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Episode 13 - To Zion First

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The angels who pour out the 7 vials can be identified by a careful study of Romans 11:25-28. Comparing scripture with Isaiah 59:20-21, we discover the Gentiles in Zion will deliver the gospel to Israel. This is an extremely important prophecy to understand if you want to know where we are in Bible prophecy history.

Modified Transcript:

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

Hi. This is Scott Stanley with another podcast on Revelation as we continue to explore the deep things of God. I think as these podcasts progress, they're going to become deeper. I believe, at least for me, they become more and more interesting as I'm able to apply them to today, to my own life, and what's happening, as I see the universal church and the things they're saying and realize, you know, this great apostasy is a fact. It's scriptural. It continues to the Second Coming (2Th 2:8).

So we're looking at Revelation 17, and there is something about this chapter I want to show you. I'm going to kind of shift gears a little bit. What I want to do is go to Revelation, chapter 1, and, again, I'm keying on chapter 17, but we're going to pick up some information in Revelation, chapter 1.

Rev 1:1 The Revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to be; and he sent and signified it through his angel unto his servant John:

Rev 1:2 Who bare record (or testified) of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

So when I began this podcast, this was one of the verses I read. I want to read verse 1 again, the way I stated it previously.

Rev 1:1 The Revelation of Jesus Christ, which God gave to him, God gave to Jesus to show unto his servants things which must shortly come to pass (his servants being John, one of them); and he, God, sent and signified it through his messenger, Jesus, unto John.

Now, when you read this whole chapter 1 of Revelation, it's obvious Jesus is the one who has come to John. John sees Jesus, and Jesus begins to open up the Book of Revelation to John. But I want to go back to this verse again. What if we read it like this?

Rev 1:1 The Revelation of Jesus Christ, which God gave to him to show unto his servants things which must shortly come to be. And he, Jesus, sent and signified it through his messenger to John.

Now, honestly, when I first began reading the Book of Revelation, that's how I took it. What I want to show you right now is that both are true. Whether you want to say that God gave it to Jesus, who gave it to John, and then Jesus gave it to his servant, who gave it to John, if you look at Revelation 17 verse one,

Rev 17:1 There came one of the seven messengers, which had the seven vials, and talked with me, saying unto me, Come here. I will show unto you the judgment of the great whore that sits upon many waters.

This isn't Jesus. This is one of the messengers who poured out the last of the seven vials. So you see that also fits in Revelation 1:1. We've got God giving it to Jesus. Starting in chapter 17, we see another messenger who we'll find out later is calling this the testimony of Jesus. He is giving you the testimony of Jesus from the Father to the Son to John, but here is from the Son to a servant to John.

Now, how can that be? What does it mean? How can we begin to understand this? Well, to understand it, I want you to turn to Romans, chapter 11. There is a prophecy given about the end time. I'm going to read this to you in Romans 11:25.

Rom 11:25 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom 11:26 And so all Israel shall be saved: ...

Now, let's not lose our place here, but let me make a point about Israel. To do so, I want to read from Romans 2:28, and this is actually talking about a Jew, but we're going to see this also using the word "Israel."

Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Rom 2:29 He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

So, looking at that word "Jew" from God's standpoint, he isn't looking at a literal, physical, born in the twelve tribes Jew. He's looking at someone whose heart has been circumcised and calling them a Jew. Look at this in Romans 9, starting at verse 1.

Rom 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit,

Rom 9:2 That I have great heaviness and continual sorrow in my heart.

Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Now it's obvious when he says, *according to the flesh*, he means Israelites- literal people, literal Israelites, *they're my kinsmen according to the flesh*.

Rom 9:4 Who are Israelites (literal Israelites); to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Rom 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Rom 9:6 Not as though the word of God has taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, are not the children of God: but the children of the promise are counted for the seed.

What does he mean? Again, it's the circumcision of the heart. Children who enter into the promises of God, they're not just literal Israelites, but they're spiritual Israelites because they're spiritual Jews. When I look again at Romans 9:6,

Rom 9:6 Not as though the word of God has taken none effect. For they are not all spiritual Israel, which are of literal Israel:

Let's go back and look at this in Romans, chapter 11, again. Let me start at verse 25.

Rom 11:25 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; blindness in part is happened to literal Israel, (see, spiritual Israel is not blind), ... Blindness in part, part of the reason that's happened to literal Israel, until the fullness of the Gentiles be come in.

Rom 11:26 And so all Israel shall be saved: ... (And that "Israel" is spiritual.)

All spiritual Israel shall be saved because it is spiritual Israel that is circumcised in heart. It's the circumcision of the heart that makes them, or you, even, a spiritual Jew. Spiritual Israel has accepted the truth from God that literal Israel will not accept. So, again, I'm looking at Romans 11. It says in verse 26, "*so all Israel shall be saved. All spiritual Israel shall be saved.*"

Rom 11:26 ... as it is written, There shall come out of Sion the Deliverer, and he'll turn away ungodliness from Jacob:

Right now, from what I have seen from other televangelists, they seem to have this fear that when you talk about literal Israel or spiritual Israel, you're trying to say the church is now Israel, and that is not what I'm saying. I'm saying that in the scriptures, we can read about a literal Israel. But those in literal Israel who will be saved into the kingdom have to become spiritual Israel to do it. They have to have their heart circumcised, and that circumcision comes from and through believing the cross, and we can get into those verses another time.

I just want to make a point that all Israel will be saved, meaning all spiritual Israel will be saved, Romans 11:26. Then he quotes a verse out of Isaiah, chapter 59. Here is the way Paul quotes it, and then we're going to read this in Isaiah 59. I want you to see the way Paul is interpreting this scripture. Remember, all of these points go back to Revelation 17 to give us a better understanding of it, believe it or not.

Rom 11:26 And so all (spiritual) Israel shall be saved: as it is written (Isa 59:21-21), There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

As it is written, now what is he talking about? Well, let's turn to Isaiah 59:20.

Isa 59:20 The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, ...

Now again, Paul wrote, "*There shall come out of Zion the deliverer and go to Jacob.*" This, "*The redeemer shall come to Zion.*" Paul has already, in his mind, taken the step; the redeemer shall come to Zion first, and then to Jacob. That is what he is saying in Romans 11:26, "*There shall come out of Zion, a deliverer to Jacob.*" Isaiah 59:20, "*The redeemer shall come to Zion and then to them that turn from transgression in Jacob.*"

So why say Jacob versus Israel? I mean, what are we talking about? Remember the story of Jacob, when he learned Esau was on his way to meet him (Esau was greatly offended by what Jacob had done, believing Jacob had stolen his birthright), so Jacob is preparing the night before. If you look at Genesis 32,

Gen 32:24 Jacob was left alone; and there wrestled a man with him until the breaking of the day. (In Hosea 12:3-4, that man is referred to as an angel, a messenger.)

Gen 32:25 And when he saw that he prevailed not against this angel, against this man, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Gen 32:26 And he said, Let me go, for the day breaks. And he said, I will not let thee go, except you bless me.

Gen 32:27 And he said unto him, What is your name? And he said, Jacob.

Gen 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince have thou power with God and with men, and you have prevailed.

Gen 32:29 And Jacob asked him, and said, Tell me, I pray thee, your name. And he said, Wherefore is it that you ask my name? And he blessed him there.

Gen 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Who do you think he saw? He saw the Savior. He saw the Son of God. The messenger of God was wrestling with Jacob, and it is a symbol. It is a type of literal Israel today wrestling with Jesus Christ in their mind, wrestling with, "Is he the Savior? Is this a lie? Could he really be the Messiah?" They wrestle with that. When they hang on and do not let go, he blesses them and changes their name to Israel. Israel, *he shall rule as God...* Israel. So he had his name changed after wrestling with the angel. Look in Genesis 32:31,

Gen 32:31 And as he passed over Penuel, the sun rose upon him, and he halted on his thigh.

This helps make more sense of Micah 4. In Micah 4, verse 6,

Mic 4:6 In that day, saith Jehovah, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

Mic 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and Jehovah shall reign over them in mount Zion from henceforth, even for ever.

So that halting on the thigh, that's exactly what happened to Jacob. He clung to the angel. He clung to the Savior, had his name changed to Israel. The sun rose upon him, and he halted upon his thigh, and the Lord says, *"Well, I'm going to make them that halted a remnant."* So that is what is meant in Isaiah 59. Again, Isaiah 59:20.

Isa 59:20 And the Redeemer shall come to Zion (which is the church) first, and unto them that turn from transgression in Jacob (and become Israel), saith the LORD.

Isa 59:21 As for me, this is my covenant with them, saith Jehovah; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, saith Jehovah, from henceforth and for ever.

So Paul is quoting that in Romans 11. Turn again to Romans 11, verse 25.

Rom 11:25 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceit that blindness in part has happened to literal Israel until the fullness of the Gentiles be come in.

Rom 11:26 And so all spiritual Israel shall be saved: as it is written, There shall come out of Sion, the Deliverer (out of the church, Christ), and shall turn away ungodliness from Jacob (those who haven't accepted Christ yet; they haven't wrestled with the angel):

Rom 11:27 For this is my covenant unto them, when I shall take away their sin.

So what is actually being said here? When the fullness of the Gentiles happens, they will be sent to Israel. God will use them, will come out of Zion, meaning through these people, unto Israel, unto Jacob, and convert them to (spiritual) Israel. And all of those who are halting, he'll make a remnant.

Now you see this being fulfilled in Revelation, starting in chapter 10, at the end of that chapter. Let me show you. Revelation 10:8.

Rev 10:8 And the voice which I heard from heaven spoke unto me again, and said, Go and take the little book which is open in the hand of the messenger which stands upon the sea and upon the earth.

And we will get into this book later. Right now, let's just make the point that he is sending the Gentile to the Jew.

Rev 10:9 And I went to the angel, and said, Give me the little book. And he said, Receive it, eat it; it will make your belly bitter, but it shall be in your mouth sweet as honey.

Rev 10:10 And I took the little book out of the messenger's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Rev 10:11 And he said unto me, You must prophesy again before many peoples, nations, tongues, and kings.

Now, what does he say again, because in Revelation 8 and 9, there is the sounding of the trumpets? And then you come to chapter 10, and he says, "*Eat the book. You've got to prophesy again,*" and then it continues to 11. Now read this closely. Revelation 11:1.

Rev 11:1 There was given me a reed, it was like a rod (it was like a message of correction)

A reed actually can blow in the wind. It's easy, and you could say that message would be God's love for you, but it becomes a rod, a message of correction to people who don't know that truth.

Rev 11:1 ... and the messenger stood, and he said, Rise, and measure the temple of God, and the altar, and them that worship in it.

Rev 11:2 But the court which is outside the temple leave out, and don't measure it; for it is given unto the Gentiles: and the holy city shall they tread under foot forty-two months.

So if you're not going to take this message to the Gentiles, you're going to take it to the Jew. And this is what you begin to see happen in Revelation 11. So what are we seeing in Revelation? It's a fulfillment that the Gentiles receive the truth, and as Paul states in Romans 11, when the fullness of the Gentiles comes, God will send them to the Jew, and he quotes Isaiah 59:20-21.

Revelation bears that out exactly, what Paul is talking about as he quotes Isaiah 59. What does he mean by the fullness of the Gentiles? We're going to get into that in another

study. This whole thing we're reading in Revelation 17 needs to be filled in so that we can continue to grasp what's happening. But you see, at the end of chapter 10, you've got to go prophesy again in chapter 11. Just don't go to the Gentiles. They're trampling underfoot the holy city.

Remember, we talked about that. *I create in you a spirit. I'm going to give you a new heaven and a new earth. Behold, I create Jerusalem, Isaiah 65:18.* Jerusalem is a city; it is a symbol of the spirit of God, and they are trampling it underfoot. The Gentiles have heard the trumpets, and they're trampling underfoot the truth that they were given. Now go to the Jew.

I'm simply trying to lay a foundation that will help us as we delve into the Book of Revelation, filling in the gaps and fully understanding the gospel- the message that is being given to the Gentiles. What is contained in that message of the trumpets? What does it entail? Trumpeting the truth, and then a person who pours out the vials comes to John to explain, beginning in Revelation chapter 17.

See, if the Jews get the message from the Gentiles, that means the Gentiles, after having heard it, refuse it (so the church has gone to the Gentile), now they go to the Jew. That means the last group to be given the truth and receive it will be Jews. It is the Jew who will pour out the message for the last time to the world. Those who are first will be last, and the last will be first. They will pour out their message to the world. That message is described by God as vials being poured out. It is a messenger who poured out the vials, who came in vision to John to give him the explanation of Revelation 17-21.

Now think about it. That man who poured out the vials did not even exist when John was there, but John could see him in vision. God could show him the end from the beginning. God can do that. He gave him a vision of one of the people who would pour out the seven last vials, the seven last plagues, if you will. They're blessings unless you reject the truth, then it becomes a plague. All of these things are spiritual symbols and truths of what happens when the truth is given and when the truth is rejected. God has painted again a most beautiful description of what happens at the end.

Zion receives the truth. Zion is the church. When the Gentiles have reached their fullness, he sends them to the Jew, fulfilling Isaiah 59:20, 21. *Eat the book. Go give the message again. Just don't go to the Gentile.* Well, that only leaves the Jew. Again, what you're reading in Revelation fits perfectly, of course, with all the other prophecies through the Bible.

Heavenly Father, thank you for your truth and your love and your grace and your mercy. Please help us get this straight, get this down. Let this become a reality that we are a part of the last-day church. We are living in the end time, and you are revealing your truth. We praise you in Jesus' name. Amen.