



[DTGm Revelation Studies](#)

## **Episode 73 - Unveiling the Gospel's Glory: Connections Between Galatians, Romans, and Revelation**

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Join Scott Stanley from DTG Ministries as he delves into the profound themes of the Gospel, beginning with an exploration of Galatians chapter 3, before drawing connections to the Book of Revelation. Stanley emphasizes the promise made to Abraham and its fulfillment through Christ, inviting listeners to understand the righteousness granted through faith.

As he transitions to Romans chapter 3, Scott examines Paul's depiction of humanity's iniquity and the transformative power of the cross. Throughout the discussion, the unique and profound concept of anisotropic stones is introduced, symbolizing the multi-faceted nature of divine truths when illuminated by God's light.

Compelling and thought-provoking, this episode sheds light on the universal offer of grace and redemption, inviting believers to deepen their understanding of spiritual concepts that encourage awe and praise for the divine.

Modified Transcript:

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

Hi. This is Scott Stanley with DTG Ministries exploring the deep things of God in the Book of Revelation. We have been working on a weekly podcast to understand different aspects of the Book of Revelation, including different symbols and things that we see there. I want to begin today, though, a little bit differently, and I want to start in Galatians, chapter 3. I want to point out some concepts about the gospel that we need to understand before we turn to Revelation.

And this is going to be a little bit different podcast, different kinds of information coming at you. In Galatians, chapter 3, I want to just read a few verses and then sum it up. Galatians chapter 3, starting at verse 8.

Gal 3:8 The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, when he said, In thee shall all nations be blessed. Verse 14:

Gal 3:14 So that the blessing of Abraham might come on the Gentiles (or the nations) in Jesus Christ; that we might receive the promise of the Spirit through faith (or through what we are taught). Verse 16:

Gal 3:16 Now to Abraham and his seed were the promises made. He didn't say seeds, plural, as of many; but as of one, to your seed, which is Christ. Verse 25:

Gal 3:25 But after the faith is come, we are no longer under a schoolmaster.

Gal 3:26 For we are all children of God through faith in Jesus Christ.

Gal 3:27 For as many of us have been immersed into Christ have put on Christ. Verse 29:

Gal 3:29 If you be Christ's, then are you Abraham's seed, and heirs according to the promise.

Now I know there are a lot of concepts I left out that, you know, you need to go back and read the whole chapter yourself. I wanted to read these verses so we could understand this point:

God made a promise to Abraham and to Abraham's seed, knowing the Gentiles would be coming into the truth too. If you believe what God spoke to Abraham, you're

believing what God spoke to his seed: *"In you will all nations be blessed."* So we, as Gentiles, believe in Jesus to get the blessing of Abraham. The blessing of Abraham is righteousness by faith.

I believe in Jesus, and in Jesus, all nations will be blessed, just like the Jew would believe what was told to Abraham, *"In you will all nations be blessed."* Well, he gave Jesus to the world, and if you are baptized into Jesus, if you are taught the truth about Jesus, you become Abraham's seed. Again, the last verse,

Gal 3:29 If you be Christ's, then are you Abraham's seed, and heirs according to the promise.

So the blessing was given to Abraham and his seed. When we believe in Jesus, we're believing the promise he gave to Abraham because it included both Abraham and Jesus. Now I want to turn to Romans, chapter 3, and I'm going to read some texts that have been dictated to me my whole Christian life. But it just dawned on me recently what Paul is actually stating here. In Romans, chapter 3, starting at verse 10,

Rom 3:10 As it is written, There is none righteous, no, not one: ...

Now I'm going to read what Paul is quoting from the Old Testament, and I want you to remember it begins *"as it is written."* If it's written in the Old Testament, that means it is inspired by God.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is no one who understands. There is no one who is seeking after God.

Rom 3:12 They've all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

Rom 3:13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Rom 3:14 Whose mouth is full of cursing and bitterness:

Rom 3:15 Their feet are swift to shed blood:

Rom 3:16 Destruction and misery are in their ways:

Rom 3:17 The way of peace have they not known:

Rom 3:18 There is no fear of God before their eyes. (Now, why read that? Because I want to read verse 21.)

Rom 3:21 But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets;

Now, why is this an important verse? The first reason it's important, now I see, is that "*but now the righteousness of God*" ... If you go back to verse 10, "*as it is written,*" as it is written is inspired by God. That is the righteousness of God. What he is declaring, what I just read to you in Romans 3, starting at verse 10, all the way to 18, is the righteousness of God. That is God's understanding of humanity. Now verse 21.

Rom 3:21 But now God's understanding of humanity without the law is manifested to us ...

How? It was through the cross. This is the point Paul is making. The Bible, written by God, the Old Testament, declares to humanity what their problem is. But when you come to verse 21,

Rom 3:21 Now those things are shown to us without the law. You see, it's witnessed by the law and the prophets,

Rom 3:22 But the righteousness of God is through the faith of Jesus. It's upon those who believe.

It's the cross. The faith of Jesus is portrayed on the cross. The righteousness of God concerning humanity is portrayed on the cross. On the cross, we see what he wrote, what Paul is quoting in Romans 3:10-18. You're seeing iniquity portrayed, the result of iniquity, and how to come out of it. So if that is the case, that information that God calls the Holy Spirit is all through the Old Testament.

We just never applied it to ourselves. You end up applying it to everybody. He is stating here in Romans 3 that Jews and Gentiles are all guilty. Because these things are stated in the law, it's obvious he's including the Jews too, because they are the ones who have the law. But notice I want to read verses 19 and 20.

Rom 3:19 Now we know that what things soever the law says, it says to them who are under the law: that everybody's mouth will be stopped (Jew and Gentile). The whole world is guilty.

Rom 3:20 Therefore by the deeds of the law no flesh is going to be made righteous: the law is giving you the knowledge of sin. This is the knowledge of our problems.

Rev 3:21 But now those truths are manifested without the law through the cross.

Rev 3:22 The righteousness of God, the understanding God has of humanity, which is through the faith of Christ:

Rev 3:23 Everybody has sinned and come short of the glory of God.

Rev 3:24 Being made righteous freely by his long suffering, by his willingness to turn the other cheek, by God being willing to go the extra mile. We're made righteous. (Remember what he said to Abraham. Abraham had righteousness by faith.) We are made righteous freely by God showing us grace. How are you made righteous? Through the redemption from all iniquity that you find in Jesus,

Rom 3:25 Whom God hath set forth to be an act of mercy, as we have faith in his blood.

Faith is what you're taught. Now remember, you've got to be baptized into Christ. You've got to be Christ's seed.

Rom 3:24 You're made righteous freely by God's long suffering through the redemption of iniquity we have in Jesus.

Rom 3:25 God sent him forth to be an act of mercy to redeem us from iniquity, as we are taught of his blood, of his death. (Now the rest of verse 25.) To declare God's righteousness because of the remission of past sins in his forbearance.

What did he just say? God is showing you, he is setting forth or declaring to be a propitiation; this is an act of mercy, to declare God was righteous to pass over our past sins.

Rom 3:26 Declaring, as I say, at this time, his righteousness so that he might be just and he might be the one who justifies those which are of the faith of Jesus.

Now you've got Abraham and Jesus. You're going to bless the world, "*in you will the world be blessed.*" We believe that promise given to Abraham, as we believe in Jesus. As

we believe in Jesus, as we are taught of his death, we realize that God is showing us grace, redeeming us from all iniquity by what we're taught in that death. In that death, Romans 3:25, God is declaring why he was right, why he passed over your past sins in his forbearance.

Look at the cross. Where do you see God declaring why he's passing over your sin? The very first thing Jesus said was, "*Father, forgive them for they know not what they do.*" God is using the cross to declare why he passed over your past sins. Why did he show so much forbearance in our sins to pass over them? Because we don't know what we're doing. He begins to describe, on the cross, how Jesus is portraying the righteousness of God as declared in the Old Testament. Again, if you want to go back and read what you're seeing on the cross, read Romans 3:10-18.

That is humanity. "*Their throats are an open sepulcher. Their tongues, they've used deceit, the poison of asps under their lips.*" That is iniquity. You're seeing the result of iniquity on that cross. One more time, God is declaring why he passed over your past sin- why did he show so much forbearance?

Now, if I shine the light at a different angle on verse 25, that is why we show forbearance toward other people's sins. God has shown you why he did. Well, this is why we do, and he has shown you the atonement. You see, God is showing you, he is declaring why he passed over your past sin. He's also declaring why we should pass over people's sins. You see, the same verse, the light of God shining on it, but at a different angle.

Now I want to share with you two words I've just recently learned, and I want to make this simple. I'm probably not going to pronounce everything the way you would pronounce it. I'm not a scientist. But I have learned of two words, "isotropic" and "anisotropic." The word isotropic, and then you put an a-n in front of it, anisotropic.

Isotropic refers to a substance with uniform mechanical and thermal properties in all directions. Properties are consistent regardless of direction. Anisotropic: Anisotropic materials are substances that exhibit varying responses to similar stimuli when applied in different directions, demonstrating different properties along the crystallographic plane. Now you can look these words up, but I'm going to try to simplify this, really make it

simple. If I look at this word, anisotropic, something that's anisotropic would be, for instance, wood.

Wood, depending on the direction you come at it from, you can either be with the grain or against the grain. Each direction you come at that wood, it will be stronger or weaker. But because it has real-life properties, a real-life material, you don't call it anisotropic, but orthotropic. But if I'm talking about a material that isn't real life, a stone, a gem, that would be anisotropic or isotropic. So if it's real-life material like wood, even meat, you know, you can cut according to the grain, see, that would be orthotropic.

But talking about stones in particular, because that's what I'm talking about in this study, isotropic or anisotropic... What they did, now just bear with me. They took a stone, and I think they sliced off a part of it, and pointed a laser into that stone. Now, a laser is a focused light. They shone, put a laser through that stone. Isotropic stones showed the carbon, for instance, a diamond. They did this with a diamond, and there was no brilliance at all. I've got to say they filtered that light. They filtered the laser.

The way it's explained, if you could take your hand, put your hand in front of you with your fingers pointing left and right or sideways, then take your other hand and put those fingers up and down and put them in front. Put your two fingers on top, your two hands on top. One set of fingers going left and right, one going up and down. That's like a filter that they shone a laser through. Another way they described it is taking sunglasses, and you take the tinted glass out, turn one glass sideways, and the other glass up and down. It makes it even darker.

Well, they created a filter to shoot a laser through into the stone. Diamonds, which are just brilliant and glittering, were not brilliant and glittering. They were dark. They were black and gray. They were showing the carbon. But when they did this same experiment with certain precious stones, that laser would go into that stone, and there would be a bursting forth of a brilliance of color and beauty. Now, what is significant about it? Because stones are concepts. They're symbols of concepts, and God is light.

When God's light shines into the stone, into the concept, you're going to get a brilliance of color. "Color" is in the Old Testament; it's the same word for eye, which is a symbol of understanding. Depending on how God's light shines into that concept, you're going to

get a brilliance of understanding. But each time they would shift the angle of the laser, they would get another outburst of brilliance of color and beauty. Now what's significant about it? If you go to Revelation 21, talking about the wall of our salvation, the wall of the holy city, the Holy Spirit, the concepts that build the wall... Verse 14.

Rev 21:14 The wall of the city has twelve foundations, ...

Remember our number 12: Three fours. The wall has 12 foundations. Those stones are mentioned starting in verse 19. Guess what? Every stone is anisotropic. Each stone changes meaning as the light of God shines on it.

Now, what's interesting about this to me is that of the 28 stones that are normally regarded as gemstones in the world, only 16 are anisotropic. Since anisotropic behavior has only been discovered in the last century, the odds of these 12 stones, picked randomly, being in that one group are like one in a thousand or more than that. Every stone is anisotropic, showing you only God could have inspired this book. Man did not know the difference between these stones.

If men had written this book, I'm sure, trying to think of a glittering, beautiful stone, they would have put diamonds in here. But there are no diamonds in it, and every stone has been tested for what they've listed, not only in Revelation, but in Aaron's clothing, where he had the stones with the children of Israel named on them. All of those stones, too, are anisotropic. We can take the light of God and shine on those stones, and every time you shift the angle, you're going to get another brilliance, another change of the explosion of color. I see it in John 3:16.

Joh 3:16 For God so loved the world, he gave his only begotten Son, that whosoever believes in him would not perish, but have everlasting life.

Shine the light of God on that, the true laser. Shine the light of God on that, and you're going to see God loves you as much as he loves his only begotten Son because he was willing to give his Son that you might have life. Shift the light.

Take the word of God. Shine that light on there, and you're going to see He demonstrates iniquity so that we can be redeemed from it. *For God so loved the world,*

*he gave his only begotten Son*, declaring why he passed over your past sins. See, the different light coming from the scripture, shining on John 3:16, is showing you the foundational structure of the Holy Spirit, and how we can take that spirit and live in love. Keep the two greatest commandments of all, to love God and love your neighbor, and by loving your neighbor, you're loving God.

I wanted to point this out because, first of all, it's important to me that we understand what is being stated in Galatians 3 and Romans 3, and to understand that God's righteousness is what's depicted on the cross. You don't need the law to depict it anymore. It's depicted on the cross. Through the cross, the teaching of the cross, we're redeemed from all iniquity.

We can take the light of God, shine it on these concepts from different angles, and get a burst of understanding, giving us joy, beauty, rest, glory, and praising God every step of the way. I worship God. I love him, and I want to be in his perfect will, and I am jealous for his truth. I want to be strong in the Lord.

I want to possess the word of God and be able to focus that laser on the concepts to get the different meanings that he is giving us in our salvation. I pray the same for you. Be filled with his spirit without measure and glorify him.

Gracious Heavenly Father, thank you for the truth. Thank you for your love, and thank you for every blessing in Jesus' name. Amen.