



[DTGm Revelation Studies](#)

Episode 15 - The Preparation

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Giving the message of the gospel to all the world is a work for the last generation church, but God would have us be ready to do so.

Modified Transcript:

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

Hi. This is Scott Stanley with DTG Ministries, continuing to explore the deep things of God. That is something I choose to say on every podcast because we truly are delving into the deep things of God, and these things are revealed to us by his spirit. These are things that have not entered into the heart of man, and this is something that needs to be told to us. Today, we're going to have to shift gears if we're going to continue looking at the Book of Revelation, because we have to recognize a change that comes upon God's last generation church. Now I want to read a text in Luke 17, starting at verse 20.

Luk 17:20 When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God does not come with observation (or outward observation):

Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

So for the kingdom of God to be within us, it would have to be within our minds- the minds, the understanding of the children of God. So let's connect this with another scripture in Luke 22:13. This is at the Passover.

Luk 22:13 And they went, and found as he had said unto them: and they made ready the passover.

Luk 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

Luk 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

Luk 22:16 For I say unto you, I will not anymore eat of it until it be fulfilled in the kingdom of God.

Luk 22:17 And he took the cup, and he gave thanks, and he said, Take this, and divide it among yourselves:

Luk 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

So if the kingdom of God is within me, and *"I won't drink of the fruit of the vine until the kingdom of God shall come,"* he is talking about an understanding his church would receive. *The kingdom of God is within you. The kingdom of God is how you understand God, how you perceive him.* So he says, *"I will not drink of the fruit of the vine until you have an understanding of God's kingdom."*

That basically is what he is saying. The kingdom of God, we're not talking about an outward thing. It doesn't come with outward observation. It comes with an understanding. Now notice in verse 16 of Luke 22,

Luk 22:16 For I say unto you, I will not anymore eat of it, until it be fulfilled in your understanding.

You see what he's saying? This has to be fulfilled in the kingdom of God. The kingdom of God will come to you, and it will be fulfilled in your understanding. This is something that happens to the true church. This is a mark of a true believer. It's to be able to enter into the kingdom of God or an understanding of it. Now what I want to do is continue reading here in Luke 22, verse 19.

Luk 22:19 He took bread, and he gave thanks, and he broke the bread, and he gave it unto them, and he said, This is my body which is given for you: this do in remembrance of me.

Luk 22:20 Likewise he took the cup after supper, and he said, This cup is the new covenant in my blood, which is shed for you.

So we could get an understanding of the bread and the wine that he is talking about here, the bread and the blood. Well, we know that that bread is his broken body. As he said in Mark 14:22, *"This is my body."* Well, when you think of blood, you can't have blood except it comes from a broken body. We're talking about the kingdom of God, an understanding coming to us that puts us in the kingdom, or I could say, puts that kingdom within you.

Now we have touched on the fact of the cross and Christ's broken body, the crown of thorns, the stripes on his back, see, the broken body. That is what drew the blood. That is where the blood came from, and it's the result of iniquity. So he breaks the bread, and he says, *"This is my body."* His body was going to be broken for us. Paul touches on this when he says in 2 Corinthians 5,

2Co 5:21 ... He that knew no sin was made to be sin, that we might be made the righteousness of God in him.

He knew no sin, but he became the similitude of lost man. He was a likeness of it, an outward picture of an inward truth. His body was broken so that we could see our own brokenness. We could see our own crown of thorns and the guilt, and the pain and the suffering ... also, what we have caused other people to have.

Understanding that truth and bringing that to mind, the next time you feel angry or resentful or lust or whatever it is, you bring into your mind the truth of that person's soul that you're angry about. You realize they have guilt, and they have shame, and they have anger. They have bruises that they've been receiving all their lives, and you have compassion for that person. You remember the water, or the understanding we have, creates a record of who we are, and the spirit we manifest is based on that record. You cannot change that.

The understanding we have creates a record. The record is manifest in the spirit you're showing. When people are doing things to upset you, you've got to remember they're simply manifesting the crown of thorns, stripes on the back, nakedness, and darkness. You replace that anger with compassion- that action of replacing those thoughts that are making you angry, those thoughts that are making you adversarial. To replace those thoughts is an action of atonement. I was always told atonement was forgiveness. Atonement is a covering. To atone is to cover.

I want to read you a beautiful description of this, a picture of this in Psalms, starting in Psalms 78:36.

Psa 78:36 Nevertheless they did flatter him with their mouth, and they lied to him with their tongues. (Flatter with the mouth, lie with the tongue.)

Psa 78:37 Because their heart was not right with him, neither were they steadfast in his covenant.

Psa 78:38 But he, being full of compassion, forgave their iniquity, ...

That word is not "forgave." It's the word "atonement." He atoned for their iniquity. Notice the iniquity, the thought that causes the rebellion.

Psa 78:38 He, being full of compassion, forgave (atoned) for their iniquity, and destroyed them not: yea, many a time turned he his anger away, and he did not stir up all his wrath. (Why? Verse 39. Here's the atonement.)

Psa 78:39 He remembered that they were but flesh; a wind that passes away, and comes not again.

Our atonement is seen in the picture painted on that cross, where you recognize the soul of humanity, bringing them to the place where they feel forsaken by God. They may not be saying that to you, but secretly in their hearts, they don't feel right with God. They know they are not right, and they try to cover it up by saying there is no God or ridiculing God.

The point is that Psalm 78 is a picture of what it means to atone, and you bring this to the New Testament. I'm telling you now that when you can replace those thoughts and atone, make an atonement using the cross, you have entered the kingdom. That is what our salvation is about. Do you remember Matthew, chapter 22, starting at verse 36?

Mat 22:36 Master, which is the great commandment in the law?

Mat 22:37 Jesus said, You shalt love the Lord your God with all your heart, soul, and mind.

Mat 22:38 This is the first and great commandment.

Mat 22:39 The second is like it, You shalt love your neighbour as thyself.

Mat 22:40 On these two commandments hang all the law and the prophets.

Well, look at Galatians chapter 5, verse 14.

Gal 5:14 For all of the law is fulfilled in one word, in this, love your neighbour as yourself.

Why would he leave out the first commandment to love God? Because the second commandment of loving your neighbor fulfills the first. How do you love God? You obey him, and his commandment to you is to love your neighbor as yourself. So, truly, the law is fulfilled in one word, and I'm not making it up. That's a verse, Galatians 5:14. It's fulfilled in one concept. Love your neighbor as you love yourself.

That was the purpose of the cross to help us remove our anger toward those who have hurt us, to help us remove our guilt, and make those atonements that need to be made, make those changes in our thinking that need to be made to keep us walking accurately with God and walking in love. Because if I can have compassion on you and remember, you're really spiritually blind, see, that's darkness- crown of thorns, pain, nakedness, and

darkness. You don't really know God, and you're hurting from what has happened to you.

You see, those things were depicted on the cross so I could make an atonement and look at you and see the pain that you're in and choose not to retaliate with more anger, causing more pain to you, more stripes on your back. This is why, when you're looking at the Last Supper, he breaks the bread. *Here's my body. It's broken for you. They're going to break my body, and there will be blood, and I'm going to bleed for you.*

Why? So that you can enter into the kingdom of God and make an atonement when it is needed ... to walk in harmony with your family, to walk in harmony with those who have hurt you, to give you a power from within, to gain that ability. See, the reason all of this is important is that the church reaches this place of being in the kingdom of God. That is why some of the things we'll read in the Book of Revelation are there; it is because they have reached that state. They have arrived at a place where they can be in harmony with God.

I want to show you a scripture. Turn to Revelation 20:1.

Rev 20:1 I saw an angel (or a messenger) come down from heaven, having the key of the bottomless pit (the abyss) ...

That word is not "bottomless pit." The word "pit" is not even there. It's simply "the bottomless" or "the abyss." *"He had the key to the abyss."* What is that? It's the key to the mind. Where do I get that? At the cross.

I get that at the cross. It opens my understanding of my own mind. I have guilt and pain and nakedness and darkness. I possess those things, and the Lord is helping change that in me, but I have the key to that abyss and a great chain in my hand. That chain, you could say, is from the Father to the Son to me.

That's the way the Book of Revelation is written, from the Father to the Son to John, giving it to us- the chain. Can I call it a chain of truth? Can I call it a chain of command? Can I call it a chain of words?

A chain of words is a saying. It's my understanding of myself, and of you, and of God. I have the key to my mind, and with this chain I'm able to lay hold on the dragon, that old serpent (the old one), which is the Devil, and Satan, and bind him a thousand years (Rev 20:2).

Well, believe it or not, that word "thousand" in the Strong's is [5507]. It goes back to the Hebrew [505]. In the Ancient Hebrew, this word had a concrete meaning. The actual meaning was "a guide." The concrete meaning was "a yoke." Abstract, it meant "to learn."

What word are we talking about? Thousand. *They lay hold on the dragon and bind him for a thousand years.* "Thousand" is a "learning experience, to be yoked." I could say yoked to Christ.

"Years" is "repeatedly done." King James has put "a thousand years." That's a symbol of being yoked with Christ, or I could say walking in harmony with God repeatedly. That's a thousand. It's a yoke. It's to learn. It's a learning experience, a guide with the key of the abyss and the chain, let's just say, of God's understanding. Really, I could make that even clearer. God's understanding is to receive God's understanding from the cross. Well, the cross is depicting us.

So God's understanding in this case would be of us. I take God's understanding of myself and allow him to instruct me of my iniquity so that I can make atonement for the people who are upsetting me in my life. See, suddenly, we're in deep water here. When we talk about the kingdom of God, it's your ability to do this, to be in God's kingdom. He looks at you and remembers you're but dust, you pass away. See, he makes that atonement. He makes that covering. The sacrifices were an atonement.

We were told that "atone" means "forgive." Look it up. It doesn't mean forgive. It means "to cover." You cover up what they have done with the thought of who they truly are, and you have compassion for them. When you do that, you can walk in it with Christ as your guide. You could say the key in that chain, that is my guide to walk in harmony, to be yoked with Christ ... a learning experience time after time after time after time. See, a thousand years. That is what that is a symbol of. That is not literally a thousand years.

His kingdom does not come with outward observation. His kingdom is within you (Luk 17:21). *When this kingdom is new with you, I'll drink this new with you in that kingdom. Here's the bread. Break it. This is my body. Here's the blood. Drink it. It's coming from a broken body. This is the covenant I'm going to make with you.* He died to redeem you from iniquity, and that's what we're talking about. When somebody hurts you and it creates that thought in you, that anger, that jealousy, that resentment- he will remove that iniquity, and you can make an atonement in your thinking toward that person and stay in harmony with Jesus Christ.

See, I want to emphasize again, looking at this chain (it just came to me), the chain is seen in 2 Peter, chapter 1. It's interesting in 2 Peter 1:1, he says.

2Pe 1:1 ... to them that have obtained like precious faith ...

See, the faith of Christ, *like precious faith*. Everybody understands this the same. This is what he's saying: We all have this understanding, the faith of Christ, and what happened on that cross, and what it all means. Now that you have that, seek moral excellence.

2Pe 1:3 According to his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue:

2Pe 1:4 We have exceeding precious promises: that we can be partakers of divine nature, ...

Well, you just saw it in Psalm 78, the atonement that was made.

2Pe 1:5 Besides this, give all diligence, and minister to the faith moral excellence, virtue; from that knowledge; (That's God's knowledge of you.)

2Pe 1:6 And then temperance, self-control; patience, godliness;

2Pe 1:7 Brotherly kindness, and finally love.

I have to say, you know, I feel like I'm only human. I can only say this so well. You're going to have to make an effort to receive this truth and see the truth of God's love and what he has accomplished at the cross.

But, again, if you have an understanding of the abyss, of your mind, and you can chain together the process of seeking moral excellence, the process of receiving God's understanding from that cross, then self-control, as God reveals to you where you are thinking wrong. You need to change the way you're seeing it and have patience with yourself in overcoming that, and devote yourself to it. That's piety. Devote yourself to living above the fruit of your iniquity. Change it, and it will lead to a greater compassion toward these people, and it will result in love. Without love, we're nothing.

So, again, as we're reading Revelation, it is this picture. It is the kingdom of God that the children of God enter into. Personally, in Revelation, chapter 8, when he says they prepared themselves to sound ...

Rev 8:6 The seven angels which had the seven trumpets prepared themselves to sound.

What I'm describing to you is the preparation, coming to the fullness of love and understanding. Because if you step out there and try to give a message to the universal church, and you don't understand the kingdom of God, and you're not in it (you have to be in it) ... If you're not in it, then I would just say it would be better for you to enter the kingdom of God before you start trying to tell people something. You can't give people something you don't have.

Again, all the knowledge we have concerning prophecies and everything are meaningless if you can't walk in love. That's what the cross gives you: An understanding of atoning, a correction in your thinking to take a second look at these people, have compassion, slow down, show kindness, and manifest love in every situation.

So this concludes this podcast. In our next podcast, we're building on this, and we're going to see how it impacts the prophecies that we're studying.

Heavenly Father, we cannot thank you enough for what you're revealing, and we do worship you. We worship you and praise you. We pray for your leading, your guidance. We thank you for your mercy. We pray in Jesus' name. Amen.