM B.EN-\$FPFN W:/)"T YIR:M:YFHW. HA/N.FBIY) W:/)ET-B.FRW.K: B.EN-N"RIY.FHW.
 - 2) 43:7 WA/Y.FBO)W.)EREC MIC:RAYIM
2. summary: contrast p
 - a) K.IY LO) \$FM:(W. B.:/QOWL Y:HWFH
 - b) WA/Y.FBO)W. (AD-T.AX:P.AN:X"S S

