

# The Time of the End – Part Eight

## A Series on the Book of Revelation

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Adapted from Arlen Chitwood's book by Jeanne Alley

### Revelation 5:1-7

1 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. 2 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 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book ['the scroll'], neither to look thereon. 4 An I wept much, because no man was found worthy to open and to read the book ['the scroll'], neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book ['the scroll'], and to loose the seven seals thereof. 6 And I beheld, and, low, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. 7 And he came and took the book ['the scroll'] out of the right hand of him that sat upon the throne.

1). All of Revelation chapter five is taken up with events surrounding the introduction of a seven-sealed scroll, with the seals of this scroll beginning to be broken in the next chapter. Properly understanding the introduction of this seven-sealed scroll and the breaking of the seals on the scroll is a major key to understanding all which follows in this book. The importance of understanding and grasping the significance of this scroll at this introductory point in the book cannot be overemphasized.

2). Attention is often called to the importance of understanding and referencing the Book of Daniel when studying the Book of Revelation (conversely as well). These are indeed companion books, because both cover the same material. One book sheds light upon the other when Scripture is compared with Scripture.

a) However, it is often overlooked that the Book of Daniel is only one of a number of books in the Old Testament which holds this type of connection with the Book of Revelation. Exodus, Ruth, and Esther also foreshadow end-time events.

b) Exodus, in a type/antitype setting, deals centrally with Israel during the Tribulation, with Christ's return at the end of the Tribulation, with the overthrow of Gentile world power following Christ's return, and with the subsequent

establishment of the Messianic Kingdom. This parallels events seen in Revelation chapters 6-20a.

c) Esther deals with the same thing as Exodus – Israel during and immediately following the Tribulation. Esther also parallels events seen in Revelation chapters 6 – 20a.

d) Ruth, though, is different. 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.

e) And, even though Ruth deals with the Church rather than Israel, Ruth is the one book among the three mentioned which deals with events foreshadowing that seen in Revelation chapter five. (We've studied this at length and should have some understanding of the basic sequence of events.) The Book of Jeremiah also foreshadows aspects shown in this chapter.

3). There are two aspects to that which occurs through the breaking of the seals on the seven-sealed scroll in Revelation chapter five: redemption of an inheritance (a land) and a corresponding marriage.

a) And as will be shown, this seven-sealed scroll is rightly understood as being the "title deed," so to speak, to the earth, and it contains the redemptive terms for the earth – the inheritance awaiting the Sons of God (Christ, Israel, and the Church [following the adoption]).

b) And because of what the Book of Ruth shows us, this redemption of the inheritance is inseparably tied to marriage – the marriage of God to Israel, and the marriage of Christ to His bride. There can be no future reign of Christ over the earth apart from God again taking Israel as His wife and the Son, as well, taking a wife. And both are inseparably tied to the breaking of the seals on this scroll.

c) John's apparent knowledge of these things, as they pertained to that which the Father held in His right hand in Rev. 5:1, would account for his actions in verse four – much weeping – when no one "in heaven, nor in ['upon'] earth, nor under the earth" (v. 3) was found worthy to break the seals on the scroll. John evidently knew exactly what this scroll had to do with, along with the implications of the seals either being broken or not being broken – which, I'm sure, came from his familiarity with the Old Testament and the corresponding Mosaic Economy.

d) As a side note, to illustrate that this scroll contains the redemptive terms of the earth, (before we look to the Old Testament for confirmation, note Rev. 10:2. In this verse, an angel is seen holding the scroll from chapter five after all of the seals had been broken, leaving the scroll open; and, in a display of power, filled with symbolism – with “his right foot upon the sea, and his left foot on the earth [‘the land’]” – this angel claims the redeemed inheritance, the earth, for the One Whose right it is to rule.

4). The earth, currently in a forfeited and unredeemed state, is the same earth which, in the distant past, preceding man’s creation, had been reduced to a ruin because of Satan’s attempt to exalt his throne above that of his God-appointed position over the earth; this was the earth which, 6,000 years ago, had been restored for man, whom God created to replace Satan as ruler; and this was the earth which had been reduced to a ruined state once again because of man’s subsequent fall (cf. Gen. 3:6, 7, 17, 18).

a) And Revelation chapter five takes us to the point where the inheritance (the earth) is about to be redeemed (cf. Ps. 2:8), allowing the earth to be “delivered from the bondage of corruption,” with a new order of Sons then holding the sceptre (Rom. 8:18-23).

b) So not only must man be redeemed from the curse, but the earth must be redeemed from its curse as well. Man’s redemption is wrought through Christ’s finished work at Calvary; and the earth’s redemption is wrought through subsequent actions of the only One qualified to act in the realm of redemption (cf. Acts 3:21; Col. 1:16, 20), through His breaking the seals of the seven-sealed scroll which He is seen taking from His Father’s right hand in Rev. 5:7 (Rev. 6:1ff).

### **The Books of Jeremiah and Revelation**

5). In the Old Testament, redemption (which means ‘a purchasing,’ or ‘a buying back’) existed for both individuals and sections of land.

a) Other than redemption necessary for all mankind (through death and shed blood) because of Adam’s sin, other forms of redemption were dealt with in the Mosaic Economy.

i/Provision existed for the redemption of two types of individuals – for a wife who had lost her husband, and for a person who found himself in a position of servitude or slavery.

ii/Then, provision existed for the redemption of sections of land which had been sold.

iii/ And there were laws governing both the redemption of individuals and land (Lev. 25:1-55; 27:16-25; Deut. 25:5-9).

b) A scroll (or two scrolls) was prepared for the redemption of land, but there is no indication that scrolls were used for the redemption of individuals.

c) Scrolls of this nature had to do with title deeds to sections of land and contained the redemptive terms for these sections, which could be quite different in each scroll. And there is a classic example of how this was carried out in Jeremiah chapter thirty-two through events occurring in Jeremiah's life shortly before the final part of the Babylonian captivity in 586 B.C.

6). Zedekiah, the king of Judah at this time, had imprisoned Jeremiah because of his prophecies concerning the Babylonian captivity. Jeremiah had prophesied that the city of Jerusalem, along with the Jewish king (Zedekiah), would be given "into the hand of the king of Babylon" (Nebuchadnezzar). This didn't set well with Zedekiah; and, as a result, he imprisoned Jeremiah (vv. 1-5).

a) Then, while imprisoned, the Word of the Lord came to Jeremiah, relating that his cousin would approach him about redeeming a piece of property which had been sold to someone else; and the Lord instructed Jeremiah, who possessed "the right of redemption" (a blood relative) to redeem the property, to act in this capacity (vv. 7, 8).

b) This act would leave Jeremiah owning the property (possessing "the right of inheritance" [v. 8]) – someone who knew that the property would shortly be in enemy hands, rendering it worthless. But Jeremiah had prophesied that the Babylonian captivity would only last seventy years (Jer. 25:11, 12); and following these seventy years there would be a return to the land, which he had also previously prophesied about (Jer. 29:10-14; chs. 30-33 [though a return of all the Jewish people was later revealed to be seven times longer, 490 years, in Dan. 9:24-27; cf. Dan. 9:2]).

c) Then, aside from the property being in enemy hands for the next seventy years, a year of Jubilee (Lev. 25:8ff) – which occurred every fiftieth year – would occur while the Jewish people were in Babylonian captivity. And, during this year, unredeemed property would automatically revert back to its original owner, apart from any redemptive action. In this respect, it would seem almost out of place for Jeremiah to redeem the property before the captivity.

d) But God had a reason for instructing Jeremiah to redeem the property before the captivity (even though it would have reverted back to its original owner during the time of the captivity). This account appears in the midst of a section in Jeremiah which, though Gentile captivity was at hand, has to do with the Jewish people one day being

restored to their land, along with the things which God would do for His people in that day (ref. chs. 30-33). And God, through having Jeremiah redeem this section of land, was using another means to make this fact known to His people.

e) He makes this clear by stating this at the completion of Jeremiah's purchase (seen in Jer. 32:9-14) –

“For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.”

f) This same promise concerning a future restoration of the Jewish people is reiterated again in verses forty-two through forty-four in this same chapter (see also Jer. 33:7-17) –

“For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.”

g) It is interesting to note that the larger picture seen in Jeremiah – in chs. 30-33 – has to do with God remarrying Israel and a restoration of the kingdom, with God taking Israel as His wife once again in a restored theocracy.

h) In the account of the transaction during Jeremiah's day, two pieces of paper were brought out, one sealed and the other remaining open (both having to do with the unredeemed title deed to the property). Both pieces of paper contained the same thing – the redemptive terms for the section of land in question. The redemptive terms could be read on the open piece of paper. Then, once the redemptive terms had been met, the sealed piece of paper (forming a sealed scroll) could be opened.

g) Jeremiah purchased the field, allowing him to open the sealed scroll. He then either made notations on this scroll or a new piece of paper, along with the unsealed scroll or a new piece of paper. In turn, one of these was rolled up and sealed, with the other left open (both having to do with the redeemed title deed to the property). Then both scrolls (with notations on both, indicating Jeremiah's purchase), for preservation purposes, were placed in “an earthen vessel [clay jar], that they may continue many days.” (vv. 7-14).

h) In later years, only one piece of paper was used for redemptive scrolls (titles to property) of this kind, with the redemptive terms appearing on both sides. One side, forming the inside of the scroll, would be hidden from view once the scroll had been rolled up and sealed. And the other side, forming the outside of the scroll, would have the redemptive terms written in a place where they could be read without unsealing the scroll.

7). With all of this in mind, note the seven-sealed scroll in Revelation chapter five.

a) First, in Jeremiah, there were two scrolls – one sealed, the other remaining open. In the Book of Revelation, in keeping with this practice seen in later Jewish history, the redemptive terms of the scroll are seen written on both sides of one scroll (5:1). One side was sealed, and the other side was open where the redemptive terms could be read. And the Father handing the scroll to His Son clearly implies a recognition and an acknowledgement of the Son's full qualification to act in this capacity – as Redeemer – having previously paid the price to take the scroll, break the seals, and redeem the inheritance (5:5ff).

b) Second, this scroll in the Book of Revelation can only have to do with land and land rights, for, within the realm of redemption, scrolls were not used for individuals (a widowed woman, or a servant or slave). They were used for the only other thing which could be redeemed – land.

c) Third, in the account in Jeremiah, a field was being redeemed (vv. 7-9). In the account in the Book of Revelation, it is the same – a field, with the field being “the world” (Matt. 13:38).

d) And that seen in the Book of Revelation – redemption in relation to the title deed to the earth – will form the outworking of that foreshadowed in Jeremiah when the Jewish people return from their dispersion among the Gentiles, not at the end of Jeremiah's seventy-year prophecy but at the end of Daniel's four-hundred-ninety-year prophecy (cf. Jer. 33:7-26).

### **The Books of Ruth and Revelation**

8). The Book of 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.]

a) As was said, this book foreshadows, through typical means, God's future dealings with the Church. And God's dealings with the Church begin specifically in Ruth 1:4

where two Moabite women become members of this Jewish family in Moab, brought to pass through their marriage to the two sons in the family (cf. Rom. 11:15-25). Then, from this 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.

b) Ruth chapter one deals with two types of Christians – one faithful, the other unfaithful, typified by the actions of Ruth and Orpah. And these two women portray all Christians, for 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).

c) A separation is made in chapter one when Orpah turns back, and Ruth 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 Christians, following the dispensation.

d) Chapter two deals with faithful Christians during the present dispensation, laboring in the field.

e) Chapters three and four then deal with faithful Christians beyond the present dispensation.

f) 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), typified by Ruth appearing before Boaz at this threshing floor, where the wheat is separated from the chaff. What follows has to do with redemption, marriage, and regality.

g) When Ruth got to the threshing floor, she made known a dual request (through her words and actions) – a request for both the redemption of a forfeited inheritance and for marriage (cf. Deut. 25:5, 6; 27:20; Ruth 3:8-13; Ezek. 16:8).

h) And, as seen at the end of the Book of Ruth, with the lineage of Boaz and Ruth traced to King David (their great grandson), regality is brought into the picture (Ruth 4:13-22).

i) Boaz was to redeem the forfeited inheritance (through acting as kinsman-redeemer) 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.

j) 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 properly understand this in the antitype).

k) 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 fall, resulting in his death) and marriage (seen in Rev. 5-19).

l) 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 (based on His death and shed blood [Rev. 5:6, 9, 12, 13]) — honor the request by redeeming the inheritance and by taking the revealed bride as His wife.

m) 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 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.*

n) This redemption begins in chapter five, is 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 brought, following the redemption of the inheritance in the type (ref. Ruth 4:13-22).

### **Redemption of the Inheritance**

9). 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 revelation of the bride following this judgment (seen in Ruth ch. 3). And this 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 a redemption of the inheritance and marriage.

a) 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.”

b) In the Book of Revelation, an entire chapter (chapter 5) is given over to presenting Christ as the One both able and willing to redeem the inheritance and, in the process, take the previously revealed bride as His wife.

c) 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).

d) 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.”

**e) 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 of the scroll must be seen acting in both capacities – in a judicial capacity [as the Lion], but also in a redemptive capacity [as the Lamb].**

f) 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.

g) 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 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 become Christ's wife through His redemption of the forfeited inheritance.

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

a) Then, near the end of this time, the wedding festivities of the Lamb are seen occurring (Rev. 19:7-9), with a view to the redeemed bride becoming Christ's wife once the work surrounding the redemption of the inheritance has been completed (Rev. 19:11-21).

b) 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.

### **Result of the Redemption**

11) 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 (Ruth 4:13-22). In the antitype, the bride will become the wife of the Lamb, Who, with His queen, will reign as the greater Son of David (II Sam. 7:12, 13; cf. Matt. 9:27; 12:23; Luke 1:31-33).

a) 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 followed 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).

b) Then, for the first time since the inheritance began to be redeemed, the bride comes back into view. And the one previously seen as the bride is now seen as the one about to become the wife of the Lamb – the one about to become the wife of the One Who will shortly complete the redemption of the inheritance, the One Who through judgments at the time of His return will take the bride as His wife.

c) Note how all this is anticipated in Rev. 19:7-9:

*"Let us be glad and rejoice, and give honor to him: for the marriage [‘marriage festivities’] of the Lamb is come, and his wife [Gk., gune, meaning ‘woman,’ (marital status unknown through the use of this word); but here, contextually, still Christ’s bride, not yet His wife (ref. NASB, NIV)], 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."*

d) 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 completion of the redemption of the inheritance is about to occur, the previously revealed bride is about to become the Lamb’s wife, and the marriage festivities (with a view to ensuing events) can at last begin. 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 who revealed these things to him (v. 10).

e) So the entire sequence of unfolding events in the Book of Revelation – foreshadowed by unfolding events in the Book of Ruth – is regal in nature, in complete keeping with the way man was introduced at the time of his creation, *"let them rule."*