



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

## **Episode 35 - Trumpet 6: Elijah Message**

2024-07-10

[www.thelamblove.org](http://www.thelamblove.org)

Understanding the spirit of Elijah and the Elijah message is an essential part of Revelation 11. In this podcast, we will touch on Jezebel being a similitude of the trinity doctrine. Jacob will deny Jesus as Messiah, and the universal church will deny the Father and Son. You can hear the Elijah message given in podcast 31 - Two Witnesses- 6-12-24.

Modified Transcript:

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

This is Scott Stanley with DTG Ministries, exploring the deep things of God in the book of Revelation. In our podcast, we have come to Revelation chapter 11, verse 13. I want to give you the most in-depth understanding of what we're reading here that I can, because there is so much background in verse 13.

Rev 11:13 And the same hour there came to be, there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant (came to be or) were affrighted, and gave glory to the God of heaven.

So there is a prophecy in Malachi chapter 4. Starting at verse 1.

Mal 4:1 For, behold, the day is coming, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch.

I see that as the very end of the world when this world explodes, when men destroy the world, not God.

Mal 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and you shall go forth, and grow up as calves of the stall.

Mal 4:3 And you shall tread down the wicked (iniquity, thoughts within yourself); ...

He's not talking about the wicked people that he mentions in verse 1. He's talking about as you grow up as calves in the stall... you're going to tread down the iniquity. See, it's going to be put where? Under your feet. This is the point. This is what he says.

Mal 4:3 ... they will be ashes under the soles of your feet in the day I do this, saith the Lord.

Mal 4:4 Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

Mal 4:6 He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Well, I want you to turn to Matthew 11 because I want to talk a little bit about the spirit of Elijah and Elijah coming. He says in Matthew chapter 11,

Mat 11:12 From the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

Mat 11:13 For all the prophets and the law prophesied until John.

Mat 11:14 If you will receive it, this is the Elijah, which was for to come.

Mat 11:15 He that has ears to hear, let him hear.

Now notice that the kingdom of heaven suffers violence. There's going to be a message about the kingdom of heaven, which notice again, the law and the prophets were until John. So you've got the law and the prophets. John comes in the spirit of Elijah, and the kingdom of heaven suffers violence. The truth about the kingdom of heaven suffers violence, and for people who are going to believe and enter into the kingdom, if the law and the prophets are going away, then you definitely are going to suffer violence

making those changes like that.

I want to turn to Matthew chapter 17, verse 10.

Mat 17:10 His disciples asked him, saying, Why then say the scribes that Elijah must first come? (See, quoting Malachi 4.)

Mat 17:11 Jesus answered and said, Elijah truly shall first come, and he will restore all things.

Mat 17:12 But I say unto you, That Elijah is come already, and they knew him not, but they have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Mat 17:13 Then the disciples understood that he spake unto them of John the Baptist.

So using this, I realized that John the Baptist was a type of Elijah. But there is an Elijah message that is going to come at the end of the world before the day burns as an oven, before the world reaches that place as Sodom, where there is not one righteous in it, and man will destroy the planet.

So how does John the Baptist fit into this, and what exactly is the Elijah message? When I look at the end of the world, we're using Revelation and identifying Isaiah 59:20-21 and how the Lord is going to roar out of Zion unto Jacob. In Revelation 10, I see the church being given the little book and being told to go prophesy again. In chapter 11, they're told, *"Don't go to the Gentile. Go to Jacob-leaving Israel... go to Jacob and give them the message."*

In Revelation, he describes that message being given as to love God and love your neighbor as yourself. And we see the struggle that Jacob will have with that. They don't want to believe what you're saying, but they can't bury that truth. They can't just put it away because they know their own Bible says to do that. Well, where is Elijah in that? Elijah is seen in the message of the two witnesses.

I want to tell you right now, if you go back and look again at the podcast on the two witnesses, where I explained how Christ (again using the Old Testament) gave the first covenant. He is the same one who gives the second covenant. He has to lay down his life to make that happen. Then you go to Psalm 40, all of that before is Jeremiah 31, looking at the covenants. *I'm going to make a new covenant with you not like the one I made with your fathers when I brought them out of Egypt.* It's the same guy making the first and second covenant. The first covenant is the Ten Commandments in Deuteronomy 4:13.

So we see the Son of God says, *"A body you have given me. Sacrifice and offering for sacrifice, this isn't what you've wanted. You've given me a body"* (Psa 40:6; Heb 10:5) So here, the God of Israel is going to become a human being according to their scriptures and replace animal sacrifices. How does John the Baptist play into this? Because remember his testimony when he pointed to Jesus and he said, *"Behold, the Lamb which takes away the sin of the world"* (Jhn 1:29).

He just said that this guy I'm pointing to is the Lamb. He is the Lamb. In essence, he is replacing your sacrificial lamb. He is the Lamb. That's Psalm 40, *"Sacrifice and offering you would not, a body you have given me."* Christ fulfilled that, and John the Baptist, in that sense, was the spirit of Elijah because if I look at teaching the Jew or teaching Jacob about how their Savior is the God of Israel who has to give his life to fulfill the second covenant, who becomes a man and replaces animal sacrifice, that is the Elijah message.

That is what will happen at the end, and that is what the two witnesses are carrying in their message. They're talking to Jacob. They're not using the New Testament. They're using the Old Testament to give the message of the love of God and the cross. What I shared again in that podcast about the two witnesses, I believe with all my heart, is the message.

So if I take this now, and I go back to 1 Kings chapter 17, this is where Elijah comes into the picture. I'm not going to go over this whole chapter. This really needs to be understood. But you'll see Elijah in verse 8,

1Ki 17:8 Jehovah came to him, and said,

1Ki 17:9 Get thee to Zarephath, which belongs to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain you.

This whole Zidon thing is interesting because if you look at chapter 16, verse 31.

1Ki 16:31 It came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and he went and served Baal, and worshipped him.

So the Zidonians were Baal worshippers, and here you've got Jezebel coming into the picture. Why is that significant? Because Jezebel is used in Revelation chapter 2 concerning Thyatira. It says,

Rev 2:20 Notwithstanding I have a few things against you, because you're suffering (or allowing) that woman Jezebel, which calls herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols.

Why is this significant? Because the two verses above it, *"Unto the messenger of the church of Thyatira write; These things saith the Son of God..."* That right there, *"the Son of God,"* is the only time that is used in the book of Revelation, *"Son of God."* It's at this point, if we're realizing the seven churches and that it is a process, or seven steps that we go through to come to Revelation 4:1, where you hear the voice saying, *"Come up here."*

This church, Thyatira, is given the Godhead message. Until then, she's allowing Jezebel to teach. Jezebel represents Baal. The Trinity doctrine is symbolized in Baal worship. You know, Baal means "Lord." I always thought, well, that's interesting. You've got this other god, Baal, and they're calling him Lord. Well, that's the Trinity. It's no different. It's another god. There is no god like the Trinity. There is no such thing.

So I look at Elijah in 1 Kings 17. He's being sent to a Gentile (Christ refers to this in Luke 4), called Sarepta, where he's talking about the Gentile woman (Lul 4:26). Well, remember, a woman is the emotional side. Elijah, here he's is a picture of the Elijah message. Look at what he does. He comes to the Gentile first. The Lord says, *"I have commanded a widow woman there to sustain thee"* (1Ki 17:9). Her husband has died. Now let's just follow these symbols.

1Ki 17:10 He arose and went to Zarephath. When he came to the gate of the city, the widow woman was there gathering sticks: and he called her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

1Ki 17:11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread ...

1Ki 17:12 And she said, As Jehovah thy God lives, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse ....

So her sticks... see, in the Old Testament, the word "tree" is the same word, "counsel." For her to just have a few sticks means she has little understanding. She has little counsel, and she has just a little oil, a handful of meal.

Meal is how you make bread, or it represents the scriptures. She just has a small portion, just a small understanding. Why? Because the Lord is using this to portray what is going on in this Elijah message and how the Elijah message comes against Baal worship or the

Trinity. So here is a woman who has just a small understanding, and watch what happens here.

1Ki 17:13 And Elijah said unto her, Fear not; go and do as you have said: but make me a little cake first, bring it to me, and after that, for you and your son.

So he's testing her willingness to follow the Lord, to walk in love.

1Ki 17:14 For thus saith Jehovah God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sends rain on the earth.

So here is a promise that you're not going to lose what you have. It's going to increase.

1Ki 17:15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

1Ki 17:16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spoke by Elijah.

1Ki 17:17 And it came to pass after these things, the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

Her son, this woman, the son she is carrying, is the Trinity understanding of Jesus. How do I know? Watch what happens.

1Ki 17:18 She said unto Elijah, What have I to do with you, O thou man of God? Have you come to me to call my sin to remembrance, and to slay my son?

See, when the message is given and you're sharing with people about iniquity, Christ came to redeem you from all iniquity. He didn't come to pay your sin debt. Well, the God of the Trinity cannot help you there. When you explain what iniquity is, their god cannot help them.

You're putting their god to death. *"Greater is he that's in you than he that's in the world"* (1Jn 4:4). The understanding you have of Jesus Christ can help you overcome iniquity, not Trinitarians. They don't have that. They don't have that advantage. All they're told is "He's going to pay my debt." When you start applying it to sin in your life, all you do, "God forgive me. God forgive me. God forgive me. Hey, God, forgive me." It just goes on and on. You can't stop. You have the Romans 7 experience. So verse 19.

1Ki 17:19 He said unto her, Give me your son. And he took him out of her bosom, and carried him up to the loft, where he abode, and laid him upon his own bed (where he finds rest).

He's bringing him to his understanding of Jesus. See, all this is a similitude.

1Ki 17:20 And he cried unto Jehovah, and said, O Jehovah my God, have you also brought evil upon the widow with whom I sojourn, by slaying her son?

1Ki 17:21 And he stretched himself upon the child three times...

Well, that word "stretched" is "measure." He measured 'her Jesus' three times and brought the child back to life. If I'm going to take the Trinity understanding of Jesus and measure it three times, I'm going to measure that understanding according to the truth of the Father, Son, and Holy Spirit.

That's what they believe. They're saying there's one God, Father, Son, Holy Spirit, the unity of three co-eternal persons. Well, let's take their understanding of Jesus and measure it according to the true Father, the true Son, the true meaning of the Holy Spirit. In so doing, you can bring their Jesus back to life. Their understanding of God will be redeemed. When he redeems her son, when he brings him back, verse 24,

1Ki 17:24 The woman said to Elijah, By this I know that you are a man of God, and that the word of Jehovah in your mouth is truth.

So that is an allegory, you could say. It actually happened. It's a likeness of a spiritual truth of what's going to happen at the end of the world. So Elijah goes first to the gentile. Second, if you look at chapter 19 (now I'm skipping some stories because I've just got to make this point so I can get back to Revelation 11), 1 Kings 19:8, Elijah comes to Mount Horeb. Now Horeb is the Ten Commandments. This is where the Ten Commandments, see, the first covenant... Now he's talking to Jacob. This is an allegory of how the church will address Jacob.

1Ki 19:9 He came unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and said, What are you doing here, Elijah?

1Ki 19:10 And he said, I have been very jealous for Jehovah God of hosts: for the children of Israel have forsaken your covenant, they've thrown down your altars, and slain your prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

1Ki 19:11 And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great strong wind rent the mountains, and broke in

pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake:

What does that mean? You understand it when you see that this wind rent the mountains and broke in pieces the rocks. Mountains are doctrines. Stones and rocks are concepts. Here, he is at Horeb, where the Ten Commandments were given, and you see the wind destroying that doctrine that the Ten Commandments were trying to bring and rending in pieces all the concepts of it.

Next, you see the earthquake, how people will use that law after destroying what it actually means. They will then use the law to try to bring conviction on you for not going to church on Saturday, or a list of ... Oh, you lusted. Oh, you've this... See, they try to bring conviction using the law and judgment against you.

The next thing is fire. They use fire, fiery words, a fiery attitude. After destroying the law and trying to convict you to keep the law the way they think you should, next comes fire out of their mouth. After the fire, there was a still small voice.

1Ki 19:13 It was so when Elijah heard it, he wrapped his face in his mantle, and went out...

After the fire, there was a still small voice. Well, what did the Lord say to him at the end of verse 12? See, Jehovah wasn't in the wind. He wasn't in the earthquake, and he isn't in the fire. He's in a still small voice.

So you've got this explanation of the law distorted, being used to try to convict you to keep the law according to the way they interpret it, using fiery words to do it. And Jehovah says, *"I'm not in any of that. That isn't me. I'm in a still small voice."* Well, you've just transitioned from that first covenant, which they destroyed, to the second one, where *"I will put this on your heart"* (Eze 11:19, 36:26).

*I'm going to put this on your heart. I'm going to give you a new covenant. We're going to redefine. We're going to fix this. And I will give you a new covenant, and I will be on your heart. I'm going to write this law on your heart.* He will speak to you through a still small voice, not through people hammering you with what they believe you should be doing to keep the law.

1Ki 19:13 It was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And, behold, there came a voice unto him, and said, What are you doing here, Elijah?

See. it's the same thing that you see in verse 9, and he gives him the same answer that you see in verse 10.

1Ki 19:14 I have been very jealous for Jehovah God of hosts: because the children of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

1Ki 19:15 And Jehovah said, Go, return on your way back to the wilderness of Damascus: when you come, anoint Hazael to be king over Syria:

1Ki 19:16 And Jehu the son of Nimshi shalt you anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt you anoint to be in your stead.

1Ki 19:17 It'll come to pass, that the guy that escapes the sword of Hazael shall Jehu slay: and him that escapes from the sword of Jehu shall Elisha slay.

So here, the way I'm looking at this, when I look at the king of Syria, I'm looking at a corrupt government. When I look at Israel, I'm looking at a corrupt church. When I look at Elisha, I'm looking at someone who brings the Elijah message. Why? Because Elisha was with Elijah when he was taken to heaven. Elijah threw down his mantle to him, and Elisha had a double portion of Elijah's understanding.

Elisha is a continuation of Elijah, only carrying the information of the double, which in Isaiah 40, "*Comfort ye my people,*" ... See, your warfare is accomplished because you have received the double, the message of Elisha (Isa 40:1-2). Now notice, this is where in verse 18, after he says, "*shall Elisha slay,*" then he says this.

1Ki 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which has not kissed him.

That is Revelation 11. Let me show you. Turn back to Revelation 11. We're looking at verse 13.

Rev 11:13 The same hour was there a great earthquake (great conviction), and the tenth part of the city fell, and in that conviction were slain seven thousand names of men: ...

That is what the Elisha/Elijah message will do. When you take the Elijah message and add to it the double, the ultimate double is Jesus Christ on that cross, and you. But if I take the Elijah message that the God of Israel will become a man and replace animal sacrifice, seven thousand names of men die.

In other words, they give their heart to the Lord. Elisha doesn't literally slay anybody, but his message will help put to death that "old man." His message will help put to death your spiritual self so that you can be given a new spirit and come alive unto God. It's interesting when you look at Revelation 11:13, this is like a summing up of what happens. Revelation 12 is a continuation, a magnifying glass on what you're seeing in Revelation 11.

So that is why you see in Revelation 11:13, a tenth part of the city fell. I'm going to explain that in the next podcast, what exactly that means. Well, in this conviction, men will give their hearts to God when they hear the understanding of the double. The Elijah message in understanding how the God of Israel gave both covenants, the God of Israel became a man, replaced animal sacrifice by giving his life to redeem us from all iniquity... That message goes to the Gentile and to the Jew.

But when you're talking to the Gentile church or, let's say, the Baptist, he'll deny Father and Son. The Jew will deny Christ is Messiah. Two different things are going on, but the Elijah message will correct both. When you take your understanding of God: Father, Son, and Holy Spirit, and measure their Jesus to that, if they let you do it, you can redeem their understanding of Christ, resurrect their son, the son they have brought forth in their understanding, and heal them from all of the devastation the Trinity does to a human being, to a church, to a nation.

You know, I look at this country, and I blame it all on the churches. They do not teach truth. They do not teach true morality. They don't understand it. They don't know how to overcome sin. They replace every truth with excuses why they are right. Hence, you get their locust. You've got their fire coming up from Gehenna, from the rage that happens in them when you teach them the truth about the Son of God.

Most gracious Heavenly Father, please help us learn and grow and see and glorify you in Jesus' name. Amen.