



[DTGm Revelation Studies](http://www.theLambsLove.org)

Episode 8 - Questions and Answers, Part 1

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Questions are taken from the first seven podcasts.

- 1) What is meant by the counsel of peace found in Zechariah 6?
- 2) Why does God need to give us a new "heaven"?
- 3) If water is a symbol of thought, what is meant in Revelation 17:15?
- 4) Why did God use symbols for the book of Revelation?

Modified Transcript:

(Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.)

Hi. This is Scott Stanley with DTG Ministries, continuing to develop, search out, and understand the deep things of God. In the last podcast I mentioned, if you have any questions, let me know what they are, and maybe we can cover some of these things. I know for some people, what I'm sharing in this podcast is radically different, and it may be deep enough that you're really not following it all that well, and you're wondering how I got there.

So I thought, let people ask questions, and let's just take our time, go slow on these things, and consider our own salvation in what's happening here. So several questions were posed (on www.theLambsLove.org), and the first one I'm choosing to answer is the

first question I received. It has to do with the Branch and the Priest. Who knows where that comes from? That's from Zechariah, chapter 6, and it's a prophecy about Christ being referred to as the Branch, as the Priest, and that the counsel of peace is between them both, or the two of them.

Question One: What's the counsel of peace?

I'm going to take the time to answer this and add a depth of understanding for us all to grasp, to think about, and to consider, starting in Zechariah 6:12.

Zec 6:12 Speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold the man whose name is The BRANCH; he shall grow up out of his place, and build the temple of the LORD: (Now what makes that very interesting is that he says, *even he shall build the temple of the Lord*. He says that again.)

Zec 6:13 He'll build the temple of the LORD; and bear the glory, sit and rule upon his throne; and be a priest upon his throne: ...

So here we have a Branch and a Priest building the temple of the Lord. When I think of Christ as the Branch, I think of Isaiah 11:1.

Isa 11:1 There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Well, we know Christ is the Branch. We know Christ is the creator. That makes sense, then in Revelation 22:16 where Christ says,

Rev 22:16 ... I am the root and the offspring of David, ...

So Christ refers to himself, pointing back to Isaiah 11 and Zechariah 6. What does he mean then, he's going to build the temple of the Lord- the branch will build the temple of the Lord? Well, do you remember in Philippians 2,

Php 2:5 Let this mind be in you, which was also in Christ Jesus:

Php 2:7 And it says he took upon himself no reputation, ...

Well, that's the way the King James rendered it. What it actually says is "*He emptied himself.*" This has everything to do with what we're looking at with the antichrist. The antichrist cannot believe Christ came in the flesh or came into this world without an understanding of God. Paul says, well, he emptied himself and became a servant, became a man. And this prophecy that the Branch (I'm going to say born in Bethlehem), builds the temple of the Lord, obviously, that is within himself. If he emptied himself, and he is going to build the temple of the Lord, that is within himself.

Remember in the Gospel of John when he said, "*Destroy this temple, and in three days I'll raise it up. He spoke of the temple of his body*" (Jhn 2:19, 21). So by that time in the gospel of John, he had built the temple of the Lord in himself. He says so. Destroy this temple, and in three days, I'll raise it up.

So in Zechariah 6, the prophecy is that the Branch will grow out of his place and build the temple of the Lord. So my answer to that- he was born in Bethlehem; he became a man. We have the scriptures to show it, for instance, in Hebrews 5:7,

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death, he was heard (by God) in that he feared (God);

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Right there, he was not the Trinity. He didn't enter into this world knowing everything he knew before he was born in Bethlehem. See, look at that again.

Heb 5:8 Though he were a Son, yet learned he obedience through the things which he suffered.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

See, he built the temple of the Lord. Just as prophesied in Zechariah 6, the Branch will grow up out of his place, so he grows up and builds the temple of the Lord. But then he dies on Calvary, and he's raised from the dead. Being raised from the dead, he is made a priest after the order of Melchizedek. And what does he do? Zechariah 6:13.

Zec 6:13 He shall build the temple of the LORD in us, in the church... He shall build the temple of the LORD, and sit and rule upon his throne; he will be a priest upon his throne: and the counsel of peace shall be between the two of them, or between them both.

So here we have the Son of God born in Bethlehem, reestablishing his understanding of God, dying, being raised from the dead, being made a priest after the order of Melchizedek, and building the temple of the Lord. The counsel of peace is between the two of them. Well, if you'll look at Isaiah 53, verse 5-

Isa 53:5 He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him...

Now Zechariah 6 says, "*The counsel of peace is between the two of them.*" Why would it state "*the chastisement of peace*" in Isaiah? What is chastisement? The Strong's number for "chastisement" is [4148], and it is "instruction," *the instruction of our peace*. That peace is shalom, and it means to be made whole. Be whole. See, have everything you need of God. Shalom. Be whole.

So the instruction of what makes us whole was upon him, and as the risen Savior, he can instruct you, counsel you unto shalom. That's the same word, peace. As a man, he learned, he built the temple of the Lord. As the risen Savior, he can build that temple within us, and the counsel of peace, or the instruction of our peace, was upon him. Now risen, he can counsel you unto perfection. Being counseled unto perfection is a study in and of itself.

Question Two: If the heavens equate to God's understanding in symbols, why do I need a new heavens? If this is God's understanding, why do I need a new God's understanding?

Let's begin in Zechariah 12, verse 1.

Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him.

I want you to consider this: I think it's difficult for us to get away from all the literalism and realize that God is spirit; you must worship him in spirit (Jhn 4:24). What you see is temporary; what you don't see is eternal. So when I read this verse, "*He lays the foundation of the earth. He stretches the heavens,*" I'm going to tell you when he did that. That is not talking about when he literally created the universe.

That's talking about humanity. When he stretched our heavens (heavens being God's understanding), when he stretched our heavens and laid the foundation of the earth, that is when he gave us the law. By giving the law, he stretched our understanding of the way God thinks. Depending on who you are and what you've been taught, you may go to that law and say, "Oh, look. God demands that we go to church on Saturday; he demands this, and he demands that."

You can take that law and create all kinds of things that you think God thinks. Remember, in each one of us is a "heavens, earth, and sea." You have all three. And your "heavens" is what you believe God believes. The "earth" is what you've devised yourself, and the "sea" is what has been given to you from the world. Why would you need a new heaven? Because you were born in an apostasy and were never told or given an explanation of the truth about what God thinks. We've been in the apostasy.

That's why you have all the denominations you have. Everyone is interpreting the scriptures the way they see them, and they're not getting it from God. Just because you take a verse and base it on another verse doesn't mean that's the way God sees that thing. Remember in Isaiah 55:8-9, "*My thoughts are not your thoughts. My ways are not your ways. I'm as different from you as the heavens are high above the earth.*"

So, for instance, in the law, when it says "*Thou shalt not kill,*" that's how we see it. We stop right there. Jesus took it another step. He says, "*Well, I'll tell you what that means- don't even get angry.*" So right there, he is giving you a new way of understanding that commandment. That's a new way of seeing it. When he says, "*Don't commit adultery,*" Jesus says, "*That means don't even lust after anyone in your heart. If you've done that,*

you've already broken the commandment." Well, just you and I simply reading those commandments, we would have never thought that. We didn't think of it.

You know, I think of Jesus standing before Caiaphas, and Caiaphas looking at that law, saying, "I'm not going to kill this man. I'm going to let Pilate do it. I won't kill him. I'm not going to... *thou shalt not kill*. I'm not going to break that law. I'm not going to kill him." Jesus, on the other hand, is looking at him, realizing this means don't even get angry. So Caiaphas is looking at the surface of it. Jesus is understanding the depth of it.

Jesus has a correct understanding of God. When Jesus says, "*God so loved the world, he gave his only begotten Son,*" to a Trinitarian, that means one thing. To Jesus, it meant something entirely different. So, what we need to do is realize that the things we have been taught are not accurate. How do I know they're not accurate? Because it isn't changing my life to the point that I can read what Paul wrote in Romans, that *you're set free from sin*, and yet I'm being told I won't be free from sin until he gives me a new body. See, how could what Paul wrote in Romans 6:1 be possible?

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer in it?

Are you dead to sin? Or are you having the Romans 7 experience? *I'm not able to do what I want to do. I'm doing what I don't want to do.* All my Christian life, that was my experience because I was never told what makes me sin and how to overcome that. And the answer to that is iniquity.

So why do you need a new heaven? You need to understand God differently. Is God love? He sure is. 1 John 4:8, 16- God is love. What difference does that make? Because Paul said in 1 Corinthians 13:5, "*Love does not make a record of sin.*" Does that change the way you perceive God? Does God have a record of your sin he's holding against you? Well, love doesn't do that! So you've got to change the way you perceive God. Well, if love doesn't do that, if God doesn't have the record, who has the record? We all have our own record.

You already have in your mind the things you have done, and it has created guilt. You have in your mind what people have said and done to you, which you're not able to

forgive. Those things need to be removed from our minds. Those things are not in God's mind. If they're not in God's mind, if they're in my mind, why would Jesus need to pay God a sin debt? He doesn't. He needs to give his life to redeem us from our twisted thinking, from iniquity, Titus 2:14. He died to redeem us from iniquity.

In a sense, when you begin to make those changes, he is giving you a new heaven, a new way of perceiving God. God did not demand his Son to die so he could forgive you. His Son died to give you an understanding of God's love for you and your own iniquity problem, and to give you a tool to remove the iniquity.

You see, you don't come to God bringing that sacrifice of Jesus. "Oh, thank you, God. Please forgive me. Here I'm offering you your Son." No. God so loved the world, he gave his Son to you. That sacrifice is to you, not from you to him. It's from him to you, so that you can be redeemed from all iniquity and stand before him in love, being holy and without blame, without spot or wrinkle in your heart, in your mind.

That doesn't happen to you because God says, "Hey, I forgive you." That happens because he removes it from you, and you're set free. Hence, you need a new heaven. You need a new way to perceive God. Remember in Isaiah 65, he creates a new heaven and a new earth, and what? He creates Jerusalem, a New Jerusalem, and that is what we want within us. The new city of God. The new way of living and entering into the salvation of God.

Question Three: If the waters in prophecy are thought, then why in Revelation 17:15 does it say the waters are people, multitudes, nations, and tongues?

This is a good question because I remember having the same question myself. And notice I left out "*the waters which you saw where the whore sits.*" Let's go back to Revelation 17:1.

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, and he said, Come here; I'm going to show you the judgment of the great whore that sits upon many waters:

Now, Proverbs 25:28- Here's a rule of thumb for the interpretation of symbols.

Pro 25:28 He that has no rule over his own spirit is like a city that is broken down, and without walls.

Now, why is that significant? Because in Revelation 17:18, "*the woman which you saw is the great city.*" See, a spirit is symbolized as a city. A spirit is your mind. It's the way you think.

So in Revelation 17:1, "*I'm going to show you the judgment of the whore that sits upon many waters,*" and in verse 18, it's a city. Like I said before, at the end of the world, you have two cities, "Babylon," which is "confusion about God," or "New Jerusalem," which is "understanding God- His understanding of us as portrayed on the cross." You can be in either city. So why in Revelation 17:15 does it say *the waters*?

You could say the thinking, the understanding that you saw where that whore is sitting is people, multitudes, nations, and tongues. See, if the woman is a city and the waters represent understanding or thinking, then it's obvious what you're seeing in verse 15 is the thinking of people, multitudes, nations, and tongues, not the actual person, the whore. Look at it again. *The waters where the whore sits.*

Rev 17:15 And he said to me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues.

The whore is sitting on people. But what is the whore? It's understanding. It's the understanding that these people possess. Again, they are in an apostasy, confusion about God, because they refuse to accept the Father and Son from eternity past and accept that Christ came in the flesh.

So their thinking is that of a harlot. The waters where the whore is sitting, the thinking where the whore is sitting is on people. It's keying, though, on what they think. People think. People have a brain-mind, and if they are in confusion about God, they're carrying the water of the whore. She sits in that understanding, and that understanding sits upon the minds and thinking of the vast majority of people.

Question Four: Why did God write the Book of Revelation using all these symbols? Why not just simply state it the way everything else is, and then nobody has any guesswork about it? Then we all can read it and see what he means.

This fourth question can go really deep. There are a lot of reasons why he wouldn't do that. For one, when people can't understand it, they can't change it. They wouldn't even know how to change it. Change it to what? They don't even know what it means.

That brings me to something, and by the grace of God, I ask you to bear with me. Christ said, *"As in the days of Noah, so shall it be in the coming of the Son of man."* And if you just take a look at the ark, it had no rudder. There was no way to guide it.

Where did the water come from? God produced rain from heaven, and the depths of the earth were broken up, and the two waters clashed. The truth from heaven and what people thought to be true came up from the earth, and it clashed and created a flood. The same thing's happening today. You can tell somebody the truth of God, and their own understanding comes up and creates a flood, and they're taken away.

Except you be in that ark, you're going to be carried away with the flood. The ark is Christ. There is no rudder. What do you mean? For the people in the church today who can enter into Christ's faith, to get in that boat, there is no prophet and there is no apostle in this church giving us direction. Hence, there's no rudder.

The Spirit of God is leading his people. The message to Zerubbabel: *"Not by might nor by power, but by my Spirit, saith the Lord"* (Zec 4:6). We want to believe the truth. We want to understand Calvary and be found in the ark being saved from the world's water concerning God. God will give the truth. Their water will come up in iniquity and pollute the truth. So you've got to be in the boat. The boat doesn't have a rudder.

The apostles and prophets that we listen to are the guys who wrote the book. We have the Bible, and as Paul said in Ephesians, we are built upon the foundation of the apostles and the prophets. We have their readings, their writings. We have their understanding, and we need to read it ourselves to be saved from the way the world is thinking and teaching. When you look at what God has done in his church, he says that in the church,

*"First of all, you have the apostles and you have the prophets." 1 Corinthians 12:28,
"Thirdly, you have teachers."*

Now, just stop and think for a minute. I consider myself to be a Bible teacher. But for me to teach it, I have to understand it. I have to be able to interpret what I'm reading. If I can't interpret it, I can't teach it. But the Book of Revelation is all written in symbols, and you're not going to sit down and just interpret it. You're not going to sit down and just figure it out. That is what gives me credibility.

I'm not out here laying hands on people and healing everybody and doing all of those things. I'm a Bible teacher, and God is giving me the Book of Revelation. That gives me credibility. There's no way when I read these things or when you read them, there's no way you can possibly think I'm making all this up and trying to put my own meaning to it because it's all based on scripture, and it's all based on the history of Jesus Christ. See, in John, chapter 1, Jesus is called the *"logos of God."*

Logos is a concept. The Son of God was slain from the foundation of the world (Rev 13:8). What does that mean? That he, in the mind of God, was born to bear witness to the truth and give his life, and that was what he told Pilate. *"For this reason was I born, and for this cause came I into the world that I might bear witness to the truth."*

He was born to give his life. If he was born to give his life for us, we had to be in the mind of God ourselves before he brought forth his Son. So God plants the concept of Jesus Christ in our hearts. He gives you that foundation. *"There is no other foundation that any man can lay than that which is laid, which is Jesus Christ"* (1Co 3:11).

God gives us his only begotten Son as the foundation. We then begin to build on that. And Paul says in Ephesians 1:3,

Eph 1:3 Blessed be the God and Father of Jesus, who has blessed us with every spiritual blessing in the heavenlies with Christ:

By the Father giving you Christ, he has given you every spiritual blessing- blessing of the mind, a spiritual blessing that's in his heavenlies, in his understanding. In order for you

to believe the truth, you will have to let God create in you a new heaven, which will create a new earth.

God gives you the concept of Jesus, and we start building on that concept. We start putting together one and one is two, two and two is four, four and four is eight. You start building on those truths using the Bible to lead and guide- what the apostles wrote, what the prophets wrote. Those truths begin to come clear, for instance, we already spoke of one. We already said God is love. Love doesn't make a record of sin.

Then why did Christ die? Well, we find he died to redeem you from iniquity (Tit 2:14). See, that's a revelation of God. You take one and one and add them together, and you get two, and then you just keep building until he has given you so much information, he's opened the door so you can have a better understanding of him, of Jesus, and of you.

As a Bible teacher, I need to be able to interpret what is being written. The Lord has given me the Book of Revelation. Take it or leave it. Believe anything you want. I'm telling you, the Lord has given me an understanding of it. That is the only credibility I have with anybody. I have no other credibility. I love the Lord. I stand for the Lord. I live for the Lord. He is first in my life.

A symbol: Look at the apostle John. John was standing at the foot of that cross when Jesus died. John knew who he was. John wrote the Book of Revelation because God gave it to him. Do you have the courage to come to the cross and recognize who he is and why he's dying? Who is he? He's the only begotten Son of God. Why is he dying? To redeem you from all iniquity.

He will give you the Book of Revelation, too. That is the picture God has given us.