

THE FIFTH TRUMPET JUDGMENT

Introduction

This book is intended as a study of Holy Scripture in search of the correct method of interpretation with regard not only to the Book of Revelation, but to the Bible as a whole. It is also the purpose of this study to search for those precious and priceless spiritual nuggets that speak out from page to page of the great redemption, forgiveness of sins, and eternal salvation that has been purchased for many through the shed blood of the Lord and Saviour Jesus Christ. There are many today, among the body of confessing believers, who dogmatically insist upon a literal method of Biblical interpretation. To spiritualize the Scriptures is highly criticized and oftentimes condemned by many literalists. In responding to their condemnation, one can only quote from Scripture itself, such as **1 Corinthians 2:13**, which reads: “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” One who does not subscribe wholly to the literal method of interpretation is frequently looked upon as unlearned in the Scriptures. On the other hand, there are those today, although much fewer in number, who spiritualize Scripture to the fullest extent without any or much Biblical foundation to support their interpretation. There is no harmony of Scriptural references with which to rest their case, resulting much of the time with their imaginations running wild. In both cases, these methods fall woefully short of interpreting accurately the full message that God has revealed in His Word, the Bible.

Before we begin our study, it is essential that we examine from Scripture just how Scripture is to be interpreted. We begin by looking back into the Old Testament to discover two prophecies of the coming of Christ the Messiah and how He would speak to the world. The first is found in **Psalm 78:2** where we read: “I will open my mouth in a parable; I will utter dark sayings of old.” The second prophecy is found in **Psalm 49:4**, which reads: “I will incline mine ear to a parable; I will open my dark sayings upon the harp.” We have almost identical language in both of these prophecies concerning the coming of Christ. He would come and reveal the mystery of God through dark sayings of old, in which He did. The phrase **dark saying** is not to be interpreted as something devious or spiritually dark and Satanic, as one would assume from the English language. No, the Hebrew definition of this phrase carries the implication of being hidden, or something that is a riddle or a proverb. God’s dark sayings of old were indeed the Word of God being yet unfulfilled. Christ would be the only one to come and reveal the mystery of God, as we read in **Matthew 5:14**: “I am not come to destroy, but to fulfill.” Christ fulfilled the hidden or dark sayings of old by being the personification and incarnation of the subject of the Old Testament - the Messiah Himself! Christ did in fact reveal the mystery or hidden sayings of God. To list but only a few of the New Testament proofs, let us consider the following references: “Even the mystery which hath been hid from ages past and from generations, but now is made manifest to his saints,” **Colossians 1:26**. “Having made

known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself," **Ephesians 1:9**. "How that by revelation he made known unto me the mystery; (as I wrote afore in few words)," **Ephesians 3:3**. "Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known all nations of the obedience of faith."; **Romans 16:25-26**. Messiah has come and revealed all things!

How did God choose to reveal His Word to us? He did it by sending His Only Begotten Son, God incarnate, to take on the sins of all who would come into salvation. He did it by revealing the everlasting Word of God in parables. "I will open my mouth in a parable; I will utter dark sayings of old" to quote again from **Psalm 78:2**. Quoting also again from **Psalm 49:4** - "I will incline mine ear to a parable; I will open dark sayings upon the harp." Christ indeed fulfilled these prophecies at His first coming as is confirmed for us in **Mark 4:33-34**: "And with many such parables spake the word unto them, as they were able to hear it." But "...without a parable spake he not..." and so we clearly see from Scripture that Christ revealed the Word of God through the use of many parables. Without the use of parables Christ did not teach, for when Christ taught, He embraced the use of parables. This should give us some insight as to how we are to look upon the Scriptures and understand them. As Christ taught in parabolic terms, we also can now interpret in parabolic terms, since we now have the whole and completed Word of God. A Biblical parable is an earthly story with a spiritual meaning. An historic parable can also be an earthly story with a heavenly or spiritual meaning, but in addition it carries an historic event that actually occurred. We know from Scripture that Christ himself was God in the flesh, therefore He is the Word of God, John 1:14. Since Christ is the Word of God, He is also the Author of the Word of God, the Bible. Not only did He teach in the four Gospels by means of parables, but He also taught through historic parables from the Old Testament. These Old Testament stories are all parables, however this is not to say that they were strictly parables without a literal application or a literal fulfillment being applied to them. No, the Old Testament stories were indeed historic occurrences; events that actually took place, but in addition to their historical fulfillments they carried much spiritual significance as well, in telling the good news of the Gospel of Jesus Christ.

Let us now look at some New Testament terms that confirm this idea that much of the Old Testament teachings were taught in parabolic form; meaning to have a literal fulfillment as well as a spiritual fulfillment or application.

SHADOW - The word shadow, as used in the New Testament, carries the meaning of a slight sketch or overshadowing, and presents the idea of foreshadowing something greater to come. In **Colossians 2:16-17** we read: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come..." We are told that the Old Testament meat offerings, drink offerings, holydays and Sabbaths were all a foreshadowing of the spiritual truth that was then yet to be revealed.

Hebrews 8:1-5 -

1 ¶Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Hebrew 8:1-5 teaches clearly that the Old Testament priests who offered up gifts and sacrifices served as an “example,” (meaning foreshadowing) and as a “shadow” of the heavenly things (verse five). These were but a word picture of Christ, whom verse two speaks of as “a minister of the sanctuary, and of the true tabernacle that the Lord pitched, and not man.” The true Tabernacle or Temple is of course Christ and His Bride, the one true Church, and not the old earthly temple built with stones, as in the Old Testament days.

Once again we see this same truth set forth in **Hebrews10:1** where we read: “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” We read again that the Old Testament law was merely a shadow or picture of Christ, who was to come. This Old Testament Law, with all of its rituals and sacrifices, could never make man perfect. It is only by the grace of Christ that anyone is made perfect through his blood - the blood of the New Covenant, which was foreshadowed by the Old Testament Law and tabernacle.

ALLEGORY - The meaning of the word allegory is as follows: The setting forth of a subject or the telling of a story in figurative or symbolic language.

Galatians 4:22-26 -

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

Conclusion: Verse 31: So then, brethren, we are not children of the bondwoman, but of the free.

In Galatians chapter four we read of two kinds of Jerusalems: one, which is physical and still in bondage to sin (the earthly Jerusalem; possibly all who claim Christ but are still in spiritual bondage to Satan), while the other is Jerusalem, which is above and is free, meaning the heavenly Jerusalem and eternal home of all believers. Galatians 4:22 tells us that Abraham had two sons, one by a bondmaid and the other by a freewoman. These ultimately represent the saved and the unsaved of the world. Verse twenty-three tells us that he who was born unto the freewoman was born unto the “promise.” Isaac was born of the freewoman (...in Isaac shall thy seed be called...,” Hebrews 11:18), whose spiritual seed would inherit eternal salvation. Notice carefully what verse twenty-four is saying: “...which things are an allegory ...” The bondwoman represented the Old Testament Law, which was bondage, while the freewoman represented or typified the New Testament or New Covenant, which is eternal life through Christ Jesus. Within these two Old Testament people (Abraham’s bondmaid and free woman) eternal salvation and damnation are typified. This then is one great example of how God teaches through the use of parables. We should understand from these verses that we must search and interpret the Scripture from Scripture itself. To avoid this basic rule is to dreadfully and mistakenly miss much of the truth that God had laid down for us in His Word.

FIGURE - The word figure translated in the New Testament means a type or antitype. An antitype is a symbol or figure of something. The same Greek word translated figure in the New Testament is also translated as parable, and as we mentioned earlier, Jesus taught in parables. Christ used figures and pictures to bring forth spiritual truth. **Romans 5:14:** “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is a figure of him that was to come.” We are told here in no uncertain terms that Adam was a picture or figure of Christ who was to come. God has stupendously put together His revelation to us in the form of types, figures, parables, allegories and symbols, that we may be enriched and blessed with much understanding. A shallow understanding of Scripture can be acquired by most people today, but ultimately it is the Holy Spirit, the third Person of the Godhead, who brings this understanding to us, as we stand in amazement at the endless wonders and treasures that are to be found in the Holy Scriptures. Let us keep this in mind as we begin to unravel the truths hidden within the seven trumpet judgments.

END OF INTRODUCTION