

BIBLICAL SUBJECT & STRUCTURE

Part I

Genesis... John...

EACH TESTAMENT BEGINS AND CONTINUES THE SAME WAY

By Arlen L. Chitwood

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isa. 46:9, 10).

“In the beginning God created the heaven [‘heavens’] and the earth...” (Gen. 1:1ff).

“In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made...” (John 1:1-3ff).

In Genesis, beginning Scripture, the first thirty-four verses (1:1-2:3) relate the complete story in initial, skeletal form, showing the end (2:1-3) from the beginning (1:1).

In John’s gospel, which should begin the New Testament, *NOT* Matthew’s gospel, the first sixty-two verses (1:1-2:11) again relate the complete story in initial, skeletal form, showing the end (2:1-11) from the beginning (1:1-3).

Both Genesis and John — showing the

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end from the beginning —deal with *creation* (Gen. 1:1; John 1:1-3), *a ruin of the creation* (Gen. 1:2a; John 1:4, 5), *six days of restorative work* (Gen. 1:2b-25; John 1:6-2:1), followed by *a seventh day of rest* (Gen. 2:1-3; John 2:1-11).

A skeletal framework of events is set forth at the beginning of Genesis, *showing the subject matter of the Old Testament*; and the same thing is seen at the beginning of John, showing *the continuing subject matter of the New Testament*.

The whole of Scripture has been established *in a septenary structure of this nature, clearly shown at the beginning of each Testament* (Gen. 1:1-2:3; John 1:29, 35, 43; 2:1).

Beginning Genesis, God is seen working six days to restore a ruined material creation, with man created at the conclusion of God’s work on the sixth day, created to rule the restored creation (the man and woman together).

THEN, God rested the seventh day.

BUT, Satan brought about man’s fall, with a ruined condition again befalling the restored creation (cursed).

Thus, man, following the fall, *NOT ONLY* found himself disqualified to rule the earth *BUT* the creation itself *could NOT* be ruled by man in its resulting cursed condition.

Thus, *NOT ONLY* did man have to be redeemed *BUT* the creation (once again) as well.

Beginning John’s gospel, the entire matter is again seen.

God is again seen working six days to restore a ruined creation, *BUT this time it is ruined man being restored (a ruined creation), with a view to the seventh day once again.*

(The pattern concerning how God restores a ruined creation, along with that which follows [the reason, purpose for the restoration], was *UNCHANGEABLY SET* in a

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PERFECT MANNER in God’s restoration of the ruined material creation in the opening verses of Genesis [1:2b-25].

Thus, *EXACTLY* the same pattern can *ONLY* be followed — it *MUST* be followed —in man’s restoration.

God, relative to ruined man, would work six days restoring man, with a view to a seventh-day rest. And, as clearly seen in *BOTH Genesis and John, this seventh-day rest would be the time when man would hold the scepter and rule a restored earth.*

And God gave *the Sabbath* to Israel as a “sign,” referencing Gen. 1:2b-2:3, *in order to keep His complete redemptive plans and purposes ever before His people* [Ex. 31:12-17; cf. Ex. 20:8-11].

Then, note Heb. 4:1-9 relative to Christians.)

THEN, in Rev. 5-19, at the end of God’s six days of work restoring man, He is seen restoring the earth once again, with a view to restored man ruling the restored material creation, in complete keeping with the reason/purpose for man’s creation in the beginning, in Gen. 1:26-28.

And *ALL* of this comes together on the seventh day, which is the direction toward which *ALL* Scripture moves.

(For information on the importance and place of John’s gospel in the N.T., refer to the first five chapters in the author’s book, *Signs in John’s Gospel*; also see Chapter V in the author’s book, *The Acts Period*, along with the foreword and introduction in the author’s book, *Message in the Gospels, Acts, Epistles*.)

For information on the restoration of the earth, both in Gen. 1 [past] and Rev. 5 [future], refer to Part II [“In the Loins of Abraham”] in the author’s article, “Salvation Is of the Jews.”)

From the Beginning to the End From the End to the Beginning

It was *ALL* set forth at the beginning, the end seen from the beginning. And this is easy to see from the opening thirty-four verses of Genesis or the opening sixty-two verses of John.

Note that this *CANNOT* be seen *UNLESS* a person correctly understands how each Testament opens, revealing the structure and following content of each.

(For example, this *CANNOT* be seen in the teaching that Genesis chapter one has to do with six days of creation.

NOR can it be seen in the teaching that Gen. 1:1 has to do with the beginning of the restoration of a prior [unseen] ruined creation [a view held by many, though less widely taught than the former].

The first of the two preceding views [creation only], *has a beginning, BUT NO end [NO end to show the end from the beginning]*.

The second of the two views [restoration only] *has an end BUT NO beginning* [disallowing the end to be seen from the beginning, for *NO* beginning exists].

And *NOTHING* really needs to be said about the opening verses in John's gospel in the preceding respect, for matters have been taken awry preceding John, in Genesis.)

Knowing things about the preceding—how God has structured His Word, showing the end from the beginning—is simply one way that the correct interpretation of the opening verses in both Genesis and John can unquestionably be correctly ascertained and understood.

There are other ways, *mainly the way that the WHOLE of subsequent Scripture is structured and the direction toward which ALL things move.*

As well, the complete gospel message (salva-

tion past, present, and future) *is seen ONLY in the correct view of Gen. 1:1-2:3, or in John 1:1-2:11.* And with these opening verses in both Genesis and John either little understood or misunderstood throughout Christendom, is it any wonder that the salvation message itself is, as well, little understood or misunderstood today?

(Note that the complete salvation message has its basis in the septenary structure opening Genesis [opening the O.T.], set forth again opening John [opening the N.T.].

Refer to the author's article, "Salvation in the O.T., N.T.")

Time, or Eternity?

As previously seen, the Bible deals *with "time,"* six and seven days, foreshadowing six and seven thousand years. Scripture has very little to say about that which occurred before this time, and Scripture has very little to say about that which will occur after this time.

God has revealed *ONLY* enough to allow man to see and understand the place which His dealings with man and the earth during a septenary period of time (7,000 years) occupy in relation to revealed events both preceding and following this time.

Contrary to common belief, Scripture deals sparingly with "eternity." Rather, as seen, Scripture deals with "time," seven thousand years of time, which is made quite clear at the beginning of each Testament.

A structured seven-thousand-year period permeates the whole of Scripture, NOT the eternal ages beyond.

Viewing the whole of Scripture with respect to foundations and building on the foundations (*which is the ONLY correct way to view matters and study Scripture*), the superstructure

resting on the foundation would have Gen. 2:4ff resting on Gen. 1:1-2:3, or John 2:12ff resting on John 1:1-2:11 (*the SAME superstructure resting on the SAME foundation, seen from DIFFERENT perspectives*).

And "time" in the superstructure *MUST* remain in complete keeping with "time" in the foundation, *among ALL other things.* Since the foundation deals with events during a revealed period of "time" (seven days, 7,000 years), *so MUST the superstructure.*

In other words, the whole of Scripture is about that set forth in a septenary arrangement of events beginning both Testaments.

There is simply NO way that matters could be seen and understood after ANY other fashion.

And, other than a limited number of widely scattered references to events during "time" preceding and beyond the seven thousand years ("time" beyond the 7,000 years is dealt with in the next section [including Rev. 21, 22, closing Scripture]), *EVERYTHING* in the superstructure remains in complete keeping *with EVERYTHING* in the foundation.

(And the widely scattered references to events during "time" either preceding or following the 7,000 years, along with Rev. 21, 22, are, as previously stated, undoubtedly given so that man can place and better understand revealed events during the 7,000 years in their proper perspective.)

Thus, the complete seven days, the complete seven thousand years, are seen beginning both Testaments, with God revealing the end from the beginning each place.

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