

Jer. 44, The Remnant in Egypt
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Overview

1. Setting

We have already observed that Jer. 42-44 highlight the sins of the remnant, and show that they are no better than the ones taken into Babylon. Today's first section, 43:8-13, is a hinge between the two accounts of their sin, disobedience in ch. 42 and idolatry in ch. 44.

2. Lesson for us to watch for throughout: The rationalization of the sinful heart. What's obvious to us isn't obvious to the unbeliever. You can't evangelize by proof.

We need to be prepared for this--especially the young people. In church and SS, and in a believing home, everything makes sense. Christianity fits the facts of the world so perfectly, you may think, "How could anyone ever believe otherwise?" When you leave home, you'll find that unbelievers have very nicely rationalized their unbelief. In fact, when you listen to their explanations, you may find yourself wondering if maybe they are right and you've been deceived. Rom. 1:18 is to the point here: they "suppress the truth in unrighteousness."

When that happens, remember Jeremiah. It's not new for unbelievers to have clever and persuasive arguments for their case. We need to remember that the human reason is *not* a reliable guide to truth. If it were, God wouldn't have to give us his word. "When in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," 1 Cor. 1:21. As you grow in your faith, as you immerse yourself more and more in the Word of God, you'll find that it does make excellent sense, and you'll be able to see through the arguments of unbelievers. But never forget that salvation comes not by argument, but by God's word and God's Spirit.

A. 43:8-13, Jer announces Neb's conquest of Egypt

When Jeremiah and the other Jews arrive in Egypt, God sends a message to rebuke them both for their first sin (in coming to Egypt, ch. 42) and for another that will soon rear its head (idolatry, ch. 44). This oracle thus serves as a hinge, joining together the accounts of their two-fold rebellion.

The oracle is built around a symbolic act, similar to those of ch. 13-20 (recall the potter's house and the breaking of the bottle). Consider first the act, then the two prophecies that grow from it, one looking back to ch. 42, the other forward to ch. 44.

1. 9, The symbolic action

Jeremiah is only recorded to have "hidden" two things. In ch. 13,

he hid a girdle in the earth near the Euphrates, symbolizing the devastating captivity of Judah at the hand of the Babylonians. Now he hides a stone in the earth in Egypt, in the pavement (not "brickkiln," see Driver on 2 Sam. 12:31), to reflect Neb's triumph over that land.

In the interpretation, note the alternation of "I-He" that identifies two panels; one describing Neb's invasion of Egypt, the other his judgment on the Egyptian gods. The first panel shows why the people were ill-advised to disobey God and come to Egypt, while the second emphasizes the futility of their idolatry.

The alternation emphasizes that Neb is here the agent of the Lord, executing that which God intends to bring on the Egyptians.

2. 10-11, Neb will rule Egypt. The pavement that is now in front of Pharaoh's house will be the location of Neb's royal pavilion, and he will bring on the inhabitants of Egypt the very thing that the Jews sought to flee (cf. 42:14).
3. 12-13, In addition to abusing the inhabitants of the land, Neb will smite the gods of Egypt. The only phrase here that doesn't fit this sense is "He shall array himself with the land of Egypt." But even that makes good sense when we realize that the verb "wrap" has another meaning, "delouse," and that is certainly what is in view here. Neb is God's exterminator, to purge Egypt of the vermin of false gods.
4. *Application:* It's impossible to escape from the Lord! The very place where the Jews thought they would be safe from Neb turns out to be the next stop on his itinerary. How foolish it is for us to think that we can outguess the Lord, or come up with a better plan than the one he lays before us!

Now we come to the discussion over idolatry, in ch. 44. The occasion is some great assembly (44:15), perhaps (van Selms) to take the place of the feast of booths. Jer observes that some of the worshippers are burning incense to false gods, and reproves them. The passage consists of his warning, their obstinate reply, and his promise of judgment.

B. 1-14, Jer's Initial Warning

Note the repetition of the IF in 2, 7, 11. The argument unfolds in three steps, a model of logical reasoning. You know that idolatry brings judgment; you are performing idolatry; therefore you should expect judgment. (Example: you know that eating green apples will give you a tummyache. You are eating green apples. Therefore you will have a tummyache.)

1. 2-6, The people know that God judged the sin of idolatry in the past. The history here moves in a circle. Jer starts with the judgment, then goes back to the original sin and traces the successive

steps. The point is not just these things happened, but that "You have seen."

- a) 2, They have all seen the terrible condition in which God has left their land.
 - b) 3, The base cause was the sin of idolatry. Later verses (17, 19, 25) show who the central false god was: the queen of heaven. Central to most false religions, including (via Mary) the RCC.
 - c) 4, God did not immediately judge them, but sent prophets to try to turn them from their way.
 - d) 5, The people spurned these warnings.
 - e) 6 brings us full circle to where v.2 began: God's judgment fell.
2. 7-10, The people are now guilty of this same sin. In Hebrew, it is striking how similar the grammar is in setting forth the *nature* of their sin (8a) and its *consequences* (7b). Idolatry is nothing less than suicide, so appalling is it in the eyes of God.
3. 11-15, Conclusion from the first two steps in the argument: judgment must fall. The judgments that are listed are the same ones that were announced in Lev. 26, the same ones that fell on Jerusalem. The argument is airtight; sin brought judgment in the past; you have sinned in the same way; you will be judged in the same way.
4. *Application*: We must learn from the experiences of God's people in other ages. His basic principles of governing the world do not change. Let's not fall into the blind error of the Jewish remnant.

Jer's strict logic reminds us that God's revelation is logical. It is the word of the creator of the world, so it must make sense. But the minds of unbelievers are so perverted that they suppress this truth, and replace it with a perverted logic of their own.

C. 15-19, The People's Response

Here we encounter the alternate logic. Directly rejecting Jer's syllogism, they insist that things went better for them when we were idolaters.

Three things to notice here:

1. 16, They explicitly reject the word of the Lord! Contrast 42:5-6. Back to Rom. 1: "they are without excuse." They know that they are disobeying.
2. 17-18 is their logic: When we worshipped the queen of heaven,

everything went well for us. But since we stopped, things have been lousy. The reference is to the reforms of King Josiah. He purged out the false altars and proscribed worship of pagan gods. The only subsequent kings to rule more than a few months were Jehoiakim the Wicked (who burned Jer's scroll) and Zedekiah the Weak (whom Neb conquered).

By Jer's logic, Josiah's persecution of idolaters should have led to prosperity, but Josiah's rule was the beginning of the end. True, the nation has been destroyed--but was that the judgment of YHWH on idolatry (which dropped off greatly after Josiah) or the judgment of the Queen of Heaven for the affronts that Josiah made to her?

This reminds us of nothing so much as Hussein's declaration of "victory" after the Gulf War. But we can all see through that. How easily could you answer the argument of these Jews in Egypt?

3. The leading role of the Jewish women is remarkable.
 - a) 15 shows that it was in fact the women who were burning incense to other gods. The men are culpable, not because they did it, but because they permitted their wives to do it.
 - b) Though the men are speaking through v.18, in 19 the women are heard directly, claiming the permission and support of their men in this false worship.
 - c) *Application:* It is a natural tendency of the male of the species to leave religion up to the women. This is a disaster! God has established man as the woman's head (1 Cor. 11), a truth so important that he commands men to be bare-headed and women to be covered when praying and prophesying to remind us of this order. Nothing is being said here about the relative spirituality of the genders; there are many ungodly men and many godly women. But when men systematically abandon their responsibility for spiritual leadership and let the women carry the load, nothing but disaster ensues.

D. 20-30, Jer's Answer

In fact, there are two answers here, as in 42:9-18, 19-22. First Jer gives his personal response, then he delivers the Lord's oracle.

1. 21-23, Jer's personal response.

They haven't quite got the story right. Josiah did oppose idolatry, but he was not nearly so effective as they suggest.

 - a) 21-22, The Lord's memory is good. Just because Josiah proscribed idolatry didn't guarantee that the people would repent of it. It's one thing to legislate outward morality, but quite another to see a change in people's hearts. They may have stopped offering, but they never repented of their earlier sin, and the Lord remembers what they did before Josiah came on the scene.

- b) 23, Sins of omission are just as much a cause of their judgment as sins of commission. Josiah could stop outward idolatry, but he could not compel obedience to God's word. We have already seen how unspiritual even the priests and prophets were in Jer's time.
 - c) *Application*: The logic of unbelievers is incredibly selective. They point out interesting connections of facts, and sometimes the novelty and brilliance of their logic overwhelms us. But if we stop to think things through in the light of the scriptures and with the Spirit's direction, we will find gaping holes in their reasoning, just as Jer does here.
2. 24-30, The Lord's response.
- The Lord picks up on the first clause in v.17, "We will certainly do whatsoever thing goeth forth out of our own mouth." They have taken a vow to burn incense and pour out drink offerings to the queen of heaven, and they resolve to keep their vow. Very well, the Lord says: you keep your vow, and I'll keep one of my own.
- a) 25, The people will fulfill their pagan vows. The verbal forms here suggest that Jer is primarily speaking to the women, though the possessive suffixes are masculine. The leadership of the women in the idolatry continues to be clear.
 - b) 26-30, The Lord's Oath
 - 1) 26, since they have chosen to own another god, they will no longer swear by YHWH. "The Lord God liveth" is how one invokes the Lord in a solemn oath.
 - 2) 27, just as they no longer own him as their God, he will no longer watch over them, but will consume them.
 - 3) 28-30 is the acid test. They have rejected Jer's interpretation of past history and constructed their own. Can they do as well with the future? They have sworn to offer sacrifices to the queen of heaven. Can they really carry it out (for example, if God kills them)? This is the test of prophecy, established in Deut. 18 and used already by Jer in the duel with Hananiah in ch. 28 (Hananiah prophesied the return of the sacred vessels within two years, while Jer prophesied Hananiah's death within one year, and Jer won.) The prophesy in this case is the fall of the current Pharaoh to unfriendly forces, as a symbol that they also will suffer tragic deaths.
3. *Application*: This is chronologically the last thing we have from the mouth of Jer. He's not exactly what we might think of as a successful prophet. No one believes him, and his personal life is pretty hectic as he is tossed around on the waves of judgment that have inundated the land. A good example for us of what the Lord may require from us--and how God's Spirit can strengthen us

in adverse circumstances.

Summary

1. God's warnings are logical.
2. Unbelievers find logical sounding ways to reject them, and in fact completely contradict them.
3. If we are faithful and attentive to the Lord, we can figure out what they have omitted.
4. When all is said and done, victory belongs not to the skeptics, but to the creator of the heavens and the earth.

Psalm: 115

Analysis

- A. 43:8-13, quote p: Jer announces Neb's conquest of Egypt
Hinge: looks back to their choice of refuge in Egypt (ch. 42-43),
and forward to their idolatry there (ch. 44).
1. quote f: 8 WA/Y:HIY D:BAR-Y:HWFH)EL-YIR:M:YFHW.
B.:/TAX:P.AN:X"S L"/)MOR
 2. quote: interpretation p
 - a) text:
 - 1) 9 QAX B.:/YFD/:KF):ABFNIYM G.:DOLOWT
 - 2) W./+:MAN:T./FM B.A/M.ELE+ B.A/M.AL:B."N):A\$ER B.:/PETAX
B."YT-P.AR:(OH B.:/TAX:P.AN:X"S L:/("YN"Y):ANF\$IYM
Y:HW.DIYM
 - b) interpretation: quote p
 - 1) quote f: 10 W:/)FMAR:T.F):AL"Y/HEM K.OH-)FMAR Y:HWFH
C:BF)OWT):ELOH"Y YI&:RF)"L
 - 2) quote: "I-He" alternation
 - a> Neb. will rule Egypt--looks back to last chapter.
 - 1> The Lord will bring him.
 - a: HIN/:NIY \$OL"XA
 - b: W:/LFQAX:T.IY)ET-N:BW.KAD:RE)C.AR MELEK:-B.FBEL
(AB:D./IY
 - c: W:/&AM:T.IY KIS:)/OW MI/M.A(AL LF/):ABFNIYM
HF/)"L.EH):A\$ER +FMFN:T.IY
 - 2> He will come.
 - a: W:/NF+FH)ET-{\$AP:RW.R/OW} [\$AP:RIYR/OW]
(:AL"Y/HEM
 - b: 11 {W./BF)FH} [W./BF)]
 - c: W:/HIK.FH)ET-)EREC MIC:RFYIM):A\$ER LA/M.FWET
LA/M.FWET WA/):A\$ER LA/\$.:BIY LA/\$.EBIY WA/):A\$ER
LA/XEREB LE/XFREB
 - b> Neb. will smite the gods of Egypt--looks forward to next
chapter.
 - 1> God: 12 W:/HIC.AT.IY)" \$ B.:/BFT."Y):ELOH"Y
MIC:RAYIM
 - 2> Neb:
 - a: W./&:RFPFM

b: W:/\$FBFM
c: manner p
1: text: W/(F+FH)ET-)EREC MIC:RAYIM
2: manner: K.A/):A\$ER-YA(:+EH HF/RO(EH)ET-B.IG:D/OW
d: W:/YFCF) MI/\$.FM B.:/\$FLOWM
e: 13 W:/\$IB.AR)ET-MAC.:BOWT B."YT \$EMES) :A\$ER
B.:/)EREC MIC:RFYIM
f: W:/)ET-B.FT."Y):ELOH"Y-MIC:RAYIM YI&:ROP B.F/)"\$
S

B. 44, Discourse with the Jews of Egypt
interchange p

1. 1-14 iu (Jer as prophet): ampl p: Your persistent sin will bring judgment on you now as it did before.

a) text: 1 HA/D.FBFR):A\$ER HFYFH)EL-YIR:M:YFHW.)EL
K.FL-HA/Y.:HW.DIYM HA/Y.O\$:BIYM B.:/)EREC MIC:RFYIM
HA/Y.O\$:BIYM B.:/MIG:D.OL W./B:/TAX:P.AN:X"S W./B:/NOP
W./B:/)EREC P.AT:ROWS L"/)MOR S

b) ampl: coordinate quote p

1) quote p: The people have seen that God judged sin in the past.

a> quote f: 2 K.OH-)FMAR Y:HWFH C:BF)OWT):ELOH"Y
YI&:RF)"L

b> quote:

NOTE how the summary gives base reason (the people's sin) and the result (God's judgment), while the later pp's fill out the intermediate steps.

1> Summary: ampl p

a: text:)AT.EM R:)IYTEM)"T K.FL-HF/RF(FH):A\$ER
H"B")TIY (AL-Y:RW.\$FLAIM W:/(AL K.FL-(FR"Y
Y:HW.DFH

b: ampl: reason p

1: text:

A. W:/HIN./FM XFR:B.FH HA/Y.OWM HA/Z.EH
B. W:/)"YN B./FHEM YOW\$"B

2: reason: 3 MI/P.:N"Y RF(FT/FM):A\$ER (F&W.

A. L:/HAK:(IS/"NIY

B. LF/LEKET L:/QA+."R

C. LA/(:ABOD L"/)LOHIYM):AX"RIYM):A\$ER LO)

Y:DF(W./M H"M.FH)AT.EM WA/):ABOT"Y/KEM

2> quote p: God sent prophets to warn

a: quote f: 4 WF/)E\$:LAX):AL"Y/KEM

)ET-K.FL-(:ABFD/AY HA/N.:BIY)IYM HA\$:K."YM
W:/\$FLOXA L"/)MOR

b: quote:

)AL-NF) TA(:A&W.)"T D.:BAR-HA/T.O("BFH HA/Z.O)T
):A\$ER &FN")TIY

3> The people rejected the word

a: 5 W:/LO) \$FM:(W.

b: W:/LO)-HI+.W.)ET-)FZ:N/FM

1: LF/\$W.B M"/RF(FT/FM

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2: L:/BIL:T.IY QA+."R L"/)LOHIYM ):AX"RIYM
4> God brought Judgment
a: 6 WA/T.IT.AK: X:AMFT/IY W:/)AP./IY
b: WA/T.IB:(AR B.:/(FR"Y Y:HW.DFH W./B:/XUCOWT
Y:RW.$FLFIM
c: WA/T.IH:YEYNFH L:/XFR:B.FH LI/;$:MFMFH K.A/Y.OWM
HA/Z.EH S

2) quote p: Reminder of continuing sin
a> quote f: 7 W:/(AT.FH K.OH-)FMAR Y:HWFH ):ELOH"Y
C:BF)OWT ):ELOH"Y YI&:RF)"L
b> quote:
1> ampl p
a: text: LFMFH )AT.EM (O&IYM RF(FH G:DOWLFH
)EL-NAP:$OT/"KEM
b: ampl:
1: L:/HAK:RIYT L/FKEM )IY$-W:/)I$.FH (OWL"L
W:/YOWN"Q MI/T.OWK: Y:HW.DFH
2: L:/BIL:T.IY HOWTIYR L/FKEM $:)"RIYT
3: 8 L:/HAK:(IS/"NIY B.:/MA(:A&"Y Y:D"Y/KEM
4: L:/QA+."R L"/)LOHIYM ):AX"RIYM B.:/)EREC
MIC:RAYIM ):A$ER-)AT.EM B.F)IYM LF/GW.R $FM
5: L:MA(AN HAK:RIYT L/FKEM
6: W./L:MA(AN H:YOWT/:KEM LI/Q:LFLFH
W./L:/XER:P.FH B.:/KOL G.OWY"Y HF/)FREC
2> 9 HA/$:KAX:T.EM )ET-RF(OWT ):ABOWT"Y/KEM
W:/)ET-RF(OWT MAL:K"Y Y:HW.DFH W:/)"T RF(OWT NF$FY/W
W:/)"T RF(OT/"KEM W:/)"T RF(OT N:$"Y/KEM ):A$ER (F&W.
B.:/)EREC Y:HW.DFH W./B:/XUCOWT Y:RW.$FLFIM
3> 10 LO) DUK.:)W. (AD HA/Y.OWM HA/Z.EH
4> W:/LO) YFR:)W.
5> W:/LO)-HFL:KW. B:/TOWRFT/IY W./B:/XUQ.OT/AY
):A$ER-NFTAT.IY LI/P:N"Y/KEM W:/LI/P:N"Y
):ABOWT"Y/KEM S

3) quote p: Declaration of Judgment
a> quote f: 11 LF/K"N K.OH-)FMAR Y:HWFH C:BF)OWT ):ELOH"Y
YI&:RF)"L
b> quote:
1> HIN/:NIY &FM P.FN/AY B./FKEM L:/RF(FH W./L:/HAK:RIYT
)ET-K.FL-Y:HW.DFH
2> comment p
a: text: 12 W:/LFQAX:T.IY )ET-$:)"RIYT Y:HW.DFH
b: comment <$)RYT>: ):A$ER-&FMW. P:N"Y/HEM LF/BOW)
)EREC-MIC:RAYIM LF/GW.R $FM
3> W:/TAM.W. KOL
4> B.:/)EREC MIC:RAYIM YIP.OLW. B.A/XEREB
5> B.F/RF(FB YIT.AM.W. MI/Q.F+ON W:/(AD-G.FDOWL
6> B.A/XEREB W./BF/RF(FB YFMUTW.
7> W:/HFYW. L:/)FLFH L:/SAM.FH W:/LI/Q:LFLFH
W./L:/XER:P.FH
8> 13 W./PFQAD:T.IY (AL HA/Y.OW$:BIYM B.:/)EREC
MIC:RAYIM K.A/):A$ER P.FQAD:T.IY (AL-Y:RW.$FLFIM
B.A/XEREB B.F/RF(FB W./BA/D.FBER

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9> 14 W:/LO) YIH:YEH P.FLIY+ W:/&FRIYD LI/\$:) "RIYT
 Y:HW.DFH HA/B.F)IYM LF/GW.R-\$FM B.:/) EREC MIC:RFYIM
 W:/LF/\$W.B) EREC Y:HW.DFH):A\$ER-H"M.FH M:NA&.:) IYM
)ET-NAP:\$/FM LF/\$W.B LF/\$EBET \$FM
 10> K.IY LO)-YF\$W.BW. K.IY)IM-P.:L"+IYM S

2. 15-19: cu (The people): quote p: Actually, things always went better for us when we were idolaters.

(NB: commenting on the aftermath of Josiah's reforms.)

a) quote f: 15 WA/Y.A(:ANW.)ET-YIR:M:YFHW. K.FL-HF/):ANF\$IYM
 HA/Y.OD:(IYM K.IY-M:QA+.:ROWT N:\$"Y/HEM L"/)LOHIYM):AX"RIYM
 W:/KFL-HA/N.F\$IYM HF/(OM:DOWT QFHFL G.FDOWL W:/KFL-HF/(FM
 HA/Y.O\$:BIYM B.:/) EREC-MIC:RAYIM B.:/PAT:ROWS L"/)MOR

b) quote: contrast p

1) thesis: 16 HA/D.FBFR):A\$ER-D.IB.AR:T.F)"L"Y/NW. B.:/\$"M
 Y:HWFH)"YN/EN.W. \$OM:(IYM)"LEY/KF

2) antithesis: manner p

a> text: 17 K.IY (F&OH NA(:A&EH)ET-K.FL-HA/D.FBFR
):A\$ER-YFCF) MI/P.IY/NW.

1> L:/QA+."R LI/M:LEKET HA/\$.FMAYIM

2> W:/HAS."YK:-L/FH. N:SFKIYM

b> manner: K.A/):A\$ER (F&IYNW.):ANAX:NW. WA/):ABOT"Y/NW.
 M:LFK"Y/NW. W:/&FR"Y/NW. B.:/(FR"Y Y:HW.DFH W./B:/XUCOWT
 Y:RW.\$FLFIM

3) WA/N.I&:B.A(-LEXEM

4) WA/N.IH:YEH +OWBIYM

5) W:/RF(FH LO) RF)IY/NW.

6) temporal p

a> time: 18 W./MIN-)FZ XFDAL:NW. L:/QA+."R LI/M:LEKET
 HA/\$.FMAYIM W:/HAS."K:-L/FH. N:SFKIYM

7) text:

a> XFSAR:NW. KOL

b> W./BA/XEREB W./BF/RF(FB T.FM:NW.

8) 19 W:/KIY-):ANAX:NW. M:QA+.:RIYM LI/M:LEKET HA/\$.FMAYIM
 W./L:/HAS."K: L/FH. N:SFKIYM H:A/MI/B.AL:(:AD"Y
):ANF\$"Y/NW. (F&IYNW. L/FH. K.AW.FNIYM L:/HA(:ACIBFH
 W:/HAS."K: L/FH. N:SFKIYM P

3. 20-30: (Jer): coordinate quote p: God will bring judgment. The first is his word; the second, the Lord's.

a) quote f: 20 WA/Y.O)MER YIR:M:YFHW.)EL-K.FL-HF/(FM
 (AL-HA/G.:BFRIYM W:/AL-HA/N.F\$IYM W:/AL-K.FL-HF/(FM
 HF/(ONIYM)OT/OW D.FBFR L"/)MOR

b) quote:

1) 21 H:A/LOW))ET-HA/Q.I+."R):A\$ER QI+.AR:T.EM B.:/(FR"Y
 Y:HW.DFH W./B:/XUCOWT Y:RW.\$FLAIM)AT.EM WA/):ABOWT"Y/KEM
 MAL:K"Y/KEM W:/&FR"Y/KEM W:/(AM HF/)FREC)OT/FM ZFKAR
 Y:HWFH WA/T.A(:ALEH (AL-LIB./OW

2) 22 W:/LO)-YW.KAL Y:HWFH (OWD LF/&")T MI/P.:N"Y RO(A
 MA(AL:L"Y/KEM MI/P.:N"Y HA/T.OW("BOT):A\$ER (:A&IYTEM

3) WA/T.:HIY)AR:C/:KEM L:/XFR:B.FH W./L:/\$AM.FH W:/LI/Q:LFLFH
 M"/)"YN YOW\$"B K.:/HA/Y.OWM HA/Z.EH

4) result p

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a> text: 23 MI/P.:N"Y
1> ):A$ER QI+.AR:T.EM
2> WA/):A$ER X:A+F)TEM LA/YHWFH
3> W:/LO) $:MA(:T.EM B.:/QOWL Y:HWFH
4> W./B:/TORFT/OW W./B:/XUQ.OTFY/W W./B:/("D:WOTFY/W LO)
H:ALAK:T.EM
b> result: (AL-K."N QFRF)T )ET/:KEM HF/RF(FH HA/Z.O)T
K.A/Y.OWM HA/Z.EH S

c) quote f: 24 WA/Y.O)MER YIR:M:YFHW. )EL-K.FL-HF/(FM W:/)EL
K.FL-HA/N.F$IYM $IM:(W. D.:BAR-Y:HWFH K.FL-Y:HW.DFH ):A$ER
B.:/)EREC MIC:RFYIM S
d) quote: contrast p (their vow vs. God's vow)
1) thesis: quote p
a> quote f: 25 K.OH-)FMAR Y:HWFH-C:BF)OWT ):ELOH"Y
YI&:RF)"L L"/)MOR
b> quote: You will indeed fulfill your pagan vows.
1> quote p
a: quote f: )AT.EM W./N:$"Y/KEM WA/T.:DAB."R/:NFH
B.:/PIY/KEM W./BI/YD"Y/KEM MIL.")TEM L"/)MOR
b: quote: (F&OH NA(:A&EH )ET-N:DFR"Y/NW. ):A$ER
NFDAR:NW.
1: L:/QA+."R LI/M:LEKET HA/$.FMAYIM
2: W./L:/HAS."K: L/FH. N:SFKIYM
2> HFQ"YM T.FQIYM:NFH )ET-NID:R"Y/KEM
3> W:/(F&OH TA(:A&EYNFH )ET-NID:R"Y/KEM P
2) antithesis: quote p
a> quote f: 26 LF/K"N $IM:(W. D.:BAR-Y:HWFH K.FL-Y:HW.DFH
HA/Y.O$:BIYM B.:/)EREC MIC:RFYIM
b> quote: God also will take and fulfill a vow.
1> oath f: HIN/:NIY NI$:B.A(:T.IY B.I/$:M/IY HA/G.FDOWL
)FMAR Y:HWFH
2> oath: )IM-YIH:YEH (OWD $:M/IY NIQ:RF) B.:/PIY
K.FL-)IY$ Y:HW.DFH )OM"R XAY-):ADONFY Y:HWIH
B.:/KFL-)EREC MIC:RFYIM
3> 27 HIN/:NIY $OQ"D (:AL"Y/HEM L:/RF(FH W:/LO)
L:/+OWBFH
4> W:/TAM.W. KFL-)IY$ Y:HW.DFH ):A$ER
B.:/)EREC-MIC:RAYIM B.A/XEREB W./BF/RF(FB
(AD-K.:LOWT/FM
5> 28 W./P:LIY+"Y XEREB Y:$UBW.N MIN-)EREC MIC:RAYIM
)EREC Y:HW.DFH M:T"Y MIS:P.FR
6> W:/YFD:(W. K.FL-$:)"RIYT Y:HW.DFH HA/B.F)IYM
L:/)EREC-MIC:RAYIM LF/GW.R $FM D.:BAR-MIY YFQW.M
MI/M./EN.IY W./M"/HEM
7> 29 W:/ZO)T-L/FKEM HF/)OWT N:)UM-Y:HWFH K.IY-POQ"D
):ANIY (:AL"Y/KEM B.A/M.FQOWM HA/Z.EH L:MA(AN
T."D:(W. K.IY QOWM YFQW.MW. D:BFR/AY (:AL"Y/KEM
L:/RF(FH S
8> 30 K.OH )FMAR Y:HWFH
9> HIN/:NIY NOT"N )ET-P.AR:(OH XFP:RA( MELEK:-MIC:RAYIM
B.:/YAD )OY:BFY/W W./B:/YAD M:BAQ:$"Y NAP:$/OW
K.A/):A$ER NFTAT.IY )ET-CID:QIY.FHW. MELEK:-Y:HW.DFH
B.:/YAD N:BW.KAD:RE)C.AR MELEK:-B.FBEL )OY:B/OW

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W./M:BAQ."\$ NAP:\$/OW S