

DIAGRAMMATICAL ANALYSIS OF THE HEBREW TEXT

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LOGICAL/BLOCK DIAGRAMMING RULES

1. **Adjectives:** Do not subordinate adjectives to the nouns they modify (1 Sam 16:14):

ובעתה רוח־רעה מאת יהוה

Note: If *מאת יהוה* is understood as being adverbial rather than adjectival, it would be subordinated to *ובעתה* as in #2, below.

Exception: Note that the following set of adjectival phrases deserve separate diagrammatical representation (1 Sam 16:12):

והוא אדמוני
עס־יפה עינים
וטוב ראי

2. **Adverbial phrases:** Prepositional phrases should be subordinated to the verbs they modify as adverbial phrases (1 Sam 16:1):

ויאמר יהוה
אל־שמואל

3. **Apposition:** Watch for appositional words or phrases. Use ↔ to indicate apposition (Gen 37:2):

את־בני בלחה
ואת־בני זלפה
↔ נשי אביו

Note: In this case a vertical line is utilized in an attempt to visualize that the apposition is to both *בלחה* and *זלפה*. Technically, the governing nouns (*בני*) of the two construct chains are the grammatical focus (“with the **sons** of”), but the appositional phrase (“his father’s wives”) is clearly descriptive of the proper names (“Bilhah” and “Zilpah”) governed by the construct nouns.

4. **Chiasm:** Visualize chiasm (Isa 5:7):

A	כרם יהוה צבאות	כי
B	בית ישראל	
B'	ואיש יהודה	
A'	נטע שעשועיו	

5. **Construct chains:** Do not divide construct chains (1 Sam 16:4):

ויחרדו זקני העיר

6. **Direct discourse:** Separate direct speech so that their structure is not confused with or included in the narrative structure. It will be best to utilize a box or separate columns or color coding (Gen 37:8):

ה מלך תמלך עלינו אם־משול תמשל בנו	ויאמרו לו אחיו ויוספו עוד שנה אתו על־חלמתיו ועל־דבריו
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Note: The interrogative-ה is separated from the infinitive construct only to visualize the parallelism it has with אם and to allow for the visual juxtaposition of the prepositive intensive cognate infinitive absolutes (PI CIA) in each of the two lines.

7. **Direct objects:** Do not subordinate direct objects (1 Sam 16:9; 16:3, respectively):

ויעבר ישי שממה
 ואנכי אודיעך את אשר־תעשה

8. **Macrosyntactical markers:** Watch for macrosyntactical markers that commence new sections (1 Sam 16:6):

ויהי בבואם וירא

9. **Plays on word:** Attempt to represent visually significant plays on words (Isa 5:7):

למשפט	ויקן
משפח	והנה
	[ויקן]
לצדקה	
צעקה	והנה

10. **Repetition:** Watch for repetition – especially of key words or phrases (Ps 121:3-5):

		אל- יתן	
		למוט רגלך	
שמרך:		אל- ינום	
		הנה לא- ינום	
		ולא יישן	
	שומר ישראל:		
	יהוה שמרך		
	יהוה צלך	עליד ימינד:	

Note: An outline font style was used to highlight the repetition of the key word of the psalm: שמר. Note, also, that the four negatives (one pair of each) are kept in vertical alignment for visual effect. The verbs associated with the negatives are arranged in a kind of chiasm (see #4, above) based upon identical middle terms and assnant outer terms.

11. **Subordinate clauses:** Causal, result and purpose clauses should be subordinated to the verb they modify as adverbial clauses (Isa 5:5):

(I will) remove its hedge	חסר משוכתו
so that it might be grazed	והיה לבער
(I will) break through its wall	פרץ גדרו
so that it might be trampled	והיה למרמס

12. **Wayyiqtol verbs:** Be certain to subordinate *wayyiqtol* verbs to their lead verb (1 Sam 16:14-19):

ובעתתו ...
 ויאמרו ...
 ויאמר ...
 ויען ... ויאמר ...
 וישלח ...

Note: In Hebrew the use of ויאמר ... ויען should usually be considered a verbal hendiadys in which the use of ויאמר is superfluous and should not be translated (“then he answered” – **not** “then he answered and said”). Therefore, in structural or logical diagramming it does not form another element of the *wayyiqtol* chain.

LOGICAL/BLOCK DIAGRAMMING BY THE NUMBERS

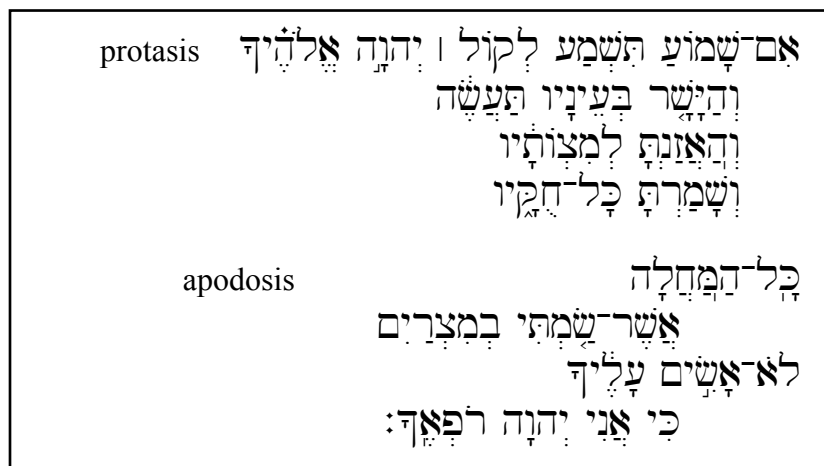
EXODUS 15:26

Step 1: Arrange according to major disjunctive accents. See William D. Barrick, “The Masoretic Hebrew Accents in Translation and Interpretation” (Sun Valey, Calif.: The Master’s Seminary, 2004) for help.

וַיֹּאמֶר אֱלֹהִים אֲשֶׁר-שָׁמַע לְקוֹלִי יִהְיֶה אֱלֹהֶיךָ
וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה
וְהֶאֱזַנְתָּ לְמִצְוֹתָיו
וְשָׁמַרְתָּ כָּל-חֻקָּיו
כָּל-הַמְּחַלָּה אֲשֶׁר-שָׁמַתִּי בַּמִּצְרִים לֹא-אֲשִׁים עֲלֶיךָ
כִּי אֲנִי יְהוָה רַבְּאֵיךָ:

Step 2: Arrange according to major syntactical and structural elements.

וַיֹּאמֶר



Step 3: Arrange according to major syntactical and structural elements.

ויאמר

protasis A	אם-שמוע תשמע לקול יהנה אל־היך
B	והישׁר בעיניו תעשה
A'	והאזנת למצותיו
B'	ושמרת כל-חקיו
apodosis	כל-המחלה
	אשר-שמתו במצרים
	לא-אשים עליך
	כי אני יהנה רפואך:

Step 4: Highlight emphases.

ויאמר

protasis A	אם-שמוע תשמע לקול יהנה אל־היך
B	והישׁר בעיניו תעשה
A'	והאזנת למצותיו
B'	ושמרת כל-חקיו
apodosis	כל-המחלה
	אשר-שמתו במצרים
	לא-אשים עליך
	כי אני יהנה רפואך:

Step 5: Refine.

וַיֹּאמֶר

	אִם-	
protasis A	שְׁמוֹעַ תִּשְׁמַע לְקוֹל יְהוָה אֱלֹהֶיךָ	
B	וְהִשְׁמַר בְּעַיְנָיו תַּעֲשֶׂה	
A'	וְהִאֲזַנְתָּ לְמִצְוֹתָיו	
B'	וְשָׁמַרְתָּ כָּל-חֻקָּיו	
apodosis	כָּל-הַמְּחֻלָּה	
	אֲשֶׁר-שָׂמַתִּי בַּמִּצְוֹתִים	
	לֹא-אֲשִׁים עָלֶיךָ	
	כִּי אֲנִי יְהוָה רַבְאֲדָה:	

**LOGICAL/BLOCK DIAGRAMMING
WITH HOMILETICAL OUTLINE**

Psalm 15: The Godly Man

		1
I. The Question (v. 1)	יְהוָה מִי־יִגֹּדֵר בְּאֶהְלֵךְ מִי־יִשְׁכַּן בְּתֵר קִדְשֶׁךָ:	מִזְמוֹר לְדָוִד
II. The Answer (vv. 2-5b)	הוֹלֵךְ תָּמִים וּפְעֵל צְדָק וְדִבֵּר אֱמֶת בְּלִבָּבוֹ:	2
A. His Character (v. 2)		
B. His Relationships (vv. 3-4b)	לֹא־רָגַל עַל־לְשׁוֹנוֹ לֹא־עָשָׂה לְרַעְיָהוּ רַעְיָהוּ וְחִרְפָּה לֹא־נָשָׂא עַל־קִרְבּוֹ: נִבְזָה בְּעֵינָיו	3 4
C. His Selflessness (vv. 4c-5b)	נִמְאָס וְאֶת־יְרֵאֵי יְהוָה יִכְבֵּד וְשָׁבַע לְהַרְע וְלֹא יִמָּר:	5
III. The Promise (v. 5c)	כִּסֵּפוֹ לֹא־נָתַן בְּנִשְׁוֹ וְשִׁחַד עַל־נַקִּי לֹא לְקַח עֲשֵׂה־אֵלֶּה לְאִי־יִמְוֹט לְעוֹלָם:	

ADDITIONAL SAMPLES OF DIAGRAMMATICAL ANALYSIS

Genesis 6:5-6

I. God's View of Sinners (v. 5)

6.5 וַיִּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם
בָּאָרֶץ
וְכָל-יֵצֶר מַחְשְׁבֹת לִבּוֹ
רָע
כָּל-הַיּוֹם:

II. God's View of Sin (v. 6)

6.6 וַיִּנְחַם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם
בָּאָרֶץ
וַיִּתְעַצֵּב
אֶל-לִבּוֹ:

Preaching Tips:

1. The context of vv. 1-4 is needed to set the stage for this passage. Yahweh is the subject here and it is His viewpoint, and His alone, that is represented in these two verses.
2. In v. 5 there is irony—man was told to “multiply,” but they have multiplied wickedness. Their depraved nature is overwhelming in its permeation of their thinking. The inner man is here revealed as having been terribly marred in the fall.
3. The crux of the passage is the reaction of God to the sinfulness of mankind. Did He “repent” or is He “sorry”? Here, one must interact with the current heretical fad of neo-theism (open theism) and their use of this passage as a proof-text for their view that God has limited knowledge.

Exodus 2:24-25

			Lead verb	... וַיִּזְכֹּר 2.23
I. Divine Knowledge Declared (v. 24)				
A. Israel's Cry Attended (24a)	A	וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם		2.24
B. God's Covenant Applied (24b)	B	וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ		
		אֶת־אֲבֹתָם		
		אֶת־יִצְחָק		
		וְאֶת־יַעֲקֹב:		
II. Divine Knowledge Confirmed (v. 25)	A'	וַיִּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל		2.25
	B'	וַיִּדַע אֱלֹהִים: ט		

Preaching Tips:

1. The overall impression of this passage is that God hears His people, sees His people, cares for His people, and will not forsake them. He has a covenant with them.
2. The covenant was maintained with Abraham, Isaac, and Jacob—that is partial proof of its continuing influence and effect. God's promises are not annulled by time or by circumstances.
3. Some explanation needs to be given about the meaning of "remembered."
4. God is the subject of every verb in this section. The mind and attitude and action of God is the topic.

Leviticus 18:4-5

I. Living by the Torah (v. 4)

אֶת־מִשְׁפָּטֵי תֵעָשׂוּ 18.4

וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ

לֵלֶכֶת בָּהֶם

אֲנִי יְהוָה אֱלֹהֵיכֶם:

II. Life from the Torah (v. 5)

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי 18.5

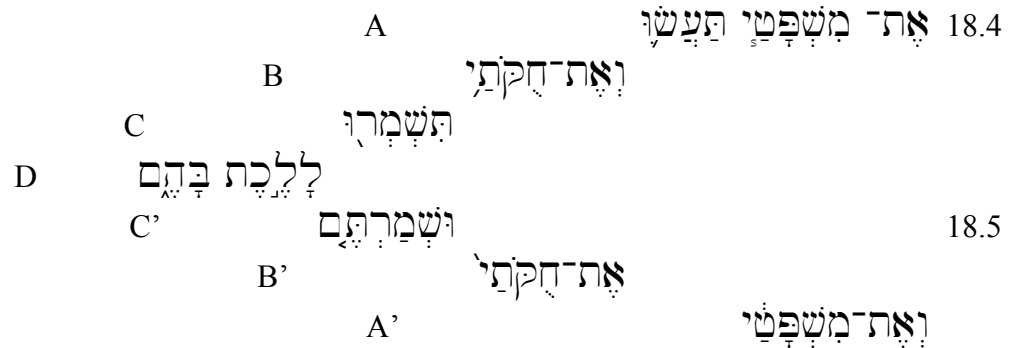
וְאֶת־מִשְׁפָּטַי

אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאֱדוֹמִים

וְחֵי בָהֶם

אֲנִי יְהוָה: ס

Chiasmus:



Preaching Tips:

1. Emphasis is on obedience to the Torah as the believer lives in a covenant relationship with Yahweh who demands such obedience. His self-identification solemnizes the demand. The chiasmus emphasizes the actual living (walking) in the ordinances and statutes of the Torah.
2. Two different focuses on living are involved. One is the “walk” or daily living in obedience to the Torah and the other is the life that is granted to the one who performs the Torah.

Isaiah 10:20-22

I. A Change of Confidence (v. 20)

10.20

וְהָיָה בַּיּוֹם הַהוּא
לְאִיּוֹסִיף עוֹד שָׂרָר יִשְׂרָאֵל
וּפְלִיטַת בַּיִת יַעֲקֹב
לְהִשָּׁעַן עַל־מַכְהוֹ
וּנְשָׁעַן
עַל־יְהוָה קְדוֹשׁ יִשְׂרָאֵל
בְּאַמָּת:

Theme word: *remnant*

Repetition of root

II. A Change of Commitment (v. 21)

10.21

יָשׁוּב שָׂרָר
יַעֲקֹב שָׂרָר
אֶל־אֵל גְּבוּר:

Assonance of second term in both lines

III. A Change of Condition (v. 22)

10.22

כִּי אִם־יְהִי עַמּוֹד יִשְׂרָאֵל
כְּחֹל תַּיִם
שָׂרָר יָשׁוּב בּוֹ
כְּלִיזוֹן חָרוּץ
שׁוֹטֵף צְדָקָה:

Preaching Tips:

1. These three verses are focused on “remnant” by means of repetition. That remnant must be defined first by the three basic statements made about them here before moving to other passages.
2. Change is the governing concept regarding the remnant: the object of trust is changed (vv. 20-21) and the number of the people of God changes (v. 22).
3. Of course, the tie to Isaiah’s son, Shear-Jashub, must be brought out from chapter 7.
4. In the end, the question is: Why will Israel change? What is the catalyst that brings it about? For that, a careful examination of the context should prove helpful.

Isaiah 60:1-3

Wake Up! It's Sunrise!

I. The Command (v. 1a) Introductory imperative + imperative

קוּמִי אֲרָרִי 60.1

II. The Causes (vv. 1b-3) Chiasm A

כִּי בָא

A. The Glory of the LORD (1b) B

אֲרָרִי

B' וְכָבוֹד יְהוָה

A'

עָלַי (זָרַח):

B. The Gloom of the World (2a)

כִּי־הַיָּגַת הַחֹשֶׁךְ יִכְסֶה אֶרֶץ

60.2

Ellipsis/Gapping of verb

וְעָרְפַל [יִכְסֶה] לְאֻמִּים

C. The Gleam of Hope (2b-3)

Chiasm A

וְעָלַי (זָרַח):

B יְהוָה

B' וְכָבוֹדוֹ

A' עָלַי יִרְאֶה:

Ellipsis/Gapping of verb

וְהָלְכוּ גוֹיִם לְאֻרְיָךְ

60.3

וְהָלְכוּ [מְלָכִים] לְנִגְהַי (זָרַח):

Preaching Tips:

1. The double imperative dominates and controls the text. All else is summed up in two כִּי-clauses subordinated to the primary imperative.
2. Contrast between light and darkness is the overwhelming theme of this passage. That must govern the preaching of it. Both elements need to be clearly defined within this context. What is the light? The first chiasm answers this question. What is the darkness? The greater context must answer this question.
3. There is a universal scope to this passage—it is not limited to Israel (compare with Isa 9:1-7).
4. The antecedents for the pronominal suffixes must be clearly identified and associated with this passage—especially the 2fs. How does that identification affect the interpretation and the application?
5. Finally, the contrast between light and darkness is encased within a metaphor implied by the use of the verb זָרַח. What is the metaphor? How does it play out in the teaching of this passage, its association with other OT texts, and the usage in the NT?

Jeremiah 10:6-7

I. Yahweh is Unique in His Omnipotence (v. 6)

Inclusio (box)

[*Repetition*

יְהוָה יִמְאִין כְּמוֹדָּי 10.6
גְּדוֹל אֲתָהּ
וְגְדוֹל שְׁמִי בְּגִבּוֹרָה:

II. Yahweh is Unique in His Omniscience (v. 7)

[*Assonance* followed by *Alliteration*..... 10.7
Emphatic rather than causal כִּי לֵךְ יֵאָתֶה

[*Repetition*

כִּי בְּכָל-חֲכָמֵי הַגּוֹיִם
וּבְכָל-מַלְכֹתֵם
יִמְאִין כְּמוֹדָּי:

Preaching Tips:

1. The unique nature of God is the obvious theme in this section of Scripture. Verse 6 speaks of His great power (omnipotence), while verse 7 speaks of His matchless wisdom (omniscience).
2. Verse 6 gives an example of magnifying God in praise. Verse 7 brings in the concept of fearing the Yahweh—that must be defined in a sermon so that the congregation understands what it means to fear God.
3. Indeed, He is worthy of fear because of His omniscience, His wisdom. Too often we think of fearing God because of His omnipotence, His power. Why is the fear of the Lord so often associated with wisdom (both God's and man's)?
4. God's attributes are not merely fodder for mental exercise—knowledge of His attributes should manifest itself in our relationship to Him.

Jeremiah 31:32-33

I. The Former Covenant (v. 32)

31.32 לֹא כְבֻרִית

A. Verified (32a)

אֲשֶׁר כָּרַתִּי

אֶת־אֲבוֹתָם

בְּיוֹם הַחֲזִיקִי

בְּיָדָם

לְהוֹצִיאָם

מֵאֶרֶץ מִצְרָיִם

B. Violated (32b)

אֲשֶׁר־הִקְמָה הִפְרוּ אֶת־כְּבֻרִיתִי

וְאֲנֹכִי בָעַלְתִּי בָם

נְאֻם־יְהוָה:

II. The Future Covenant (v. 33)

31.33 כִּי נָתַת הַבְּרִית

A. Established (33a)

אֲשֶׁר אֶכְרַת׃

אֶת־בֵּית יִשְׂרָאֵל

אֲחֵרֵי הַיָּמִים הֵהֵם

נְאֻם־יְהוָה

B. Embedded (33b)

Chiasm

A

נָתַתִּי אֶת־הַבְּרִיתִי

B בְּקִרְבָּם

B' וְעַל־לִבָּם

A'

אֶכְתְּבֶנָּה

C. Explained (33c)

וְהָיִיתִי

לָהֶם

לְאֱלֹהִים

וְהָיָה יְהוָה־

לִי

לְעָם:

Preaching Tips:

1. The contrast in this text is between a past covenant and a future covenant that are distinct from each other. Preaching the text requires that those distinctions be explained and expanded so the congregation understands how they differ.
2. The implication is that the older covenant was violated, but that the new covenant cannot be annulled. Why? What is the significance of the chiasm and the explanation of the relationship the people will have to God in verse

33? Where else is this formula of relationship employed in the OT? Is it ever used in the NT?

3. The context of these verses is significant. The covenant is called “new.” It is with Israel and includes even specific geographical references to the city of Jerusalem and its environs (vv. 38-40).
4. Since the NT references to a “new covenant” beg to be explained on the basis of this passage in Jeremiah, time must be taken to explain how the two contexts and contents are related.

Malachi 2:5-7

I. The Priest's Relationship to God (v. 5)

A. The Results: Life and Peace (5a)

B. The Requirement: Reverential Fear (5b)

Sub-points in the second half below are a bit strained for alliteration. Go with more direct points unless you can make it sound more natural.

Focus on Fear

2.5 בְּרִיתִי הָיְתָה אִתּוֹ
הַחַיִּים וְהַשְּׁלוֹם
וְאֶתְנֶם-לוֹ
מוֹרָא
נִירְאֵנִי
וּמִפְּנֵי שָׁמַי
נֶחֱת הוּא:

II. The Priest's Relationship to the People (v. 6)

A. Teaching Truth (6a)

B. Taming the Tongue (6b)

C. Transmitting Tranquility and Trustworthiness (6c)

D. Turning Transgressors (6d)

E. Training Theologs (v. 7)

Chiasm

A
ישְׁמְרוּ-
B
נְעִת
C
וְתוֹרָה
C'
B'
יִבְקְשׁוּ
A'

2.6 תּוֹרַת אֱמֶת הָיְתָה
בְּפִיהוּ
וְעוֹלָה לֹא-נִמְצָא
בְּשִׁפְתָיו
בְּשִׁלּוֹם וּבְמִישׁוֹר
הִלְךְ
אִתִּי
וְרָבִים הָשִׁיב
מֵעֵוֹן:
2.7 כִּי (שִׁפְתָיו) כִּהְיוּ
מִפִּיהוּ

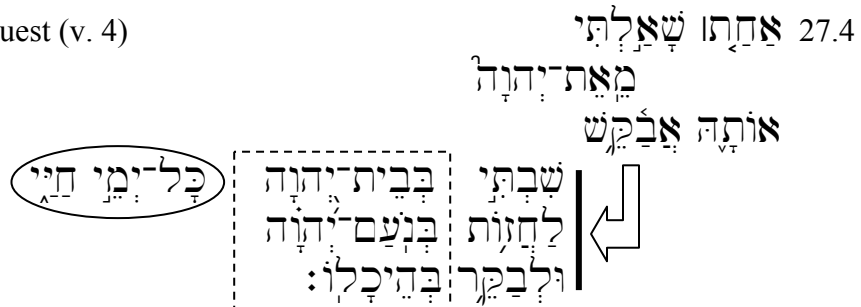
כִּי מִלֵּאךְ יִהְיֶה-צְבָאוֹת הוּא:

Preaching Tips:

1. Levi, the high priest, is the topic by context. The Priestly Covenant or Levitical Covenant is the topic of v. 5. Track this in the rest of the OT.
2. A sermon on this text must clearly define and illustrate what the fear of God is (v. 5). It is the prerequisite for serving as a priest and fulfilling the role described in vv. 6-7.
3. This is the principle text in the OT defining the duties of a levitical priest. The overwhelming emphasis is on speech and teaching. Cf. James 3.

Psalm 27:4-5

I. The Psalmist's Request (v. 4)



II. The Psalmist's Reason (v. 5)



Preaching Tips:

1. The psalmist's request is housed in the last three lines of verse 4—each introduced by an infinitive serving as the object complement of “I seek.” Six different phrases with the *beth*-preposition are utilized to specify the location, which is obviously the theme or emphasis of this text (reiterated by the closing chiasm).
2. The causal clause (v. 5) gives the reason for the request. The psalmist's request to spend his entire life in the presence of God. The psalmist's reason is because God will protect him in bad times.
3. Note three infinitives for dwelling/seeking in the request and three imperfects for hiding/securing in the reason.
4. The preaching of this text must deal with why the psalmist would make such a request. Is this a reference to an earthly sanctuary, or to the heavenly residence of God?

Psalm 133:1-3

Inscription	שִׁיר הַמַּעֲלוֹת לְדָוִד	133.1
I. Statement of Pleasure (v. 1)	הִנֵּה מִהֵטוֹב וּמִהֲנָעִים שְׁבֵת אֲחִים גַּם־יִחַד:	
II. Simile of Pleasure (vv. 2-3a)	כְּשֶׁמֶן הַטּוֹב עַל־הָאֵשׁ יִרֹד עַל־הַנֶּקֶן ↔ זֶקֶן־אֶהְרֶן	133.2
	שִׁירֹד עַל־פִּי מִדֹּתָיו:	
	כְּטֶל־חַרְמוֹן שִׁירֹד	133.3
III. Source of Pleasure (v. 3b)	עַל־תְּרִבֵי צִיּוֹן כִּי שָׂם צִנּוֹת יְהוָה אֶת־הַבְּרִכָּה ↔ חַיִּים עַד־הָעוֹלָם:	

Preaching Tips:

1. The psalm's attention is totally on the pleasure of fellowship with those who are united in their faith and in their mutual reception of the greatest of all blessings from the Lord: life eternal.
2. This is one of the few places in the OT where eternal life is specifically mentioned. It needs to be highlighted and it needs to be developed as an OT doctrine.
3. The similes lend themselves naturally to teaching about the background of this text geographically and religiously.

Proverbs 8:22-23

I. Wisdom's Relationship to the Creator (v. 22) יְהוָה קָנָנִי 8.22

רֵאשִׁית דְּרֵכּוֹ ↔ קָדַם מִפְּעֻלָּיו
מֵאָז:

II. Wisdom's Relationship to the Creation (v. 23) מֵעוֹלָם 8.23

וְנִסְכָּתִי
מֵרֵאשִׁית
מִקְדַּמֵי-אָרֶץ:

or,



Preaching Tips:

1. The overwhelming theme in this text is that of ancientness and the infinite past. 75% of the words are employed to express that time element (in the box above). The two verbs are about appointment to a position. The remaining word is the title of the eternal God, Yahweh.
2. Clearly, the immediate context needs developing in order to do justice to these two verses. They represent but one part of the total picture of “Wisdom.”
3. Preaching on these verses should also draw one to Psalm 2 (due to the verbs) and Micah 5:2 (Heb 1; due to the words for the ancient past). Of course, that means that a Messianic link exists and cannot be ignored. How does this link fit into the overall purpose and place of Proverbs 8 in Proverbs 1–9?

Proverbs 17:27-28

I. Cool Spirit (v. 27)	<i>Chiasm</i>	A	חֹשֶׁךְ אִמְרָיו 17.27
		B	יֹדַע דַּעַת
		B'	וְקָרְאוּם
		A'	אִישׁ תְּבוּנָה:
II. Closed Lips (v. 28)			גַּם אֲוִיל מִחֲרִישׁ 17.28
	<i>Ellipsis/Gapped noun</i>		חֶכֶם יִחְשֹׁב [אֲוִיל] אִשָּׁם שִׁפְתָיו נִבּוֹן:

Preaching Tips:

1. Do some research on the fit of these verses into their immediate context. Proverbs often has strings and clusters of proverbs or themes that can be identified in a context. Such identification is often quite helpful for exegesis.
2. A study of the various words for “fool” will also prove enlightening.
3. This pair has a common theme that should prove to be instructive and very practical. Are there illustrations within Scripture?

2 Chronicles 7:13-14

I. Movement toward Reconciliation (vv. 13-14a)

A. God's Moves (13) *Protasis* הַשָּׁמַיִם תֵּן אֶפְצָר 7.13

1. No Rain

וְלֹא־יִהְיֶה מָטָר

2. No Grain

הָאָרֶץ

וְהָיָה אֲצִנָּה עַל־חֶגְבְּ לְאֹכֹל

3. More Pain

וְאִם־אֲשַׁלַּח הַדָּבָר בְּעַמִּי:

B. Israel's Moves (14a)

וַיִּכְנְעוּ עַמִּי 7.14

1. Humility

אֲשֶׁר נִקְרָא־שָׁמַי עֲלֵיהֶם

2. Prayer

וַיִּתְפַּלְלוּ וַיִּבְקְשׂוּ פָּנָי

3. Repentance

וַיָּשְׁבוּ מִדַּרְכֵיהֶם הָרָעִים

II. Message of Reconciliation (v. 14b)

A. God Hears *Apodosis* מִן־הַשָּׁמַיִם

וַאֲנִי אֲשָׁמַע

B. God Forgives

וְאֲסַלַּח לְחַטָּאתָם

C. God Heals

אֶת־אֲרָצָם:

וְאֲרַפָּא

Preaching Tips:

1. There are two parts to the passage: the protasis (“if”) and the apodosis (“then”). The topic is the reconciliation of sinning Israel with God. The condition is divided into what God does and what Israel does, but the fulfillment is all God’s work. He initiates the process and He concludes the process.
2. Preaching on this text can tend to slide into traditional patterns that limit the message to repentance. It is more than repentance (which is only one of three actions God’s people are to take). This is intimately tied to God’s covenant relationship with Israel. See, especially, Leviticus 26.
3. Showing the relationships to covenant will be a necessary facet of preaching this text.