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Episode 37 - Trumpet 6: 6 Wings

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This podcast amplifies the Seraphim spoken of in the previous podcast. This will lead us into a deeper discussion of Revelation and the apostasy. The message to Pergamos is explained.

Modified Transcript:

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

Hi, this is Scott Stanley with DTG Ministries. We're continuing to explore the deep things of God in the book of Revelation. Today, we're going even deeper.

Last week, we looked at Isaiah 6 in a portion of the podcast, and we looked at the seraphim in Isaiah 6. I pointed out that the seraphim were above the throne of Christ. When you look up the word "seraphim" for a definition, you'll see "a burning thing or a burning one." I want to put a magnifying glass on that so we can have a better explanation.

The whole point of everything God does is to bring us to the point where we can walk in love, and to love God and love your neighbor as yourself, as Paul said in Galatians 5:14, where that is fulfilled in one concept, to love your neighbor... because by loving my neighbor, I'm showing love to God. So, when I look at these seraphim, that is their

purpose: That we could learn to walk in love. When you look them up, you'll discover that they're poisonous.

The burning is a reference to the poison of the snake. It's a burning thing. Well, it's poisonous. I want to identify what this is because this is going to take us to Revelation for sure. But this is going to help us later continue into Revelation chapter 12, if we can get this down.

Looking at the seraphim in Numbers 21:8-9, God tells Moses to make a serpent, to make this out of brass. This is the word used, "the seraph." "Seraphim" is plural. The seraph is what he told Moses to make. Then Christ in John chapter 3 says.

Jhn 3:14 Just as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up.

It's obvious that when you look at these seraphim, one of them represents Christ and the work he did on the cross. But what about the second one? There are different ways that you can look at this. But I want to express it from the point of Christ himself.

The seraphim in Isaiah 6 represent iniquity that's been healed. That is why they have the wings covering their faces and their feet, which I'll get into in just a minute. Its iniquity healed. I would have to say that the second of the seraphim, the second one, has to represent the risen Savior with healed iniquity... the risen Savior as a picture of having overcome all iniquity. When he died on that cross, he was a perfect lamb. When he was raised from the dead, he was living and walking in the very truth of God, which God is trying to give his church today, of how to be free from all iniquity.

That is what the seraphim bring out with their six wings. Looking at the six wings covering the face and the feet, and flying... six wings. The word "wing" actually means "to hide." If you look this word up in ancient Hebrew, the actual meaning is to hide, and the concrete meaning is a wing, because a mother bird would hide the young in her wings. But it actually means to hide.

So when I look at a person's face, I see symbols in their eyes and ears and mouth and nose. What do you mean? I see symbols in how they see a thing, how they hear a thing, how they taste a thing, how they smell or discern a thing. For us to walk according to our own eyes and ears and nose and mouth, we bring forth iniquity. The seraphim are hiding their face. They hide with their wings.

They're hiding what they think, what they taste, what they hear. They're hiding it and

relying on God. They also hide their 'feet,' which is 'the direction of their mind.' That is hidden because all of those things left without God bring forth iniquity. This is what God would have you and me do: Hide the way we see it and let God tell us what is accurate and true, so that you can be free from iniquity.

That's how I see the risen Savior. Jesus Christ is not manifesting his own self. He's walking in the Spirit of God to this very day. He is the Son of God. So that picture of healed iniquity fits him perfectly. We know that it's a picture of him on the cross. We need to understand it's a picture of the risen Savior, too. This is significant.

This will bring us into Revelation 12, because what we need to understand is that Christ on that cross is depicting us, and the risen Savior is depicting us. *"I am crucified with Christ. Nevertheless, I live, yet not I, but Christ lives in me"* (Gal 2:20). See, everything you're looking at, that you're seeing as Christ is on the cross and the risen Savior is something being offered to us. You can see this in Romans chapter 6.

If you can unite with him in his death, you will be raised with him by the glory of God (Rom 6:4). So when I look at the seraphim, I see Christ, but I also see humanity. But the seraphim are above the throne. That means it's just a symbol. That means that God was seeing that before he brought forth his Son.

God was seeing humanity... what would happen to us, and what we would need to be corrected. In so doing, in his mind, he brought forth the concept of having a son, the son dying, which Rev 13:8, he died from the foundation of the world, and being raised from the dead... allowing humanity to look at that and spiritually experience death and resurrection while on this planet, to help you overcome all iniquity.

Now, I want to talk about this number "six." This is a big number. Looking at "six," if you just simply look this up... I'm looking in the Ancient Hebrew Lexicon that Jeff Benner put together. He takes Hebrew letters, which are extremely significant in the definition of the Hebrew word, and he puts the letters together to show you they're pictures, and he puts the pictures together.

Let me explain. Let me read one of these to you. Looking up the word "six," this is what Jeff Benner writes: "The picture or the pictograph is a picture of two front teeth. The whiteness of the teeth. The white hair of the older men."

So he traces this word down. Now, I'm going to read another definition. These are the same two Hebrew letters that mean "white." Same two letters. They're translated as "linen." Why? Well, linen is white. They're translated marble. Why? Well, marble is white,

but it's also translated as the number six.

So, looking at the number six, the concrete meaning of this Hebrew word is white, and you'll find it translated as linen and as marble. I find it interesting when you're reading in Exodus, where the clothing is made for the high priest, you'll see fine linen. He is the man in linen. You'll discover it's the same two letters for the number six, which are the same letters for the seraph, for the seraphim. Therefore, it helps me to look at Christ on the cross and then the risen Savior, the priest who is dressed in linen.

But when it references white like the white hair of the older men, you can trace this word on down, and you'll see those letters in the word "old or old age," and the white hair of older men. So I look at the seraph as iniquity, and you see the old man. See, the seraphim in Isaiah 6 have been redeemed. The seraphim are positive. But the negative, the unredeemed, poisonous snake, where you get iniquity, comes from the old man. That word fits right in here.

But there is another word, when you look at marble. See, white marble is a white stone, and this takes us to Revelation chapter 2. I want to address this letter to Pergamos because this is where you'll see it used, the letter to Pergamos.

Rev 2:12 To the messenger of the church in Pergamos write; These things saith he that has the sharp sword with two edges (which we know according to Hebrews 4:12 is the word of God).

You have a tongue that has two edges. It looks like a sword with two edges. But the word of God is spoken by God, and the word of God is a sharp sword with two edges, the tongue of God. He says in verse 13,

Rev 2:13 I know your works, I know where you dwell (where?), you dwell where Satan's throne is...

The throne is your conscience, and he is addressing people who have not been redeemed from iniquity. They don't understand the cross, and they're allowing their iniquity, they're allowing the whisperer to be in their conscience, to address them through the conscience. He says,

Rev 2:13 ... You're holding fast by name. You have not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells (where the whisperer dwells).

Well, for years, I read that and thought, well, who was Antipas? He says right here, he was my faithful martyr. The faithful martyr was Jesus Christ. "Antipas" means "instead of the Father." P-a-s, pas is Father. Antipas, that's instead of the Father. Now listen again.

Rev 2:13 ... Where Antipas, my faithful martyr, Jesus, where Antipas was slain...

Now, let me ask you a question. What would you have to be talking about to slay the Son and not the Father? He's talking about the Trinity. See, when you bring up the Trinity, the Father is the Father. It's the Son of God that is attacked in the Trinity doctrine. In attacking him, you weaken the meaning of Father. But they don't take away Father. They take away the Son of God.

Now, yes, if you don't see him as the Son of God, then you don't see God as the Father of Jesus. But they will say they do. It's just the Trinity. They don't mess so much with the Father, they think, when they deny the Son. But in denying the Son, they're destroying the power of the love of God, the Father.

But I can see why God, who, by the way, gave this prophecy... I can see why he would say what he does. This Antipas, instead of the Father, they slew my faithful martyr, Jesus. So they're putting to death the Son of God in their trinity doctrine and destroying the power of God in their lives. Again, he says,

Rev 2:13 I know your works, where you're dwelling, where the whisperer's throne is (that's the conscience). You're holding fast my name, and you haven't denied my faith, even in those days they slew the Son of God in their trinity doctrine to you, where the whisperer dwells.

See, I can remember going to church and just becoming a Christian, trying to read the Bible, trying to understand it, and asking the question out loud, even going to work with my Bible, and asking the question, "Is Jesus God or what?" It was like I was reading the Bible, and I couldn't figure it out. They start telling me the Trinity. In so doing, they are slaying who the Son of God really is.

Now, I listened to it, and I tried as hard as I could to believe it. But I wasn't seeing it in the Word of God. When I read this, "*You hold fast my name, you haven't denied my faith, even when they slew Christ to you, even when they gave you the Trinity....*" that brings back memories because I never fully accepted the Trinity. I kept searching it and trying to get a better handle on it. I was never one of those people who just said, "Okay, hook, line, and sinker, I believe it." Because I never really did. I struggled with it.

Now, there is a scripture written in Hebrews that seems to address this, because when you consider Paul's day, the apostasy taking place where people were leaving the apostles... they were not holding true to what the apostles were teaching, 1 John 2:18-19. So I want to read this scripture that never really made a lot of sense to me, but now it does. It's in Hebrews 6, starting at verse 4. It says,

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,

Again, I look back at the first century and the people who had come into the church and then walked away over what today we would call the Trinity. They walked away because they denied the Father and Son, and they denied that Christ came in the flesh. So this seems to depict them to me.

Heb 6:4 They were once enlightened. They've tasted the heavenly gift. They were made partakers of the Holy Spirit.

Heb 6:5 They've tasted the good word of God, and the power of the world to come.

Heb 6:6 If they fall away, it's impossible to renew them again to repentance; seeing they crucify to themselves Antipas, the Son of God afresh, and put him to an open shame.

See, I always read that thinking, putting him back on the cross. No. They crucified his character by saying he wasn't the Son of God. They crucified him again and exposed him publicly. They would have been exposing him as a liar. People did not believe the apostles, the ones that Christ left to teach the rest of us.

So, how are you going to renew them again to repentance, seeing they're denying he's really the Son of God, and that he came in the likeness of sinful flesh to help them? So when we read this in Revelation 2:14,

Rev 2:14 I have a few things against you, because you have there (in your midst) them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel...

Well, what happened? What did he do? Balaam was the prophet of God. Balac was a king of the Moabites. These people were Baal worshipers. Now that should ring a bell because in the last podcast, we looked at Jezebel, which is in the very next letter, in the letter to Thyatira. She was a Baal worshiper, and the spirit of Elijah slays the Baal worshipers. Baal is a symbol of the Trinity.

Here, we have the symbol of the Trinity again, Balac. How did Balaam teach him to put a stumbling block before the children of God, because God would not allow Balaam to curse Israel? So what happened was Balac brought Moabite women into the camp. And Israelite men turned to them and committed whoredom.

What are we talking about? See, how is that anything to do with the Trinity? Because a woman is the emotional side. The emotional side is how you see it. This is how I see it. See, that's your emotional side. A woman represents your emotional side.

They came into the camp bringing all the reasons why you should worship Baal. Or in our day, looking at the symbols, why you should be a trinitarian. They'll quote all these reasons like John 1:1, "here Jesus is God" ... and they'll read all of these verses, which in their mind represent the Trinity. Well, they're bringing in the Moabitish women.

A Moabite refuses to change, Jeremiah 48, and they're not allowed in the camp. But these women, all of these reasons to keep the Trinity, to believe the Trinity, are brought to you. That is how Balac deceived Israel. That is how Balaam taught Balac to deceive Israel.

So they ate things sacrificed to idols and committed fornication, see, with the women. Well, if you go back to Numbers 25:1, you can see the story play out. And when you get to Numbers 31:15 and 16, this is how Balac was deceiving the children of God. But he was taught, again, he was taught by Balaam. So he says, verse 15.

Rev 2:15 So have you also them that hold the doctrine of the Nicolaitanes...

Nicolaitanes, Nicholas means "power over the people." He's talking about the sin nature. People who teach the Trinity will tell you that you can't stop sinning. Why? Because they can't. They are denying why Christ died. They are denying that he redeems you from all iniquity. They teach the doctrine of the Nicolaitanes: You can't stop sinning until Jesus gives you a new body. Now you can stop sinning.

All of this ties in so much to where we are in our podcast and just in our lives today, looking at these churches and what they're doing to people. But the letter to Pergamos isn't finished yet.

Rev 2:16 Repent; or else I will come unto you quickly, and I will fight against them with the sword of my mouth.

The sword of his mouth is the Bible. What did he just say? That you can refute trinitarianism and the Nicolaitanes with your Bible. It's all in the Bible. All you need is for someone to show you. And with the sword of his mouth, Christ can defeat the Trinity and the Nicolaitans. He can defeat Balac, Balaam, the prophets who are trying to bring you all of this Trinitarian understanding. He'll fight against them with the word of his mouth, the Bible.

Rev 2:17 He that has an ear, let him hear what the Spirit is saying to the churches; To him that overcomes will I give to eat of the hidden manna, ...

The hidden manna is the tenth. The hidden manna is the omer of an ephah put in the golden jar, representing a true understanding of the word of God. That was a tenth. We saw that in the last podcast. So,

Rev 2:17 ... I'll let you eat, I'll give you to eat of the faith of Christ, and will give him a white stone...

There is your six. That goes back to the seraphim, the same word. It comes from seraph. It's marble, the white stone. In other words, the six wings, I'll give you the six, is what he's saying. What six? You'll be able... eating the manna, you will take your six, you will take your wings, and you will hide the way you see it, hear it, smell it, and taste it. And you will hide the direction of your mind, and you will fly in the heavens with God's understanding of truth.

If you overcome... what do you mean overcome? Well, first, you've got to see that God is love, and he is not making a record of your sin, and Jesus did not die, therefore, to pay a sin debt. He died to deliver you from sin, not just simply forgive you, but deliver you from sin. When you're delivered, you'll have the white stone with a new name written in it. A new character. A new person, *which no man knows except the guy that receives it.*

I can't read that without thinking of Matthew 11:27, where Christ makes the statement,

Mat 11:27 All things are delivered unto me of my Father: and no man knows the Son, but the Father; ...

Stop right there. You and I should be making that same declaration. No man knows me. God is changing me. Only God knows the way I was, the way I spoke, the way I acted, the way I lived my life, the way I treated people.

Mat 11:27 ... No man knows the Son except the Father, and neither will any one know the Father, except the Son reveal him to you.

That's true too for us. People do not know the Father. And except the Son of God, the Son of man today reveals the Father through an explanation of the Son of God and the cross, they will never know the Father. They have allowed false teachings to come into their church. Trinity, Nicolaitanes, all of these things are a slap in the face to God.

But he will have a people be redeemed from iniquity, and you see that in the two seraphim: Christ on the cross and the risen Savior... Both free from iniquity- Jesus showing you what it is, or the result of iniquity and how to overcome it, and then the risen Savior. Those are promises given to us. I love this. I want to read this one more time.

Rev 2:17 He that has an ear to hear, let him hear what the Spirit says to the churches. To him that overcomes will I give to eat of the golden jar (the righteousness of Jesus Christ), and I'll give you the six, and in that six there's going to be a new name written. And no one's going to know that except the guy who receives it.

You're going to go through changes, and you're going to be made in the image of Jesus Christ. Next podcast, we're carrying forward another meaning, a deeper meaning of the seraphim, and we're bringing it to Revelation chapter 12.

Most gracious Heavenly Father, thank you for your love, and thank you for your patience and for peace and glory. And I thank you in Jesus' name. Amen.