**The whole of Scripture forms a revelation which is *totally, completely unique* among writings in man’s possession. It is of Divine origin, and it reveals to man the numerous things which God would have man to know about that which is also of Divine origin — God’s plans and purposes surrounding His Son, man, angels, the earth, and the universe at large.**

**God's Orderly Arrangement!  
By Arlen Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

Order and structure are not only seen in God’s arrangement of the ages but these are things seen as well in that which reveals this order and structure. These are things seen in the Word itself, which God gave to man in order to make known His plans and purposes. And these are things which *could only be expected* to exist in the Word, for the Word, as the structure of the ages, is of the same Divine origin.

The Word begins this way, the Word continues this way, and the Word ends this way. A Divine order, structure, and design are seen throughout. And this would have to be the case, for imperfection could not emanate from One wherein only perfection exists. “Holy men of God” penned God’s Word “as they were moved [‘borne along’] by the Holy Spirit” ([2 Peter 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.21&t=NKJV)), this Word is “God-breathed” ([2 Timothy 3:16NIV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16&t=NIV)), and perfection exists in all areas of the Word, from beginning to end.

Thus, the whole of Scripture forms a revelation which is *totally, completely unique* among writings in man’s possession. It is of Divine origin, and it reveals to man the numerous things which God would have man to know about that which is also of Divine origin — God’s plans and purposes surrounding His Son, man, angels, the earth, and the universe at large. A Divinely ordered structure of the ages, wherein God’s plans and purposes are worked out, is revealed by that which itself incorporates the very same order, structure, and design. All is of Divine origin.

The Word begins with God’s creation of the heavens and the earth — an entire universe in which sin did not exist, with the earth singled out from among all that existed in the universe ([Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV)). The Word then continues with the entrance of sin into that part of God’s perfect creation which had been singled out. And this begins a recorded sequence of events forming the remainder of God’s revelation to man — the ruin and subsequent restoration of the heavens and the earth (that part of the heavens which had been ruined, the heavens directly associated with the ruined earth), man’s creation, God’s revealed plans and purposes surrounding man, man’s fall, man’s redemption, and sin ultimately being done away with ([Genesis 1:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2ff&t=NKJV)). Then the Word concludes with the creation of a new heavens and a new earth, in which sin will no longer exist ([Revelation 21:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.1ff&t=NKJV)).

That’s the overall structure. Then, within this overall structure, following the entrance of sin into one province in God’s universe, God set aside 7,000 years of time. And He set this time aside to not only do away with sin but to also bring into existence an entity created in His Own image and after His likeness, an entity which would ultimately have a part in His government of the universe.

Scripture begins with the briefest of all possible statements concerning the creation of the heavens and the earth. Then Scripture continues with the briefest of all possible statements concerning the ruin of that creation, because of the entrance of sin ([Genesis 1:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2a&t=NKJV); *cf.* [Isaiah 14:12-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-17&t=NKJV); [Ezekiel 28:14-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14-19&t=NKJV)). And it is only at this point, within the scope of the 7,000 years of time which God has set aside to bring an end to sin, that detail concerning God’s revealed plans and purposes begin to unfold in Scripture.

God used six days to restore the material creation — both the heavens and the earth. Then, at the end of His restorative work, God created man to take the sceptre and rule the restored domain. And, on the seventh day God rested from all His work ([Genesis 1:2-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-2.3&t=NKJV) [2b]).

This is the way Scripture opens, and this forms a foundational pattern upon which the remainder of Scripture rests. And immediately following this foundational pattern being set, things begin to unfold in Scripture which relate to time and events previously seen in the foundational pattern. The remainder of Scripture, in this respect, simply forms commentary on the foundational pattern.

Sin is seen making its entrance once again. And sin is seen making its entrance through an act of the one originally introducing sin. Satan, deceiving Eve, brought about man’s fall; and this placed man in a position where he was no longer qualified to take the sceptre which Satan held ([Genesis 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1ff&t=NKJV)).

As in the previous introduction of sin by Satan, so in the introduction of sin by man — *ruin* was once again the result. And the inevitable result of the reappearance of sin, as the first appearance of sin, had to do with both *the one committing the sin* and *the domain* over which this individual had been created to rule.

Man found himself in a ruined state, no longer in a position to take the sceptre (as Satan had previously found himself, no longer in a position to hold the sceptre); and the material creation was brought into a ruined state once again as well, though not the same type ruin previously seen following Satan’s sin (*cf.* [Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV); [3:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.17-19&t=NKJV)). Rather, the material creation, though ruined, was left in a habitable condition. The earth, unlike the ruined state to which God had reduced the material creation following Satan’s sin, could still sustain life.

Then, in keeping with the earth being left in this habitable condition, allowing man to continue his existence on the earth, God did something not seen at all following Satan’s sin. God provided a means of *redemption* for the one who had fallen, for He had far-reaching plans for the individual created in His Own image and after His likeness. And beyond that point in Scripture, the whole of God’s revelation concerns itself with the restoration of that which had been ruined through sin.

At the very beginning of His Word, God established a pattern concerning how He restores a ruined creation. The pattern was established perfect in the beginning; and once God had established this pattern, *no change could ever occur.* Any subsequent ruined creation would have to be restored *in exact accordance* with the previously established pattern.

There could be *no variance* whatsoever. And when a subsequent ruined creation did appear — when man, created in God’s image and after His likeness, fell — he had to be restored *in exact accordance* with this established pattern. The Spirit of God had to move, God had to speak, and light had to come into existence in order to effect a beginning point in man’s restoration. Then there had to be a continued work, carrying man through that depicted by the entire six days in which God had previously worked. Only then could man enter into a seventh day rest, set forth in the original pattern ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)).

And that is exactly what the remainder of Scripture has to do with. The remainder of Scripture has to do with God taking six days — 6,000 years ([II Peter 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=II+Peter+3.8&t=NKJV)) — to effect a restoration of ruined man (a subsequent ruined creation, with the ruined material creation being restored for man at the end of six days as well), with a day of rest (lasting 1,000 years) following the six days of work (6,000 years of work).

The Sabbath was given to Israel as a “sign,” to keep this thought ever before the Jewish people. Attention was called to God’s previous work in the opening two chapters of Genesis (*cf.* [Exodus 20:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20.9-11&t=NKJV); [31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV); [Hebrews 4:4-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4-9&t=NKJV)). And the Israelites, working six days and resting the seventh, were to understand from the sign of the Sabbath the various things involved in God’s present work and future rest — things surrounding man’s restoration (along with the restoration of the material creation as well), looking ahead to that day when man would *ultimately hold the sceptre.*

The preceding is why God is seen in Scripture having an affinity for numbers to reveal His plans and purposes to man. God used numbers to establish matters surrounding all His works at the beginning. And God uses numbers throughout His Word to relate back to and expand upon that which He previously established.

God can be seen using numbers different places in types and signs as he deals with the Jewish people in both the Old and New Testaments. God speaks of time in connection with a coming seventh day, which will occur after six days (dating back to the first man, the first Adam), or after two days (dating back to the second Man, the last Adam). God, through this means, is simply providing commentary on the foundational framework which He set forth at the beginning of His Word (*e.g.,* [Exodus 19:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.11&t=NKJV); [Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV); [Esther 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5.1&t=NKJV); [Hosea 6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.2&t=NKJV); [Matthew 17:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+17.1&t=NKJV); [John 1:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.29&t=NKJV), [35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.35&t=NKJV), [43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.43&t=NKJV); [2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.1&t=NKJV); [11:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.6-7&t=NKJV)).

The preceding forms the Divinely ordained structure one finds throughout Scripture as a whole. There is nothing in Scripture which leaves a person at the mercy of man’s interpretation and understanding. God provides data, commentary on the data is provided elsewhere, and this is all given in a Divinely designed and arranged structure.

Excerpt from [Bible One - Arlen Chitwood's Had Ye Believed Moses, Ch. 9, Through Faith We Understand](http://bibleone.net/HYBM_09.htm).