

Jer. 23:9-40, Oracle Against the Prophets
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Overview

1. Outer structure of ch. 21-24
 - a) 21:1-10 is Zedekiah's outlandish request.
 - b) 21:11-23:40 gives two sets of earlier oracles. Note section headings at 21:11 and 23:9 (Heb), "concerning the house of the king of Judah," "concerning the prophets." These earlier oracles show
 - 1) that the royal house was warned before of the coming judgment;
 - 2) that the nation was warned about the unreliability of the false prophets in whom Zedekiah trusted.
 - c) ch. 24 reports a vision, also earlier than the question, that is a direct answer to the question.

2. In our last study, we completed the exposition of the earlier warnings against the royal house. Now we take up the oracles against the false prophets (23:9-40). There are three sections here, each with inner structural cohesion, and each condemning a different sin of the prophets.
 - a) 9-15, Impurity. Jer. shows that the root of the problem of spiritual adultery lies with the prophets. Instead of being examples of piety to the nation, they are corrupt and impure.
 - b) 16-32, Deception. Their prophecy is not really from God, and thus it is ineffective to change the people.
 - c) 33-40, Rejection. Not only can they provide no true prophecy, but they mock the real Word of God when it comes from Jeremiah.

A. 9-15, Impurity. The prophets are the root of the problem.

Jer reminds us of the coming judgment, and then focuses in on the root sin in three steps.

1. 9 announces judgment, by highlighting Jer's suffering. He is in deep emotional distress. This brings us back to the weeping prophet. Remember the two causes for his sorrow:
 - a) his own sufferings as a persecuted prophet, which come to an end in ch. 20 just as the persecutions begin to get physical;
 - b) his "compassion" ("sym-pathy," suffering with) his people as the hand of the Lord falls on them. This is the emphasis here: "because of the Lord, and because of his holy words [of judgment]." This side of Jer's suffering reflects two great truths:
 - 1) It is a *picture* of the substitutionary work of our Lord in

suffering meritoriously for his people. Jer as a mere man could not take Judah's suffering in their place, but the LJC can and did suffer for us so that we would not have to suffer God's anger.

2) It is an *example* of the compassion we should have toward the lost, not vaunting ourselves in our pride toward them.

c) *Application*: How are we doing in our compassion toward the lost?

Judgment is coming; where do we look for the responsible parties? Three steps, zeroing in on them. In each step, we learn of someone's *sin*, and then the *judgment* that results from it.

2. 10 directs our attention to adulterers. The verse is chiasitic; the sin is on the outside; the judgment on the inside.

a) The sin.

At the most general level, we are back in chh. 2 and 3, with the fundamental realization that Judah has turned from the Lord and gone after other Gods in spiritual adultery.

It would be a mistake to overlook physical adultery, too. As our own nation shows only too well, when we turn from God's authority in spiritual adultery, one of the first things to go is faithfulness in our families. People still retain a show of strength in their sin; may even boast of their "virility" that compels them to physical promiscuity, or their "open mind" that leads them to honor gods other than YHWH, but such "strength" is "not right."

b) The judgment: cf. Isa. 24:4-7. "Swearing" is God's curse of judgment, which falls on the land because they have violated the covenant, and (in this instance) brings drought. In adultery, the people have abused God's mechanisms of fruitfulness, so he withholds the fruitfulness of the land.

3. 11-12 focuses down to the prophet and priest. These are the two spiritual legs of Israel's balance of power; the third was the king.

a) 11, the sin.

1) "Both prophet and priest are *polluted*" (not "profane"). The verb describes the defilement that arises from breaking the covenant (Isa. 24:5), specifically either murder (Num. 35:33; Ps. 106:38) or, especially in Jer, impurity (Jer. 3:1,2,9). Given the setting of adultery in v.10 and the focus on it in v.14, as well as Jer's use in ch.3, this seems the best use here.

That is: the religious leaders take the lead in immorality

and adultery. Just like tele-evangelists of today!

- 2) They even have the audacity to indulge their lusts in the very temple precincts! Certainly this was the case with spiritual adultery: 2 Kings 16:10ff tells how Ahaz brought a pagan altar into the sanctuary; Ezekiel 8 shows pagan worship in the temple. Even physical adultery is not unimaginable. Consider Eli's sons, 1 Sam. 2:22.

b) 12, the judgment.

A vivid picture of the misery of the sinner.

- 1) Imagine a slippery place. Perhaps the muddy bank of a raging river; if you slip into it, you are lost. Every step brings terror.
- 2) Now imagine that you must walk along this slippery place, but in the dark. You can't see where you are stepping. You can only hear the roar of the rapids, sense the spray on your face, and feel your feet slipping underneath you.
- 3) Finally, imagine that a horrid monster is chasing you, so that you must run much faster than you can control yourself. You are "driven on."

This is the insecurity of the unbeliever, driven by Satan, slipping in his own deceit and malice, eventually falling into the pit of damnation.

4. 13-15 finally brings us down to the prophet, as the one who speaks for God to the people. Like the first of the three zoomed panels, this one is chiastic.

a) 13-14, 15b, the sin is developed by comparison with the prophets of Samaria. The point of comparison is illustrated by the physical sense of taste.

- 1) 13, the prophets of Samaria are characterized by insipidness (better than "folly"). "They prophesied in Baal, and they caused my people to err." Ho-hum, just your run-of-the-mill vanilla apostasy. This statement would strike Jer's hearers as gross understatement; they would be accustomed to condemning the northern kingdom for their departure from the truth, and priding themselves on their "orthodoxy."

- 2) 14, in contrast, the prophets of Jerusalem are characterized by "a horrible thing," something disgusting, like rotten food that you can't get near your mouth, Jer. 29:17 (cf. 24:2). Their sin is not the radical idolatry of pointing people toward other gods, but the insidious error of allowing them to think that they serve the true God while encouraging them in their sin. The prophets' own sins (adultery; deceit) have the effect of encouraging ("strengthening the hands of") their people to go ahead and continue in sin.

Compare the willingness of people to accept moral failure

in pastors; "after all, that only proves he's human." What they mean is that it gives them an excuse to live the same way!

As a result, the prophets are no better before God than Sodom, and the people of Jerusalem than Samaria.

- 3) Reprise in 15b. The prophets are the reason that defilement has spread throughout the land.
 - b) 15a, the judgment: bitter, poisonous substances. Holladay: since the prophets sin by what comes out of their mouths, they are judged by what goes into them.
 - c) *Application*: Perversion of the truth is a worse danger than outright error. If someone says, "Worship Satan," it's obvious that it's wrong. But if someone pretends to be a believer but lives in sin and encourages you to, it's easier to be misled. Our Lord warned of these; they are wolves in sheep's clothing.
5. *Application* of the first section: Immorality utterly compromises and weakens the ministry of those who speak for God. Matt. 7:16, "you shall know them by their fruits." Thus the emphasis on moral purity for church leaders. Beware of those whose lives are thus marred; let us pray for one another that God would protect us from such impurity and the ineffectiveness in ministry that results from it.

B. 16-32, Deception. The Lord tells the People not to heed the prophets.

The immorality of their lives reflects the lack of real authority in their teaching.

In western society, clergymen have traditionally been considered trustworthy and moral, whatever their denomination. But here the Lord tells his people not to listen to the prophets, because it will hurt them. Like a cigarette warning, this section announces, "Warning: The Lord has determined that false preaching is harmful to your health."

In this section we have the warning, then the reason for it, and finally two parallel sections that amplify and explain the reason.

1. 16a, the warning. Don't follow the prophets. The prohibition is not against hearing what they say; you must know what they say before you can tell whether or not you agree with it, Acts 17:11. But when you find they are in error, don't pay any further attention or follow their teaching.

NOTE: *\$m* (*l-dbry*... occurs here; 2 Kings 22:13; Jer. 23:16; 26:5. In all three places, it has the sense of "follow, obey."

2. 16b, the reason. "They make you vain."

"Vanity" literally means "vapor, breath," and is a common title for idols, representing their insubstantiality, their nothingness. Like the cloud of breath on a cold morning that rapidly disappears, Jer. warns the people that if they follow the prophets, they will become insubstantial, empty, nothings. Their moral fiber will be destroyed.

The rest of the section substantiates this pithy warning in two panels. Each has the same three sections:

- a) The prophets' message is false.
- b) By contrast, God's word is true and effective.
- c) Because God has not authorized their word, it can only harm God's people.

3. 16c-22, first panel.

- a) 16c-17, They give a false message of hope.
 - 1) 16c gives the *reason* that their message is false: because they have made it up themselves, and have not received it from the Lord.
 - 2) 17 gives the *content* of this lying message: a promise of peace and immunity from punishment to those who sin.
- b) 18-20 contrasts their message with God's.
 - 1) The question in 18 marks their message as artificial. They have not received it from the Lord; they are ignorant of his true revelation.
 - 2) 19-20 describes his true word. Like a whirlwind, it actually *does* something. God "performs the thoughts of his heart." NB: Prophecy is not passive, looking ahead to see what will happen, but rather active, causing the future. No prophet can accomplish this.
- c) 21-22, No authorization or effect. God did not send them. If he had, they would have had a better effect on God's people.
- d) In sum, because God has not sent them, their false message can only encourage people to sin. "They make you vain."

4. 23-32, second panel.

- a) 23-27, the false message.
 - 1) Again, 26, the message is false.
 - 2) 27 is particularly damning. The people are led into sin, not just as the result of the false teaching, but as its purpose. The prophets are maliciously trying to lead the people astray.

NB: This distinguishes these prophets from someone who is inept but well-intentioned. Believers, however ungifted, would not harbor the malice of these prophets against the people of God. We can draw some important lessons from

these prophets for our instruction as we teach one another, but there is this fundamental difference that we must always keep in mind.

- 3) 23-25 emphasizes that all of this is not hidden from God. He knows what is going on.

 - b) 28-29, Contrast between the false and the true word. Again, the true Word of God is unmistakable by its action. The whirlwind of v.19 has become a fire and a hammer. It actually changes things. To one who has experienced it, it is as distinct from the false teaching as wheat is from the chaff.

 - c) 30-32, No authorization or effect
Three times the Lord declares that he is against the false prophets.
 - 1) 30: First, because they get "the word of the Lord" from one another rather than from the Lord. Cf. the modern custom of "ministers' manuals," "features 130 new sermons for Sundays and special occasions," and comes out each year. Many list hymns, scripture readings--the entire Sunday service! No sense of the man of God in the holy place, receiving a divine message for his people, but only showmen trading their best lines with one another.

 - 2) 31: Second, because they ascribe to the Lord what really comes from them. They "take their tongue" and "oracle an oracle." They take control of their own tongue, rather than submitting it to the Lord, and yet pretend that what comes out is "Thus saith the Lord." Worse than stealing the Word of God from one another (where presumably someone got it first from the Lord); these do not even present the word of the Lord at all!

 - 3) 32: Third, because of their influence on God's people. They lead them astray and "do not profit them;" note that "profit" is just the opposite of "vanity," so this brings us back to v.16.
5. *Application*: This section emphasizes both the *source* and the *effect* of teaching. We have something to learn from each of these.
- a) The *source* of teaching must be from the Lord. This is not something to which one runs in on one's own: "Be not many teachers." Notice the warning to those whom the Lord has not sent. When we presume to speak for God, we must be certain that he is the one sending us, and that we spend the time in his word that is necessary to be sure that the message really is from him.

 - b) Godly teaching is seen in its *effect*. I must confess to being sometimes discouraged over this; yet we must remember that

himself is a prime example! Sometimes God's word brings growth in the depth of our individual walk with the Lord. Sometimes it has the effect of separating the wheat from the chaff, of judgment. If it comes from God, it will work.

C. **33-40, Rejection. They reject the true Word of God.**

In addition to their personal impurity and the artificial, ineffective qualify of their own message, they reject what God has said.

The Lord anticipates a question in 33, which can come either from "this people" or from "the prophet." The response appropriate to the people ("them") is in 33b-36 (introduced by 2ms verb), while that for the prophet is in 37-40 (2ms again).

1. 33a, the question: "What is YHWH's burden?"

"YHWH's burden" is a title that other prophets (never Jer.) give to prophecies of judgment and woe. We saw it some years ago in Zech. 9:1; 12:1, material much later than Jeremiah. It reflects the truth that judgment is God's strange work; it is first of all a burden for him to proclaim judgment against his people, and then a burden for the prophet to carry that message (as evidenced by Jeremiah's constant sorrow).

The word appears frequently in Isaiah, which is where the people probably found it. Imagine how they would mock him, instead of taking his warnings seriously: "Jer, you're just like old Isaiah, with your burdens of judgment. What 'burden' does the Lord have for us today?"

2. 33b-36, What to say to the people.

"What burden? I'm tossing you off." The implication (and the actual statement in LXX) is that the people are the real burden, and the Lord will relieve himself of them. He will judge everyone who uses this term to mock Jer. Instead of making jokes of the old terms, "pervert[ing] the words of the living God," they are to inquire after the Lord in ordinary language, v.35.

3. 37-40, What to say to the prophets.

To them he addresses the same idiomatic request that he has just asked the people to make. "What has the Lord said to you?" Expected answer: Nothing, since they are false prophets. Because they have falsely represented the Lord, they will suffer the Lord's judgment.

4. *Application:* This section warns us that when we point out the error of society, we must not be surprised if society retaliates by mocking us and questioning our credentials in turn. It's painful when someone laughs at us--but it shows that they've run out of more substantial objections.

Application: Beware these three signs of false teaching: personal immorality; lack of authority and effectiveness; a rejection of the

2. Be certain that our lives are free from them.
 - a) Personal purity is of the first importance.
 - b) Then, What is the source of our message? Does it really come from the Lord, or just from our imagination? In our day, God speaks through his written Word. You don't need to be a scholar to understand it, but you must know it inside and out; you must devote hours to it, if you would be sure that what you present is from the Lord.
 - c) Finally, we must always be open to what he says through others. Mocking rejection of what others say has no place. Like the Bereans, we must first listen openly, then judge on the basis of Scripture, not of mockery.

Psalm: 19, The Law of the Lord.

Analysis

23:9-40, Oracles against the Prophets. result p: X + LAKEN
 "prophets": Jer warns the people against the prophets. 23:9
 LA/N.:BI)IYM

- A. 9-15, Jer. to the people. reason p: Jer. weeps again over the Lord's coming judgment on evildoers.

1. text

- a) NI\$:B.AR LIB./IY B:/QIR:B./IY
- b) RFX:APW. K.FL-(AC:MOWT/AY
- c) HFYIYTIY K.:/)IY\$ \$IK.OWR W./K:/GEBER (:ABFR/OW YFYIN

2. reason: ampl p

a) text:

- 1) MI/P.:N"Y Y:HWFH
- 2) W./MI/P.:N"Y D.IB:R"Y QFD:\$/OW

- b) ampl: coordinate p; successive refinement. Where to place the blame for the spiritual adultery of the land against the Lord?

1) 10, chiastic result p: against adulterers

At the most general level, we are back in chh. 2 and 3, with the fundamental realization that Judah has turned from the Lord and gone after other Gods in spiritual adultery.

a> text-1: 23:10 K.IY M:NF):APIYM MFL:)FH HF/)FREC

b> result

- 1> K.IY-MI/P.:N"Y)FLFH)FB:LFH HF/)FREC
- 2> YFB:\$W. N:)OWT MID:B.FR

c> text-2

- 1> WA/T.:HIY M:RW.CFT/FM RF(FH
- 2> W./G:BW.RFT/FM LO)-K"N

2) 11-12, result p: against prophet and priest

The responsibility for this must rest with the spiritual legs of the tripod of power.

a> text

- 1> 23:11 K.IY-GAM-NFBIY) GAM-K.OH"N XFN"PW.
- 2> G.AM-B.:/B"YT/IY MFCF)TIY RF(FT/FM N:)UM-Y:HWFH

b> result

1> 23:12 LF/K"N YIH:YEH DAR:K./FM L/FHEM
 K.A/X:ALAQ:LAQ.OWT B.F/):AP"LFH

2> YID AXW

3> W:/NFP:LW. B/FH.
4> K.IY-)FBIY) (:AL"Y/HEM RF(FH \$:NAT P.:QUD.FT/FM
N:)UM-Y:HWFH

3) 13-15, chiastic result p: against prophet
More particularly, it is the prophet, as the one who speaks
for God to the people, who is to blame.

a> text-1:

1> aq p

a: aq f: 23:13 W./BI/N:BIY)"Y \$OM:ROWN RF)IYTIY
TIP:LFH

b: aq:

1: HIN.AB.:)W. BA/B.A(AL
2: WA/Y.AT:(W.)ET-(AM./IY)ET-YI&:RF)"L S

2> aq p

a: aq f: 23:14 W./BI/N:BI)"Y Y:RW.\$FLAIM RF)IYTIY
\$A(:ARW.RFH

b: aq: summary p

1: text:

A. NF)OWP

B. W:/HFLOK: B.A/\$.EQER

C. W:/XIZ.:QW. Y:D"Y M:R"(IYM L:/BIL:T.IY-\$FBW.
)IY\$ M"/RF(FT/OW

2: summary: HFYW.-L/IY KUL./FM K.I/S:DOM
W:/YO\$:BEY/HF K.A/(:AMORFH S

b> result: quote p "concerning the prophets"

1> quote f: 23:15 LF/K"N K.OH-)FMAR Y:HWFH C:BF)OWT
(AL-HA/N.:BI)IYM

2> quote:

a: HIN/:NIY MA):AKIYL)OWT/FM LA(:ANFH

b: W:/HI\$:QITIYM M"Y-RO)\$

c> text-2: K.IY M"/)"T N:BIY)"Y Y:RW.\$FLAIM YFC:)FH
X:ANUP.FH L:/KFL-HF/)FREC P

B. 16-32, The Lord to the People. quote p "to people about the
prophets"

1. quote f: 23:16 K.OH-)FMAR Y:HWFH C:BF)OWT

2. quote: reason p: don't heed them, for they lie.

a) text:)AL-T.I\$:M:(W. (AL-D.IB:R"Y HA/N.:BI)IYM HA/N.IB.:)IYM
L/FKEM

b) reason: ampl p

1) text: MAH:B.ILIIYM H"M.FH)ET/:KEM

This is the conclusion to which both 22 and 32 tend. The
prophets bring no profit to the people; they make the
people vain, depriving them of the only thing that can
benefit them and establish them.

2) ampl: two panels with same themes in each

a> 16b-22

1> ampl p: They give a false message, because they are
ignorant of God's word.

a: text: X:AZOWN LIB./FM Y:DAB."RW. LO) MI/P.IY

Y:HWFH

b: ampl

1: quote p

A quote f: 23:17)OM:RIYM)FMQWR

LI/M:NA):ACAY
 B. quote: quote p
 1. quote f: D.IB.ER Y:HWFH
 2. quote: \$FLOWM YIH:YEH L/FKEM
 2: quote p
 A. quote f: W:/KOL HOL"K: B.I/\$:RIRW.T LIB./OW)FM:RW.
 B. quote: LO)-TFBOW) (:AL"Y/KEM RF(FH
 2> Contrast between their word and God's.
 a: They are ignorant of God's word.
 1: 23:18 K.IY MIY
 A. (FMAD B.:/SOWD Y:HWFH
 B. W:/Y"RE)
 C. W:/YI\$:MA()ET-D.:BFR/OW
 2: MIY-
 A. HIQ:\$IYB {D.:BFRIY} [D.:BFROW]
 B. WA/Y.I\$:MF(S
 b: The efficacy of God's word.
 1: 23:19 HIN."H SA(:ARAT Y:HWFH X"MFH YFC:)FH
 W:/SA(AR MIT:XOWL"L
 2: (AL RO)\$ R:\$F(IYM YFXW.L
 3: temporal p
 A. text: 23:20 LO) YF\$W.B)AP-Y:HWFH
 B. time:
 1. (AD-(A&OT/OW
 2. W:/(AD-H:AQIYM/OW M:ZIM.OWT LIB./OW
 3. B.:/)AX:ARIYT HA/Y.FMIYM T.IT:B.OWN:NW.
 B/FH. B.IYNFH
 3> No authorization or effect, cf. 32b
 a: 23:21 LO)-\$FLAX:T.IY)ET-HA/N.:BI)IYM
 b: W:/H"M RFCW.
 c: LO)-DIB.AR:T.IY):AL"Y/HEM
 d: W:/H"M NIB.F)W.
 e: conditional p
 1: if: 23:22 W:/)IM-
 A. (FM:DW. B.:/SOWD/IY
 B. W:/YA\$:MI(W. D:BFR/AY)ET-(AM./IY
 2: then:
 WI/Y\$IBW./M MI/D.AR:K./FM HF/RF(W./M"/RO(A
 MA(AL:L"Y/HEM S
 b> 23-32
 1> God knows them, that they give a false message.
 a: God knows their word
 1: 23:23 HA/):ELOH"Y MI/Q.FROB)FNIY N:)UM-Y:HWFH
 W:/LO)):ELOH"Y M"/RFXOQ
 2: result p
 A. text: 23:24)IM-YIS.FT"R)IY\$
 B.A/M.IS:T.FRIYM
 B. result: WA/):ANIY LO)-)ER:)/EN.W.
 N:)UM-Y:HWFH

3: H:A/LOW))ET-HA/\$.FMAYIM W:/)ET-HF/)FREC):ANIY
 MFL") N:)UM-Y:HWFH
 4: comment p: I have heard the prophet's lies.
 A. text: 23:25 \$FMA(:T.IY)"T):A\$ER-)FM:RW.
 HA/N.:BI)IYM

- B. comment: quote p
 1. quote f: HA/N.IB.:)IYM B.I/\$:M/IY \$EQER L"/)MOR
 2. quote: XFLAM:T.IY XFLFM:T.IY
- b: comment p: They give a false message.
 1: text: 23:26 (AD-MFTAY H:A/Y"\$ B.:/L"B HA/N.:BI)IYM
 2: comment: NIB.:)"Y HA/\$.FQER W./N:BIY)"Y T.AR:MIT LIB./FM
 3: comment: comment p
 A. text: 23:27 HA/XO\$:BIYM L:/HA\$:K.IYXA)ET-(AM./IY \$:M/IY B.A/X:ALOWMOT/FM
 B. comment:):A\$ER Y:SAP.:RW.)IY\$ L:/R"(/"HW.
 C. manner: K.A/):A\$ER \$FK:XW.):ABOWT/FM)ET-\$:M/IY B.A/B.F(AL
- 2> Contrast between their word and God's.
 a: 23:28 HA/N.FBIY)):A\$ER-)IT./OW X:ALOWM Y:SAP."R X:ALOWM
 b: WA/):A\$ER D.:BFRIY)IT./OW Y:DAB."R D.:BFRIY):EMET
 c: MAH-LA/T.EBEN)ET-HA/B.FR N:)UM-Y:HWFH
 d: 23:29 H:A/LOW) KOH D:BFRIY K.F/)"\$ N:)UM-Y:HWFH W./K:/PA+.IY\$ Y:POC"C SFLA(S
- 3> No authorization or effect
 a: comment p
 1: text: 23:30 LF/K"N HIN/:NIY (AL-HA/N.:BI)IYM N:)UM-Y:HWFH
 2: comment: M:GAN.:B"Y D:BFR/AY)IY\$ M"/)"T R"(/"HW.
 b: comment p
 1: text: 23:31 HIN/:NIY (AL-HA/N.:BIY)IM N:)UM-Y:HWFH
 2: comment
 A. HA/L.OQ:XIYM L:\$OWN/FM
 B. WA/Y.IN:):AMW. N:)UM
 c: comment p
 1: text: 23:32 HIN/:NIY (AL-NIB.:)"Y X:ALOMOWT \$EQER N:)UM-Y:HWFH
 2: comment:
 A. WA/Y:SAP.:RW./M
 B. WA/Y.AT:(W.)ET-(AM./IY B.:/\$IQ:R"Y/HEM W./B:/PAX:AZW.T/FM
 C. W:/)FNOKIY LO)-\$:LAX:T.IY/M
 D. W:/LO) CIW.IYTIY/M
 E. W:/HOW("YL LO)-YOW(IYLV. LF/(FM-HA/Z.EH N:)UM-Y:HWFH

C. 33-40, The Lord to Jer. interchange p: The Burden of the Lord Punctuated by instructions to Jer. in 2ms.

1. quote p
 a) quote f: 23:33 W:/KIY-YI\$:)FL/:KF HF/(FM HA/Z.EH)OW-HA/N.FBIY))OW-KOH"N L"/)MOR
 b) quote: MAH-MA&.F) Y:HWFH
2. 33b-36, quote p: What to say to the people.
 a) quote f: W:/)FMAR:T F):AL"Y/HEM

b) quote:

- 1))ET-MAH-MA&.F)
- 2) W:/NF+A\$:T.IY)ET/:KEM N:)UM-Y:HWFH
- 3) 23:34 W:/HA/N.FBIY) W:/HA/K.OH"N W:/HF/(FM):A\$ER YO)MAR
MA&.F) Y:HWFH W:/PFQAD:T.IY (AL-HF/)IY\$ HA/HW.)
W:/(AL-B."YT/OW
- 4) quote p
 - a> quote f: 23:35 K.OH TO)M:RW.)IY\$ (AL-R"(/"HW. W:/)IY\$
)EL-)FXIY/W
 - b> quote: (cf. 37b)
 - 1> MEH-(FNFH Y:HWFH
 - 2> W./MAH-D.IB.ER Y:HWFH
- 5) reason p
 - a> text: 23:36 W./MA&.F) Y:HWFH LO) TIZ:K.:RW.-(OWD
 - b> reason: K.IY
 - 1> HA/M.A&.F) YIH:YEH L:/)IY\$ D.:BFR/OW
 - 2> WA/H:APAK:T./EM)ET-D.IB:R"Y):ELOHIYM XAY.IYM Y:HWFH
C:BF)OWT):ELOH"Y/NW.

3. 37-40, quote p: What to say to the prophets.

- a) quote f: 23:37 K.OH TO)MAR)EL-HA/N.FBIY)
- b) quote: cf. v.35
 - 1) MEH-(FN/FK: Y:HWFH
 - 2) W./MAH-D.IB.ER Y:HWFH
 - 3) condition p
 - a> if: 23:38 W:/)IM-MA&.F) Y:HWFH T.O)M"RW.
 - b> then: quote p
 - 1> quote f: LF/K"N K.OH)FMAR Y:HWFH
 - 2> quote: reason p
 - a: reason: YA(AN
 - 1:):AMFR:KEM)ET-HA/D.FBFR HA/Z.EH MA&.F) Y:HWFH
 - 2: WF/)E\$:LAX):AL"Y/KEM L"/)MOR LO) TO)M:RW.
MA&.F) Y:HWFH
 - b: text: 23:39 LF/K"N HIN/:NIY
 - 1: W:/NF\$IYTIY)ET/:KEM NF\$O)
 - 2: W:/NF+A\$:T.IY)ET/:KEM W:/)ET-HF/(IYR):A\$ER
NFTAT.IY L/FKEM W:/LA/):ABOWT"Y/KEM M"/(AL
P.FNFY
 - 3: 23:40 W:/NFTAT.IY (:AL"Y/KEM XER:P.AT (OWLFM
W./K:LIM.W.T (OWLFM):A\$ER LO) TI\$.FK"XA S