



[DTGm Revelation Studies](#)

Episode 80 - Beyond the End Times: The Mirror of Revelation

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Join Scott Stanley from DTG Ministries as he delves into a profound exploration beyond traditional teachings of Revelation, focusing on uncovering the deeper understanding of Jesus Christ as reflected in the scripture. This episode challenges listeners to view biblical truths through the lens of end-time events, particularly within the context of the church and last-generation believers.

By examining the most frequently quoted Old Testament verse, Psalms 110:1, and its New Testament interpretations, Stanley invites listeners to perceive the story of Jesus not only post-resurrection but also as a depiction of the church's future victory and unity in Christ. The discussion further unfolds into the dynamic concept of "the double," where believers figuratively see themselves in a mirror image of Christ's journey and ultimate triumph over iniquity.

Embark on a spiritual journey that reveals the intricate connections between Ephesians, Hebrews, and other scriptures, offering a vision of a shared destiny with Christ. The

episode seeks to enlighten and uplift listeners, ensuring a deeper biblical comprehension and encouraging a life reflective of Christ's teachings.

Modified Transcript:

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

Hi. This is Scott Stanley, DTG Ministries, declaring the deep things of God, exploring the deep things of God. This podcast on Revelation is turning into more of an understanding of Jesus Christ. I know there is nothing that we're going to find anywhere in the Bible that will not apply somehow to the book of Revelation. When I say the book of Revelation, just thinking of end-time events, and when I say that, I don't mean what's going on so much in the world as much as I mean what's going on in God's church.

There's only one faith, and it seems to me the more truth I uncover, the more it seems to apply to the last generation church. Today is no different. There's an understanding concerning Jesus that we need to receive that will help us be made whole in Christ.

The most often quoted Old Testament verse that is quoted in the New Testament is Psalms 110:1.

Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make your enemies your footstool.

We know by "footstool," that would be "under your feet"... for all enemies to be under your feet. Now I have always applied that to Christ, of course... "*The LORD said unto my Lord.*" We know in Matthew 22, Christ quotes that, and he says concerning the Christ (Mat 22:42-45) ... when David, under the inspiration of the Holy Spirit, wrote that, it was concerning the Christ. So Jesus quotes this in Matthew, chapter 26, and I want to read starting at verse 63.

Mat 26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that you tell us whether you be the Christ, the Son of God.

Mat 26:64 Jesus said unto him, Thou hast said (Now I like the way it's stated in Mark 14:62. He says *I am. I am the Christ, the Son of the living God.* But here, Matthew 26:4 he

says) Thou hast said: nevertheless I say unto you, Hereafter shall you see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

So I've always applied Psalms 110:1 to be something that took place after Christ's death. He's raised from the dead; he ascends into heaven to sit at the right hand of God. So I'm not saying that that isn't true, but there is more to that story than what I've ever gleaned from it before. It really begins in Isaiah 40, starting at verse 1.

Isa 40:1 Comfort ye, comfort ye my people, saith your God.

Isa 40:2 Speak ye comfortably. (That word comfortably there is to the heart. Speak to the heart of Jerusalem.) Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, and her iniquity is reconciled, for she has received of Jehovah's hand double for all her sins.

I've known about the double for a long time. Throughout the scripture, you'll see a literal/spiritual balance, and I've said, "Well, that's the double." But then, when you read 2 Corinthians 3:17-18,

2Co 3:17 Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.

2Co 3:18 But we, Paul, with open face beholding as in a glass (or a mirror) the glory of the Lord, are changed into that same image from glory to glory, by the Spirit of the Lord.

When I saw that, I realized if I'm looking in a mirror, if I'm looking at Jesus on the cross, and looking as in a mirror, there's the double. The ultimate double is Jesus and me. Remember what we just read in Isaiah 40. *Your warfare is accomplished because you received the double.* So I know that in Romans 6, Paul says in verse 1,

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

Rom 6:2 God forbid. How shall we, that are dead to the sin (you're dead to iniquity), how can you live any longer in it?

Rom 6:3 Know ye not, that so many of us as are immersed into Jesus Christ are immersed into his death?

We are buried with him. Here's another double. See, you're looking at him on the cross as though you're looking in a mirror. You're buried with him through baptism into death. That baptism is the water of the word, someone teaching you.

Rom 6:4 ... That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Again, we're looking in a mirror when we look at him.)

Rom 6:5 If we have been (King James put, "planted together," it literally is "united") united in the likeness of his death, we shall be in the likeness of his resurrection:

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of iniquity might be destroyed, that from henceforth, we should not serve sin.

You see, there's your ultimate iniquity. There is your ultimate double. It is you and him. So we come to Ephesians chapter 1, and there is a prayer starting at verse 17. Now remember, we're looking at Jesus as we're looking in a mirror, and it's all through that crucifixion.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him.

That's what's happening right now. We're looking at this double, and he is giving us a revelation of truth.

Eph 1:18 The eyes of your understanding now will be enlightened so that you might know the hope of God's calling, and you'll then know the riches of his character, which is our inheritance in the saints, and what is the exceeding greatness of his power toward us. (Now he is going to describe a power that he wrought in Jesus, but it's the double. See, he just said it.)

Eph 1:19 His power toward us who believe, according to the working of his mighty power or the ability of his strength,

Eph 1:20 Which he wrought in Christ... (This is the power toward those who believe.) When he raised him from the dead, and set him at his own right hand in the heavenlies. (Now that sounds like Psalms 110:1.)

Eph 1:21 Far above all principality, and power, and might, and dominion, in every name that's named, not only in this world, but also in that which is to come.

For the double, look at chapter 2, verse 6.

Eph 2:6 He's raised us up together, made us sit in the heavenlies in Christ.

So when we're looking at Jesus, we're looking at the last generation church, and there is a multitude of truths that you glean about yourself when you look at Jesus. See, this is the mystery of God. The mystery of God, one is that Jesus was portraying the last generation church, an outward picture of inward truth. So as he was raised up and seated at the right hand of God... well, so are we.

But now let's compare this to Hebrews 2. Again, all of these scriptures are scriptures we've read many, many times. But looking at Hebrews, chapter 2, starting at verse 6,

Heb 2:6 But one in a certain place testified, saying, What is man, that you're mindful of him? or the son of man, that you visit him?

Heb 2:7 You've made him lower than the messengers. You've crowned him with glory and honor, and you did set him over the works of your hands.

Heb 2:8 You've put all things in subjection under his feet (He's quoting Psalms 8:6). For in that he put all in subjection under him, he left nothing that's not put under him. But now, at this moment in time, we don't see all things put under him (...making Genesis 1, the sixth day, incomplete. He hasn't finished the sixth day because that's where he puts all things under our feet).

Heb 2:9 But we see Jesus, who was made lower than the messengers for the suffering of death. We see him crowned with glory and honor, that he by the grace of God should taste death for every man.

Now we also see in Hebrews chapter 5, verse 8,

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

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

When was that perfection? When did that happen? Well, he was the Lamb slain and without blemish, and his works perfected his faith.

So let me ask you a question. When did God put all things under his feet? When Jesus was raised from the dead, all things were already under his feet. Therefore, what Jesus is stating in Matthew 26 does not apply to him. He is talking about the church. Now, just bear with me. Go back to Matthew 26:64.

Mat 26:64 Jesus said, You have said, nevertheless, I say unto you. After this (After what? Well, after the cross. After you crucify me), you're going to see the Son of Man sitting on the right hand of power. (I'm telling you, that's Ephesians 2, not Ephesians 1. Jesus already has all things put under his feet.) You'll see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.

Those two verses, Psalms 110:1 and Daniel 7:13, apply to the church. Jesus is that mirror. When you're looking at Psalms 110:1, *sit thou at my right hand till I make your enemies your footstool*, which is happening to Jesus. That is spoken of him because it applies to us. That is no different than comparing Matthew 2:15 to Hosea 11:1.

Mat 2:15 Was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

He's speaking of Jesus in Matthew 2:15.

Hos 11:1 When Israel was a child, I loved him, and called my son out of Egypt.

See, why send Jesus to Egypt? Because it was from Egypt, which is a symbol of the world, that he called his church out of Egypt. What happened when he called you out of Egypt? You immediately went into a wilderness experience, and you wander in the wilderness until you enter into the Promised Land. See, everything about them, Jesus fulfilled. He is the double, and there is so much there to glean from that. So let's go back to Ephesians, chapter 1. Now, again, here is this prayer, and I want you to listen closely to what he is saying here.

Eph 1:16 I cease not to give thanks, make admission of you in my prayer. (In other words, it's important that we understand this, that we have this revelation of Christ.)

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory... that God would give you a spirit of wisdom and revelation in the knowledge of him.

Eph 1:18 The eyes of your understanding will be enlightened; and you'll know the hope of his calling (because you're going to see this in Jesus). You'll know the hope of his calling. You're going to see the riches of the glory of his inheritance in the saints,

Eph 1:19 And what is the exceeding greatness of his power, ability, toward us who believe, according to the working of the ability of his strength,

Eph 1:20 Which he wrought in Christ when he raised him from the dead...

Right there, the fact that he raised him from the dead, we are applying that to his literal death. But what if you applied it to his baptism? Because it was at the baptism God anointed him to be Christ by saying, *"You're my Son,"* and he said, *"This day, I've begotten you."* That "begotten" is "to be given life from above." You're born from above. King James put "born again." So this means Jesus was spiritually dead because he didn't know who the Son of God was. Look at this again in verse 19,

Eph 1:19 The exceeding greatness of his ability toward us who believe, according to the working of the ability of his strength,

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies.

He was at the right hand of God as a man. Do you think it isn't until he was raised from the dead that God put all enemies under his feet? The man died perfecting righteousness. He perfected salvation. Of course, he was at the right hand of God all through his life as a believer in the Son of God, I should say, through his ministry. He was always seated at the right hand of God, no different than you.

He is your mirror image. If that is true, then we could read verses about us and see that it applies to him. Jesus had all things put under his feet before he died. What he is quoting to that high priest pertains to the church. After you kill me, after you crucify me, those who believe are going to have the tools to sit at the right hand of God. Look at the order of this... You sit at the right hand of God; he's going to put all enemies under

your feet, then you're brought in the clouds, Daniel 7:13. In the clouds, one like the Son of man comes in the clouds. The clouds are the church.

The church (which has all things put under their feet, seated at the right hand of God) will bring that person who is seeking that truth ... and they will bring you to the Father who can give you the kingdom. First, you have to believe he's the Son of God, and you have to be taught about his death, putting you in Christ. Now that you're in him, you can come with the clouds, the church, to the Father.

That's what they will do. The church will bring you to the Father, who will give you the kingdom, the understanding of the death of Christ as he portrayed us, and you'll receive the Holy Spirit, putting you in his kingdom, able to make an atonement for those in your life. He says in Hebrews 2, I'm going to start reading at verse 10,

Heb 2:10 For it became him (it was fitting), for whom are all things, and by whom are all things, in bringing many sons to glory (speaking of the Father), it was fitting to the Father to make the captain of their salvation Jesus, make him perfect through suffering.

See, in the Old Testament, in his life, the suffering he endured... what suffering? There's more suffering as a man, and you're learning the truth through the scripture.

Heb 2:10 ... Make the captain of their salvation perfect through suffering.

Heb 2:11 For both he that sanctifies and they who are sanctified are all one. (You're the mirror image. This is the double.) For which cause he is not ashamed to call them brethren.

Matthew 12. Remember, he calls you brethren. Who?

Mat 12:46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak to him (his literal mother and his literal brothers).

Mat 12:47 Then one said to him, Behold, your mother and brethren stand outside, desiring to speak with you.

Mat 12:48 But he answered and said unto them that told him, Well, who is my mother? Who are my brethren?

Mat 12:49 And he stretched forth his hand toward his disciples, and he said, Behold, my mother and my brethren!

Mat 12:50 Whosoever shall do the will of my Father which is in heaven, that is my brother, sister, and mother.

The family of Christ are those who know the will of God and do it. This reminds me of Hebrews, chapter 6. I want to start reading at verse 4, and just pay special attention to this.

Heb 6:4 It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and have come to be partakers of Holy Spirit,

Heb 6:5 And have tasted the good word of God, and the ability of the world to come (That is a good picture of his family, those who know the will of God and do it. But notice verse 6 ...),

Heb 6:6 If they fall away, it's impossible to renew them again to repentance. (They won't repent.) Seeing that they crucified to themselves the Son of God afresh, and put him to an open shame.

The opposite of that is seen in 2 Corinthians 4:10,

2Co 4:10 Always bearing about in the body the dying of the Lord, that his life might be made manifest in our body.

2Co 4:11 We which live are always delivered unto death for Jesus' sake, that the life of Jesus will be made manifest in our mortal flesh.

What you're reading in Hebrews 6 is the opposite. In Hebrews 6, they crucify Christ instead of dying to themselves. See, Christ is speaking to us through the scripture, through the ministry, through the church, and if you're not going to listen to that, you're crucifying Christ, not self. You're not dying to self. Notice what he says. Hebrews 6:7.

Heb 6:7 For the earth, which drinks in the rain that comes often upon it... (Again, you're seeing it described in people who have tasted the heavenly gift, you're a partaker of Holy Spirit.) You're drinking in the rain that comes often upon it, and it brings forth herbs, meet for them through whom it's dressed, receives a blessing from God.

Heb 6:8 But that which bears thorns (those people receiving that truth and bearing thorns), is rejected. They're nigh unto cursing. Their end (that word "end" is "completion"), your completion is to be burned.

Now I believe Paul thought he was living at the end of the world. I know he thought that, and he was expecting the world to end in fire, just like we are expecting the world to end in fire because man is going to destroy this planet. It's at that point Jesus will take his people if... if you know the will of God and are doing it. See, this really is something to think about and to recognize that what is described in Ephesians 1... I want to read this again, verse 20,

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies.

Eph 1:21 Far above (Now as we read this, we're reading about him, but he's the mirror. He's the double.) You're far above all principality, and authority, and abilities, and dominion, every name that's named, not only in this world, but also in that which is to come.

He is placed above that literally because he was put above that spiritually. Just as he literally died on the cross, he literally was buried, he literally was raised, he literally ascended to heaven, he literally is at the right hand of God (if you want to see it that way), it's because he's the mirror, and we are to look at him and see ourselves.

Eph 1:21 You're far above principalities, powers, might, dominion, every name named, not only in this world, but in that which is to come.

Eph 1:22 He's put all things under his feet...

Ephesians 2:6....

Eph 2:6 He's raised us up together, and made us sit together in the heavenlies in Christ.

All things are possible to those who believe. He is the mirror on the cross, but he is the mirror throughout his life. As we study his life and learn more about Jesus, that spiritual truth can apply to us. I'm telling you right now, before that man died on the cross, all

enemies were put under his feet. To think that he was raised from the dead and seated at the right hand of God, so God could do that, is iniquity. That is our reasoning.

He perfected salvation. He was made perfect, and he will make you perfect to all those who will hear him. He is our double. *Speak to the heart. Speak to the heart and tell Jerusalem your sin is reconciled. Your warfare is over because you've received the double* (Isa 40:2).

Heavenly Father, I pray that we have wisdom to understand truth and to grow in your likeness, to glorify you in Jesus' name. Amen.