

b') proclaim

c') the work of His hands

2...Genesis 1:1 – 2:3

a) light...verses 3-5

b) sea and sky...verses 6-8

c) dry land...verses 9-10

d) food...verses 11-12

a') lights...verses 14-18

b') fish and birds...verses 20-22

c') land animals and humans...verses 24-28

d') food...verses 29-30

e) the Sabbath...chapter 2, verses 1-3

Take note that “e” is what is being emphasized

3...Genesis 2:4 – 3:24

a) creation of man...2:4-17

b) creation of woman...2:18-25

c) serpent...3:1-5

d) the sin and God's uncovering of it...3:6-13

c') punishment of the serpent...3:14-15

b') punishment of the woman...3:16

a') punishment of man...3:17-24

Note that “d” is the center and major point of the story.

Book reference...“The Literary Structure of the Old Testament” by David A. Dorsey
This is an excellent book for chiasms. It shows all the chiasms in the Old Testament.

Website references...

<https://www.chiasmusxchange.com/explanatory-notes/>

Inclusio...bracketing...repeating words or phrases from its opening line and at its conclusion.

What's in-between these verses is VERY important

1) James 2:14-16...“What good is it” is in verse 14 & 16. In-between its saying that faith without deeds is a dead faith (or no real faith at all).

2) Hebrews 5:11 – 6:12...“slow to learn” in C5V11 and “lazy” in C6V12 are the same Greek word. In-between is a warning about falling away from God.

3) Matthew 4:23 – 9:35...“Jesus went preaching, teaching and healing...”

a) chapters 5-7 (the Sermon on the Mount)...He went teaching and preaching

and here's how to do it.

b) chapters 8-9 (healing)...here's how to go out and do it.

c) chapter 10 (Jesus sends out the 12 apostles)...now you guys go out and do it.

4) Proverbs 1:5-7 thru 9:9-10..in-between is the wisdom of the fear of the Lord.

That is following a woman of faith, not a woman of folly.

5) Psalm 8:1 thru 8:9

<http://www.ulbap.org/wp-content/uploads/2014/10/Inclusio-Examples.pdf>

Typology...how the New Testament writers most often used the Old Testament to foreshadow Christ. Many of God's former actions were "types" of what He is now doing in Christ. The type is the Old Testament reference while the anti-type is the New Testament fulfillment. God prefigured His redemptive work in the Old Testament and fulfilled it in the New Testament. In the Old Testament there are shadows of things which are more fully revealed in the New Testament.

1. John the Baptist was a type of Elijah (Mt 17:11-13)

2. Israel was a type of Christ

a. Israel came out of Egypt (Exodus 3:8) as did Christ (Mt 2:15)

b. Israel spent 40 years in the wilderness (Numbers 14:34) just as Jesus spent 40 days in the desert (Mt 4:1-11)

3. Noah's Ark was salvation for those who believed in what he said just like Christ is for us. Just like anyone who believed Noah, they had to be "in the Ark" just like we have to be "in Christ"

4. The Old Testament Joseph is a type of Christ. He was betrayed, thought dead and gone, was "resurrected" in that God gave him a new life and was the salvation of his people (Genesis 38-50).

5. Passover(Exodus 12:1-30) is a type of Christ (1Cor 5:7).

See www.gotquestions.org/Passover-Lamb.html

6. The bronze serpent in the wilderness (Numbers 21:4-9) is a type of Christ (John 3:14,15)

7. The tabernacle, the Temple and the sacrificial system is a type of Christ

(Hebrews 9 & 10)

8. Melchizedek (Genesis 14:18-20) is typical of Christ (Hebrews 6:20-7:24)

9. Moses received his law on a mountain & Christ gave His “law” on a mountain (Matthew 5-7, the Sermon on the Mount)

10. Adam is a type of Christ (Romans 5:14-19)

11. Hosea’s marriage to a prostitute and his later redemption of her symbolizes God’s covenantal love to faithless Israel.

12. Paul uses the judgement of faithless Israel as a typological warning to believers not to engage in immorality in 1Corinthians 10:1-11.

In summary then, in order for a figure to be a ‘type’, there must be (1) some notable resemblance or analogy between the type and anti-type; (2) some evidence that the type was mentioned by to represent the thing typified; and (3) some future corresponding anti-type. Note...don’t carry the similarities between the type and anti-type too far.

References for typology:

1. <https://www.christiancourier.com/articles/126-study-of-biblical-types-a>
2. www.theopedia.com/biblical-typology

Conjunctions & disjunctions:

1. **Conjunctive** means “to join together”see the following examples in Ephesians.

Conjunctives always refer to the conversation that has taken place before their usage. They often provide a connecting link between a theoretical argument before and the practical application of that argument after.

- a. C1V15...For this reason...for what reason? See C1V3-14
- b. C2V11...Therefore...it’s there for what? C2V1
- c. C2V19...Consequently....C2V14
- d. C3V1,14...For this reason....for what reason? C2V14 & C3V6

2. **Disjunctive** means “to separate”

a. Examples are 'or, but and either'

b. Example..."but", in 2Thess 2:13... notice the change in direction from 2Thess 2:11, 12

Parables are memorial, fictional stories that lead us to a new way of seeing a situation and propel us to adopt a whole new perspective that changes how we live. **The Greek word 'paraballo' means 'to place alongside'. A parable is something placed alongside something else for the purpose of comparison. It uses a common natural event to emphasize an important spiritual event.**

Clearer passages of scripture should always be used to clarify more obscure passages. Parables are more obscure. Thus, doctrine should be developed from clearer passages and parables should be used to amplify or emphasize that doctrine. Depending on the particular parable, there is usually one point to it. Sometimes there are 2 or 3 points to it but rarely. The prodigal son parable has 3 points to it. One point for each character, the father and his 2 sons (Luke 15:11-32).

Jesus did things in parables that only God could do, like forgiving sin, sowing His word in people's hearts, graciously welcoming sinners into the Kingdom, dividing who will & who will not enter the Kingdom, etc. 20 out of 52 parables do this.

Most parables are in the Gospels but some are in the Old Testament (Isaiah 5:1-7 Ezekiel 24:3-14 17:1-24 23:1-49, etc.)

Don't overanalyze a parable. Most parables have one major point, or 2 or 3 at the most, depending on how many people are in the parable.

Parable characters usually follow the rule of two. Two people who experience tension between righteousness & sin or good & evil. It is here that you find the parable's main point.

Jesus uses code words & phrases in His parables. "How much more" is used to build a bridge from temporal things to spiritual realities. "Verily, verily" or "Truly, truly I say to you" is His way of saying "Listen up. What I'm about to say is important". The same goes for "He who has ears to hear".

Jesus sometimes used parables to reveal truth to those who followed Him and to conceal the truth from those who did not (Matthew 13:10-17).

I do not believe the Rich Man and Lazarus (Luke 16:19-31) is a parable because in all other parables, a name is NEVER used. By using the name of Lazarus, He is telling of a true incident.

The major theme in Jesus' parables is the demand of following Him in authentic discipleship.

References....www.carm.org/what-are-the-parables-jesus-taught.

List of Jesus' parables (46 of them)...www.swapmeetdave.com/Bible/Parables/index.htm
Scroll down to 'List of parables in order'

List of Old Testament parables (11 of them)...
www.blueletterbible.org/study/parallel/paral08.cfm

For the above 3 links, you may have to copy and paste them into your browser search bar.

For His Kingdom,
Dave Maynard
<https://bsssb-llc.com>