

THE HEAVENLY CALLING

consider . . . Jesus

Heb. 3:1

VOLUME XXXIV

NORMAN, OKLAHOMA

NOVEMBER, DECEMBER 2008

NUMBER 6

The Time of the End

Part VIII

The Seven Sealed Scroll

And I saw in the right hand of him that sat on the throne a book [a scroll] written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book [the scroll], and to loose the seals thereof? (Rev. 5:1, 2).

Attention is often called to the importance of understanding the Book of Daniel when studying the Book of Revelation, or conversely. And this would be a correct way to view matters, for these are companion books, and both cover the same material, with one book shedding light upon the other when Scripture is compared with Scripture. That which is often overlooked though is the fact that the Book of Daniel is only one of a number of books in the Old Testament holding this type distinction in relation to the Book of Revelation.

Of particular note would be books such as Exodus, Ruth, and Esther. These three books have been singled out because almost the complete contents of each foreshadows that seen in different parts of the Book of Revelation.

Exodus deals centrally with *Israel* during the Tribulation, Christ's return, the overthrow of Gentile world power, and the establishment of the Messianic kingdom (paralleling events seen in Rev. 6-20a). And *Esther*, as well, deals with the same thing as Exodus, showing other facets of the matter, paralleling the same part of the Book of Revelation.

Ruth though is different. Rather than dealing with Israel, Ruth foreshadows

God's dealings with *the Church*. And the time covered by this book deals with the Church throughout not only the present dispensation but with the Church at the judgment seat, with the Church following the judgment seat, and with Christ and His bride in the Messianic Kingdom.

Ruth is the one book in the Old Testament which deals with events foreshadowing that seen in Revelation chapter five. And if one would rightly understand that seen in this chapter, one must first understand that which God revealed to an unknown author some twelve hundred or more years before these things were shown to John. One must let Scripture interpret Scripture, allowing God Himself to explain the matter through other revelation which He has provided on the subject.

The Books of Ruth and Revelation

To properly understand Revelation chapter five it would be best to approach matters from the standpoint of how the events seen in this chapter were first presented in the Book of Ruth. Ruth presents the type, and the antitype is seen in the Book of Revelation. As with any type, information is presented in Ruth which is indispensable for a proper understanding of the antitype. And this is particularly true concerning things in Ruth which foreshadow things in Revelation chapter five.

Ruth begins with a Jewish family in Moab, driven from their own land because of a famine in the land (1:1). And the reason for this famine and the departure of this Jewish family from

their land is given in verses such as Lev. 26:14, 15, 32, 33 and Deut. 28:15, 64-67.

But revelation surrounding the Church begins more specifically in verse four of the first chapter, where two Moabite women become members of this Jewish family in Moab through marriage to the two sons in the family (cf. Rom. 11:15-25). And from that point forward events in the book foreshadow God's dealings with the Church during a time which would not even begin until well over a millennium later.

(Note that events such as those which occurred in the Book of Ruth took place under God's sovereign control of all things. And events as we have them in this book were later recorded by an unknown author as he was borne along by the Holy Spirit [I Peter 1:21], allowing the same Spirit to have these events to draw upon at later points in time in order to lead Christians into an understanding of the deep things of God.)

Ruth chapter one, in that foreshadowed by events seen in the chapter, deals with *two types of Christians* — *one faithful, the other unfaithful*. And these two women can, *alone*, portray *all Christians*, for there is no third class of Christians. A Christian is either *faithful* or *unfaithful*, never partly one or the other. *There is no middle ground between the two*. Scripture is clear that if a person is not for Christ he is against Christ; If he does not gather with Christ, he scatters abroad (Matt. 12:30; Luke 11:23; Rom. 14:23).

A separation is made in chapter one (Orpah who turns back, and Ruth who goes on). And the remainder of the book deals with Ruth alone, showing not only the manner in which faithful Christians conduct themselves during the dispensation but, as well, that which awaits faithful

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Christians following the dispensation.

Chapter two deals with Christians during the present dispensation, laboring in the field; chapters three and four then deal with Christians beyond the present dispensation. Chapter three has to do with prepared Christians appearing before Christ at His judgment seat, seen in Revelation chapters one through three (though Rev. 1-3 presents matters surrounding unprepared Christians as well). And Ruth chapter four has to do with the subject at hand in Revelation chapter five. Then, beyond the Tribulation (the Tribulation is seen beginning in chapter six and extending through the first part of chapter nineteen in the Book of Revelation), the long-awaited Messianic Era follows in chapter twenty.

Events surrounding Ruth's appearance before Boaz, on his threshing floor in Ruth chapter three move beyond events surrounding a separation of the wheat from the chaff. And these subsequent events have to do with two things: *redemption*, and *marriage*. Once on the threshing floor at this time, Ruth, through her actions, made known a dual request — a request for both *the redemption of a forfeited inheritance* and for *marriage*.

Boaz was to redeem the forfeited inheritance and, in the process, take Ruth as his wife. And, because of Ruth's prior actions (proper preparation, allowing her to now be in a position to make this request), Boaz, in keeping with laws governing the Jewish people, was required to honor Ruth's request.

In the type, once the prepared bride was revealed on the threshing floor and the request was made, Boaz was seen honoring the request. And exactly the same thing is seen in the antitype in the Book of Revelation, with the antitype providing more detail and covering a broader scope of events than this one type covers (though without understanding the type, it is difficult to fully understand this in the antitype).

The antitype begins with events surrounding "the revelation of Jesus Christ," as introduced in Rev. 1:1-8, with this revelation covering *numerous events within a period of time lasting at least seven years*. And, as seen in this book, events

surrounding "the revelation of Jesus Christ" *begin* with the removal of all Christians from the earth to appear before Christ in judgment (1:10ff) and *end* at least seven years later with Christ's return to the earth and subsequent events connected with His return, leading into the Messianic Kingdom (19:11ff).

The type in the Book of Ruth doesn't deal with the removal of Christians from the earth, with the unfaithful at the judgment seat, or with an actual judgment per se (though reference is made to judgment through a separation of the wheat from the chaff, along with the time when Ruth appeared [midnight]); nor does the type deal with that seen in Revelation chapter four (the twenty-four elders arising from their thrones and casting their crowns before God's throne).

(For a discussion of the significance of that seen through the twenty-four elders arising from their thrones and casting their crowns before God's throne, refer to Part VII of this series.)

Rather than dealing with all of the things seen in the antitype, in the opening chapters of the Book of Revelation, the type in the Book of Ruth deals only with the things emanating out of findings and determinations at the judgment seat, as these things have to do with faithful Christians. The type deals with prepared Christians at the judgment seat (which necessitates their prior removal from the earth) and that which will result from the dual request which they, following the separation of the wheat from the chaff, will make in Christ's presence — *a prepared bride, through her presence, requesting both a redemption of the inheritance (lost through Adam's sin and subsequent death) and marriage* (seen in Rev. 5-19a). And, beyond this dual request being made, the type, in this same respect, deals only with that which Christ will do in that coming day when this request is made — honor the request *by redeeming the inheritance and by taking the revealed bride as His wife*.

Christ will honor this dual request in that coming day, in fulfillment of that foreshadowed by the type, for exactly the same reasons as seen in the type. A prepared, revealed bride will be present; and, the Son, to remain true to His Word and fulfill the many

THE HEAVENLY CALLING

Published bimonthly

The Lamp Broadcast, Inc.

2629 Wyandotte Way
Norman, Oklahoma 73071

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www.lampbroadcast.org

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*All unsigned articles are
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promises in this Word to the bride (e.g., the overcomer's promises in Rev. 2, 3), will act accordingly.

Thus, the redemption of the inheritance in Ruth chapter four has to do with *exactly* the same thing introduced in Revelation chapter five. Matters begin in chapter five, are worked out in chapters six through nineteen (through judgment), and chapter twenty brings events *to exactly the same regal place* events in the Book of Ruth are seen being brought following the redemption of the inheritance in the type.

(Many things in the preceding will become more evident later in the study through comparing type and antitype. For a more detailed discussion of the complete overall type and antitype, refer to the editor's book, RUTH.)

REDEMPTION OF THE INHERITANCE

Comparing the type and the antitype, the order of events within the scope of "the revelation of Jesus Christ," as presented in the Book of Revelation, can clearly be seen. "The revelation of Jesus Christ" *follows* the time of the harvest (present dispensation, seen in Ruth ch. 2), *begins* with the removal of all Christians from the earth to appear before the judgment seat (Rev. 1:10ff), and *continues* with the judgment of Christians and the revelation of the bride (seen in Ruth ch. 3). And the revelation of the bride *must precede the redemption of the inheritance* (seen in Ruth ch. 4), *for it is the bride who, by her presence, requests both redemption and marriage*.

Ruth chapters three and four center on the revelation of the bride and the redemption of the inheritance, with the bride becoming *the wife* of the redeemer

through this redemptive process. And the first nineteen chapters of the Book of Revelation are seen centering on exactly the same thing, with everything occurring within the scope of time covered by “the revelation of Jesus Christ.”

In the Book of Revelation, an entire chapter is given over to presenting Christ as the One both able and willing to redeem the inheritance. Following events surrounding the judgment seat (chs. 1-3) and the casting of crowns before God’s throne (ch. 4), the search is conducted for one “worthy” to redeem the inheritance (ch. 5). And, the only One found throughout the whole of God’s creation — “in heaven...in [‘upon’] earth...under the earth” (v. 3) — was “the Lion of the tribe of Judah,” though revealed in relation to the redemptive process about to occur as “the Lamb that was slain” (vv. 4-12).

(Within the course of the subject matter of the Book of Revelation — “the revelation of Jesus Christ” — two things are seen at the forefront: *judgment*, and *redemption*. In connection with the first [judgment], Christ is seen as “the Lion of the tribe of Judah”; and, in connection with the second [redemption], Christ is seen as “the Lamb that was slain.”

This is why Christ is referred to in this two-fold manner in chapter five, for *the redemption of the inheritance will occur through judgment*. And the One Who breaks the seals must be seen acting in both capacities — in a *judicial* capacity [as *the Lion*], but also in a *redemptive* capacity [as *the Lamb*].

However, within Christ’s work at this time the emphasis, by far, is on *the redemptive* rather than *the judicial* nature of the events. Revelation 5:5 is the only place in the entire book where Christ is referred to as *the Lion*, but He is referred to twenty-eight times in this book as *the Lamb*. Thus, the emphasis in the book is not on judgment per se, but on *redemption emanating out of judgment*.)

The future marriage of Christ and His bride will occur exactly in accord with the type set forth in Ruth chapter four, not in accord with the way things are done in the modern world, whether in the East or in the West. As Boaz purchased Ruth through the process of redeeming a forfeited inheritance, so will Christ purchase His bride

through the process of redeeming a forfeited inheritance (forfeited by the first Adam in Genesis chapter three [cf. Rom. 8:20-22]). And, as Ruth automatically became Boaz’s wife through this redemptive process, so will it be with Christ and His bride. The bride (having previously been revealed at the judgment seat) will automatically become Christ’s wife through His redemption of the forfeited inheritance.

The redemption of the forfeited inheritance is seen occurring in Revelation chapters five through the first part of chapter nineteen. The seven-sealed scroll in Revelation chapter five contains the redemptive terms of the forfeited inheritance (the earth), and chapters six through the first part of chapter nineteen reveal the seals being broken and these terms being carried out.

Then, in chapter nineteen, after the terms set forth in the seven-sealed scroll have been carried out, after the inheritance has been redeemed, the bride is seen as *Christ’s wife* (vv. 7-9).

Thus, though God is seen completing His dealings with Israel within the scope of Daniel’s Seventy-Week prophecy in Revelation chapters six through the first part of chapter nineteen, judgmental matters on earth at this time also pertain to the Church as well, though the Church will be in heaven. This book begins with the Church removed into heaven and judged, followed by the twenty-four elders casting their crowns before God’s throne (chs. 1-4). Then it continues with the search for One worthy to loose the seals of the seven-sealed scroll — containing the redemptive terms of the forfeited inheritance (ch. 5). And, in succeeding chapters, covering Daniel’s unfulfilled Seventieth Week, the book deals with the inheritance being redeemed and with the bride being revealed as Christ’s wife at the end of this redemptive process.

The redemption of the inheritance in Revelation chapters six through the first part of chapter nineteen has to do with *the domain* over which Christ and His wife, His consort queen (ch. 19), will rule during the succeeding Messianic Era (ch. 20). And it is in the preceding respect that events in these chapters have to do with the Church as well as with Israel, though the Church will be in heaven

when these events unfold on earth.

Also note that when Scripture deals with the “marriage” of Christ and His bride, as in Rev. 19:7-9, the reference is always to *the festivities surrounding the marriage*, not to the marriage itself. There will be no marriage ceremony per se, as we think of marriage in our modern-day culture. There wasn’t one in the type, and there won’t be one in the antitype either. And this is an easy matter to see in both the type (Ruth 4) and the antitype (Rev. 5-19).

The wedding festivities surrounding the marriage of God’s Son will occur in heaven *following* the redemption of the forfeited inheritance, for the entire redemptive process must be carried out before the bride can become Christ’s wife. And this can be clearly seen from the context of Rev. 19:7-9, where these festivities are mentioned. In this passage, the marriage festivities are seen occurring *immediately following* the redemption of the forfeited inheritance (chs. 6-19a) and *immediately preceding* Christ’s return to the earth in order to overthrow Gentile world power, followed by events leading into the Messianic Era (19:11ff).

(Note that when the type in the Book of Ruth and the antitype in the Book of Revelation are viewed together, the chronology of events in connection with “the revelation of Jesus Christ” is easy to follow. *The rapture* occurs first. This is then followed by *the judgment of Christians* [all Christians (II Cor. 5:10)], *the revelation of the bride* at the judgment seat [with resulting events (e.g., crowns cast before God’s throne)], *the redemption of the inheritance, which includes marriage* [part and parcel with the judgments of the Tribulation], *the marriage festivities, Christ’s return to the earth, the overthrow of Gentile world power, and the ensuing Messianic Era* [with God’s firstborn Sons — Christ, Israel, and the Church (which will have been adopted into a firstborn status at this time) — occupying their proper *regal* positions on and over the earth].

The timing of the rapture though, as it relates to the Tribulation, has, over the years, come under question by some Bible students. Suffice it to say, a person simply *cannot* take the complete word picture in the Old Testament [seen through viewing all of the various types

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on the subject together], set it alongside the New Testament antitype, and come to any conclusion other than seeing the complete Church [all Christians] being removed *preceding* the Tribulation.

A person *must* understand that the rapture is *the first* of the revealed events in “the revelation of Jesus Christ,” else he will fail to properly understand numerous things about the succeeding revealed events. If one goes wrong with the timing of the beginning event in “the revelation of Jesus Christ” — the rapture, in relation to the Tribulation [which has to do with *the redemption of the inheritance and marriage, necessitating a prior removal of the bride from the earth and revelation of the bride at the judgment seat*] — he will find himself being forced into other erroneous interpretations numerous places throughout the events which follow.)

RESULT OF THE REDEMPTION

The result of the redemption of the inheritance — type or antitype — is *regal* in nature. In the type, Ruth became Boaz’s wife, and Boaz’s lineage is traced to king David. In the antitype, the bride will become the wife of the Lamb, Who, with His consort queen, will reign as the greater Son of David.

The result of the redemption of the inheritance, as seen in the antitype, will be *reverential awe and excitement in heaven, undoubtedly of a nature not heretofore seen.*

John first heard “a great voice of much people in heaven, saying, *Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; For true and righteous are his judgments...*” (Rev. 19:1-3). Then John saw the twenty-four elders, along with the four living creatures, as they “fell down and worshipped God that sat on the throne, saying, *Amen; Alleluia*” (v. 4). Then John heard a voice coming out of the throne which said, “*Praise our God, all ye his servants, and ye that fear him, both small and great*” (v. 5). This was then fol-

lowed by John hearing a voice which he described as that of “a great multitude... many waters... mighty thunderings, saying, *Alleluia: for the Lord God omnipotent reigneth*” (v. 6).

Then, for the first time since the inheritance began to be redeemed, the bride comes back into view. But, the one previously seen as the bride is now seen as *the wife of the Lamb* — the wife of the One having redeemed the inheritance and, through this process, claimed the bride as His wife:

“Let us be glad and rejoice, and give honor to him: for the marriage [‘marriage festivities’] of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed [*lit.*, ‘array herself’] in fine linen, clean and white: for the fine linen is the righteousness of saints [*lit.*, ‘righteousnesses of the saints,’ or ‘righteous acts of the saints’].

And he saith unto me, Write, Blessed are they which are called unto the marriage supper [or ‘marriage banquet, festivities’] of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:7-9).

And John, having previously been shown all the various things surrounding “the revelation of Jesus Christ,” beginning with the removal of Christians from the earth, now finds himself at this climactic point. The inheritance has been redeemed, the previously revealed bride is now the Lamb’s wife, and the marriage festivities can at last begin, with a view to ensuing events.

The marriage festivities conclude events occurring in heaven prior to the heavens being opened, followed by Christ’s return to overthrow Gentile world power and bring numerous related events to pass. And John, having been shown these things and finding himself at this climactic point, could do no more than fall at the feet of the one having revealed these things to him (v. 10).

Thus, the entire sequence of unfold-

ing events in the Book of Revelation — foreshadowed by unfolding events in the Book of Ruth — can only be seen as *regal* in nature, in complete keeping with the way man was introduced at the time of his creation.

God’s first statement relative to man — an entirely new creation in God’s universe, one created in His Own “image” and “likeness” — was, “let them [the man and the woman together] have dominion [Heb., *radah*, ‘rule’]” (Gen. 1:26). *The first man, the first Adam, was to reign as king, with his wife reigning at his side as consort queen.* And, though the fall ensued, with the domain remaining under Satan’s control, God’s purpose for man’s creation in the beginning remained unchanged.

And this purpose is seen being brought to fruition 6,000 years later in the Book of Revelation. Following events seen in the first nineteen chapters of this book, *the second Man, the last Adam, will reign as King, with His wife reigning at His side as consort queen* (ch. 20a).

The Spirit is in the world today searching for a bride for God’s Son. Once the bride has been procured, all Christians will be removed from the earth. And the bride will then be singled out and revealed at the judgment seat (Rev. 1-3). Crowns will then be relinquished by one group of angels, with a view to man, after 6,000 years of sin and death, at last finding himself in a position to realize the purpose for his creation in the beginning (Rev. 4).

The inheritance will then be redeemed — the domain over which Satan and his angels presently rule, but the domain over which Christ and His consort queen will be about to rule (Rev. 5-19a). Then, once the inheritance has been redeemed, the bride will be revealed as *Christ’s wife.* And ensuing events (which will include crowns forcibly taken from Satan and his angels) will lead into the Messianic Era, when *the King with His consort queen will, at long last, hold the sceptre* (Rev. 19, 20a).

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