

REVELATION 9:4-5

FIVE SYMBOLICAL MONTHS

(Outline # 19)

Meditation: Acts of the Apostles, p. 14

INTRODUCTION: This subject is an extension of the study of the Seven Trumpets, and particularly the Fifth one. It is an exposition of the five months during which the Locusts (Christians) were not to kill the wicked but only to torment them (Revelation 9:4-5). It is understood from the study of the fifth trumpet that the locusts came up out of the smoke (Christ's crucifixion). Hence, the five months must have begun from the crucifixion of Christ and end when God's judgment will again, like in the Old Testament, take the life of the wicked or the enemies of God. Thus, the object of our study is to explain the calculation and meaning of the five months

1. **Five Months – A Period of Grace for the Wicked**

Read: Revelation 9:4-5

- a. The Locusts (Christians) were not to kill the wicked during the five months.
- b. This reveals a period of grace **for the unconverted.**

2. **Five Months – Not Literal**

- a. The fact that the Locusts were commanded not to kill during the five months but could after that given period, also reveals that the five months are still in progress and it could not be literal. Firstly, the wicked are not being killed, and secondly, we are over 2,000 years past Christ crucifixion.
- b. Literal five months would be only 150 days (30 days to a month times 5 —just under a half a year.

3. **Five Months – Not Prophetic**

- a. When we take the five months prophetically, (a day for a year - Ezek. 4:6) we get 150 years (30 days to a month times 5, times years).
- b. Since the wicked are not facing God's judgments yet, but are still under grace, the five months could not be prophetic either.

4. **Five Months – Are Figurative**

- a. Since the five months are not literal or prophetic, they would have to be symbolic or figurative. This would mean that they have no specific reckoning but are determined by the events that begin and end the period under discussion.
- b. The trumpets are figurative so the five months must also be figurative time.

- c. The only place in the Scriptures that can provide us with a reckoning of the five months is the study of the harvest of Matthew 13, where we have:
 - i. An outline of an entire symbolic year (planting, growing, and harvesting).
 - ii. The period of planting to harvesting began with Christ's and ends with Ezek. 9 —when the wicked are killed rather than just tormented —the judgment for the living. Thus, the five months are covered in the time period of the Harvest Study.

5. **Review Matthew 13: 24-30.**

- a. The Son of man (Christ) plants the seed (righteous) - verse
- b. An enemy (the Devil) plants tares (unconverted) - verse
- c. The servants (leaders in the Church) who fell asleep want to root up the wicked. - Matt. 13:28
- d. Christ commands them to wait until the harvest time. Verse 29-30

Note: All of this covers a symbolic/figurative 12 months —a year. Thus, the five months must be a part of this symbolic year.

6. **When Did This Figurative Year Begin?**

To find our answer we must determine when Christ began His ministry.

Read: Daniel 9

Notice that Christ's ministry was three and a half years.

- a. Our Lord was crucified on the 16th day of the 1st month (March/April) – counting back three and half years we come to the 16th day of the 7th month (October),
- b. Thus, Christ was baptized in the 7th month during the Feast of Tabernacles (See Leviticus 23: 30-41), this is the beginning of the agricultural symbolic year (12 months).

7. **How Long (Symbolically) was Jesus' Ministry?**

- a. Counting from the 16th day of the 7th month to the crucifixion gives us 6 symbolical months.
- b. This leaves us 6 figurative months.
- c. Also, since Christ's ministry ended at the cross and the locusts (Christians) came into being at that time onward. It also reveals again that the five months must have begun at the crucifixion, and is a part of the last 6 months of the parable.

8. **The Five Months End At The Slaughter of Ezekiel 9**

- a. Counting five months from Christ's crucifixion (16th day of the 1st month to the 16th day of the 6th month), reveals that the judgment of Ezekiel 9 marks the end of the five months when the wicked will be killed.

Note: That although the actual dates of Christ baptism, ministry and crucifixion literally correspond with the parabolic/symbolic, we should not, and cannot predict or speculate on the date for the fulfillment of Ezekiel 9, except as it unfolds. The most important thing, is to be

ready.

9.

The Last Month

- a. After adding the six months of grace for the unconverted, totaling eleven months in all, it would leave one month for the HARVEST —the time for the 144,000 to gather the Great Multitude —The Loud Cry.
- b. This last month corresponds with the ancient agricultural practice of Israel. They harvested around what we term September to early October, after which they celebrated the day of atonement (the 10th day of the 7th month) and The Feasts of Tabernacles (15th -21st day of the 7th month -October), ending their agricultural and sacred year.
- c. This reveals that after the 144,000 complete their work of finishing the Gospel and gathering of the Great Multitude, the Sanctuary would have been cleansed for both the dead and living (The antitypical Day of Atonement —after which we will celebrate the antitypical Feast of Tabernacles. (*Patriarch and Prophets* 541).
- d. It also reveals that the wicked/unconverted will be slain during this figurative last month —Loud Cry —that their period of grace will be over.

- Summary:**
- a. This study has shown us that Christ's earthly ministry (from baptism, preaching and crucifixion) corresponds with the seed sowing time of the parable of Matt. 13:24 and took six parabolic/figurative months of God's agricultural and symbolic year.
 - b. From the crucifixion up to the slaughter of Ezekiel 9 is five symbolic or figurative months, and corresponds with the wheat and tares growing time (Matt. 13:25-30) —the same period of grace allotted for the wicked or unconverted.
 - c. That the last month brings the final proclamation of the gospel, the close of probation and the end of the Investigative Judgment —especially for the living —and the celebration of God's people from the freedom of sin —the feast of Tabernacles.

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