**Live your life in such a way  
that in the morning, when your feet hit the floor, Satan shudders and says.  
"Oh Crap! She’s awake!"**

**God, in His Word, has revealed the entire sequence of events surrounding His plans and purposes — past, present, and future. And, in so doing, He has covered the entire spectrum.**

**God’s Plans and Purposes – Past, Present and Future!  
By Arlen Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

God, in His Word, has revealed the entire sequence of events surrounding His plans and purposes — past, present, and future. And, in so doing, He has covered the entire spectrum. He has begun with the creation of the *material universe* ([Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV)), continued with His intricate dealings surrounding *one province* in the *universe* (the *earth* [[Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV) ff]), and *terminated* with a return to revelation surrounding His dealings with the *whole* of the *material universe once again* ([Revelation 22:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-6&t=NKJV)).

1) GOD’S UNIVERSAL RULE

Universal rule emanates from God’s throne. God has *“prepared* [‘established,’ ‘erected’] *his throne in the heavens; and his kingdom ruleth over all”* ([Psalm 103:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+103.19&t=NKJV)). And though such a rule has continued uninterrupted since the creation of the material universe, the *entire* scope of God’s rule is actually dealt with *very sparingly* in Scripture. Rather, God, in His Word, *limits* His revelation almost exclusively to His dealings with the *earth*, not with that which exists throughout other parts of His kingdom.

Scripture though does provide a few brief glimpses into God’s overall regal control of the universe. And these brief glimpses have undoubtedly been provided so man, seeing the overall picture, can place things in relation to God’s dealings with the earth (the *material creation*, *angelic rulers*, and *man*) in its proper perspective.

But Scripture simply *doesn’t* go beyond these *few* brief glimpses into God’s dealings with the universe *at large*. God’s revelation centers around His dealings with one *small* part of His kingdom (the earth), and things occurring in *other* parts of His kingdom (the *universe at large*) are deemed to be of *little to no* consequence insofar as this *revelation* is concerned.

Scripture, in this manner, begins with a reference to the *entire* kingdom ([Genesis 1:1a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1a&t=NKJV)); but revelation immediately shifts to the earth *alone* ([Genesis 1:1b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1b&t=NKJV)), with the *ruin* of the earth *briefly* described ([Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV)). Scripture though begins providing detail only when God begins *restoring* the ruined earth, with a view to the *creation of man* ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff). And the whole of Scripture, from that point forward, concerns itself centrally with events surrounding the *earth, angelic rulers, and man — events occurring during seven successive millenniums.*

Scripture simply doesn’t deal at length with anything seen outside the scope of events *within* this time-frame. Whether the history of the earth *preceding* the earth’s restoration and the creation of man, or that which lies *beyond* the Messianic Era, only enough has been revealed to allow man to relate *events* occurring during the seven millenniums to *events* either *preceding* or *following* these seven millenniums.

It is only following God’s completion of a work surrounding the earth that the *entire* scope of His rule — throughout “the heavens” seen in [Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV) — is brought to the forefront in Scripture. Rulership in that coming day will emanate from “the throne of God and of the Lamb” in the New Jerusalem, which will be located either *on or above* the new earth ([Revelation 22:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-5&t=NKJV)) — a throne from whence universal rule will go forth from that day forward.

God, at that time, will have *completed* His dealings with one province in His kingdom (the earth). Attention, as seen in Scripture, will then shift to His entire kingdom; and this is where Scripture is brought to a *close*.

But though Scripture presents God fixing His attention on one province in the kingdom in time past, He has never turned His attention away from His entire kingdom. God can center His full, undivided attention on a *part* of His kingdom and His *entire* kingdom *at the same time*, and He has governed the *whole* universe after an unchanging fashion since the beginning — a fashion which will continue forever.

2) ORDER, DISORDER, ORDER RESTORED

Thus, Scripture provides only brief glimpses into God’s *creation* of the earth, God *placing* a ruler over the earth, the *fall* of this ruler, and the resulting *ruin* of the earth ([Genesis 1:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2a&t=NKJV); [Isaiah 14:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-14&t=NKJV); [Ezekiel 28:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14-15&t=NKJV)). It was only when the earth began to be *restored*, with a view to the creation of man to *rule* the earth in the stead of the fallen provincial ruler, that God began to unfold, in intricate detail, the numerous things surrounding His plans and purposes ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff). And these plans and purposes were *revealed* to center around *man* and the *earth* rather than around Satan and the earth.

Then, following Satan bringing about man’s fall ([Genesis 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1ff&t=NKJV)), God, in His Word, began to unfold numerous details surrounding redemption (reflecting back on a previously established pattern in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff). And redemption was with a view to man ultimately realizing the reason for his creation — *“let them* [the man and woman together] *have dominion”* ([Genesis 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26&t=NKJV)).

(Aside: The following in this site may be of interest as it relates to Adam and Eve: [The Tree of Life](https://www.koffeekupkandor.com/gods-word-three.php#%20The%20Tree%20of%20Life), [The Tree of Life in Genesis, Proverbs, and Revelation](https://www.koffeekupkandor.com/gods-word-three.php#The%20Tree%20of%20Life%20in%20Genesis,%20Proverbs,%20and%20Revelation) and [The Out-Resurrection and The Tree of Life](https://www.koffeekupkandor.com/gods-word-three.php#The%20Out-Resurrection%20and%20The%20Tree%20of%20Life). The following Word Document is SAFE to open and print: [Tree of Life, The, In Genesis, Proverbs, and Revelation, by Arlen Chitwood.docx](https://www.koffeekupkandor.com/resources/Tree%20of%20Life%2C%20The%2C%20In%20Genesis%2C%20Proverbs%2C%20and%20Revelation%2C%20by%20Arlen%20Chitwood.docx))

And, because of man being *unable to rule apart from the woman* — establishing an unchangeable Biblical principle — Adam, following Satan deceiving the woman, was placed in a position where he *had no choice but to also eat of the forbidden fruit*. A *part* of Adam’s very being (Eve [[Genesis 2:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-23&t=NKJV)]) had eaten of this fruit, leaving Adam in *no position to rule the earth*, as God had originally commanded ([Genesis 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.28&t=NKJV)).

Redemption necessitated Adam *partaking of sin*; or, in the antitype, redemption *necessitated Christ being made sin* ([Genesis 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1-6&t=NKJV); [2 Corinthians 5:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.21&t=NKJV)). Each (Adam, Christ) found the *one* who was to occupy the throne *with* Him in a fallen state; and each had to act on *behalf* of the one in this fallen state, for the one who had fallen was totally *incapable* of acting in this realm *herself*. Only through this means could man — type or antitype, the first man (Adam), or the second Man (Christ) — one day hold the sceptre.

Though Adam’s act resulted in his fall, the fall occurred with a view to redemption. And redemption was with a view to Adam, as a complete being, ultimately *realizing the reason for his creation*.

When man sinned, disorder *once again* entered the whole of that associated with this *one province* in God’s *universe*. And, as following the sin of the earth’s first provincial ruler, this resulted in two things:

1) *the ruin of the one created to hold the sceptre* (as ruin had previously befallen the one holding the sceptre [*cf.* [Genesis 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.7&t=NKJV); [Ezekiel 28:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.15-16&t=NKJV)]), and

2) *the ruin of the domain once again* (the material creation; *cf.* [Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV); [3:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.17-18&t=NKJV)).

[Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV), calling attention to the disorder *presently* seen in the world, clearly states that this disorder did not originate out of God’s orderly arrangement of the ages in the beginning. This disorder is that which *originally* entered *following Satan’s sin* and entered once again *following man’s sin*.

And the disorder which has entered this province is that which Christ and His co-heirs are going to deal with during the coming Messianic Era. Christ and His co-heirs are going to take 1,000 years, *ruling the earth with a rod of iron*, to *effect order out of disorder* ([1 Corinthians 15:24-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.24-28&t=NKJV)).

The *whole* of Scripture, following man’s *fall*, concerns itself with God *restoring* that which had been *ruined* — both *man* and the *material creation*. This would be brought to pass in order that God’s *purpose* for bringing both (man and the material creation) into existence might be *realized* (*cf.* [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV); [Isaiah 45:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+45.18&t=NKJV)); and this part of Scripture, covering the whole of Scripture except for isolated instances, is brought to a close through God’s universal rule being *brought to the forefront* ([Revelation 22:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-5&t=NKJV)).

3) INTERPRETATION

Both the *past* order and the *coming* order can be clearly seen “by faith,” by *believing* that which God has revealed in His Word. It is this whole overall thought, concluding with [Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV), which introduces a number of individuals from Old Testament history ([Hebrews 11:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4ff&t=NKJV)). Introducing each of these individuals, something specific is said relative to the experiences of each within the realm of faith. And faith in each instance, contextually, would have to relate to the saving of the *soul*.

This is the *central message* of the book, specific reference is made to the matter leading into chapter eleven ([Hebrews 10:19-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-39&t=NKJV)), and this *remains* the central message in chapter twelve ([Hebrews 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.1ff&t=NKJV)) as the fifth and last warning in the book comes into view. Thus, Hebrews chapter eleven ([Hebrews 11:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1ff&t=NKJV)) cannot be properly understood apart from viewing the chapter *after this fashion*.

This though is not to say that secondary applications or teachings, separate from the primary interpretation (specifically dealing with the salvation or loss of the soul), cannot be in view. Secondary applications or teachings are always in place in the study of Scripture, though never at the expense of the primary interpretation. Scripture has been structured in a manner which will allow for spiritual lessons beyond the primary interpretation. And the eleventh chapter of Hebrews ([Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV)) would form a good example of this very thing.

The list of individuals named begins with Abel and rapidly moves through 2,000 years of human history, briefly calling attention to certain events in the lives of four individuals whom the Spirit of God singled out from among all who had lived during this time — Abel, Enoch, Noah, and Abraham. And the record is very brief concerning that stated about each individual. Each is said to have acted “by faith,” and their actions in this respect would be with a view centrally to one thing — *the saving of the soul*.

This, contextually, *must* be recognized as the way in which the actions of *each* is to be viewed insofar as the primary interpretation is concerned ([Hebrews 10:35-11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-11.2&t=NKJV)). But, as previously stated, there is room for secondary applications and teachings throughout.

For example, going back to the type dealing with Abel in Genesis chapter four ([Genesis 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.1ff&t=NKJV)), Abel bringing a blood sacrifice would, in one respect, reflect on the previous type in chapter three (Adam partaking of sin with a view to Eve’s redemption, typifying Christ being made sin with a view to His bride’s redemption; and this was followed by God slaying animals to provide “coats of skins” to clothe Adam and Eve [replacing the covering of Glory which had been lost in the fall], introducing shed blood [[Genesis 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1ff&t=NKJV)]). However, associating the lambs which Abel slew in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) with that which occurred in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) has nothing to do with the primary interpretation of this part of the type.

The part of the type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) which corresponds directly with the type set forth in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) is the account of Cain slaying Abel. But spiritual lessons relating to that previously seen in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) can still be drawn from the first part of the type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) (Abel bringing lambs from the flock, offering blood sacrifices), even though that is not primarily what this part of the type deals with.

Then dispensational teachings can be derived through events surrounding the first four individuals named in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) (something which can be seen in both the primary interpretation and in secondary applications).

Death and shed blood mark the point of *beginning*, as seen in Abel offering lambs from the flock. After these things are presented about Abel, contrasting Abel’s offering with a parallel but different type offering by Cain, the Spirit of God moved forward *six* generations to call attention to Enoch being *removed* from the earth alive. Then the Spirit of God moved forward *three* more generations to the account of Noah and his family *passing safely* through the Flood before singling out another individual. And, to complete the first part of the dispensational framework, the Spirit of God then moved forward *ten* more generations before He singled out the next individual — Abraham, the one whom God called out of Ur, with a view to an *inheritance* in another land.

Within this dispensational framework, *events* surrounding *Abel* would *relate to salvation by grace* (though, in another respect within the dispensational framework, they could *also* relate to present and future aspects of salvation — the salvation of the *soul*); *events* surrounding *Enoch* would relate to the *saints removal* into the heavens at the end of this dispensation; *events* surrounding *Noah* would relate to *Israel subsequently going through the Tribulation* period on earth; and *events* surrounding *Abraham* would relate to *that which lies beyond the Flood, beyond the Tribulation*.

A *new beginning* is seen in Abraham. Abraham had been *called out* of one land to *realize an inheritance* in another land. He had been called out of Ur to realize an inheritance in Canaan. And this points in the *antitype* to Christians who have been *called out* of one land to *realize an inheritance* in another land. *Christians have been called out from the earth to realize an inheritance in the heavens.*

Thus, Scripture, because of the way in which it has been structured, lends itself to teachings of the preceding nature. The primary interpretation must always be recognized and held as *primary*, never secondary. But, on the other hand, the invariable presence of secondary applications and teachings must also be recognized. And only an infinite, omniscient God, seeing the *beginning from the end*, along with all that lies between, could, through His Spirit, have *moved men* to put His Word *together* after this fashion.

(Excerpted from [Had Ye Believed Moses by Arlen Chitwood](http://lampbroadcast.org/Books/HYBM.pdf), Ch. 10 or [Bible One - Arlen Chitwood's Had Ye Believed Moses, Ch. 10](http://bibleone.net/HYBM_10.htm).)