



Episode 75 - Unveiling Revelation: The Angelic Guide from Prophecy to Fulfillment

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Join Scott Stanley from DTG Ministries as he delves deep into the intricate mysteries found in the book of Revelation. In this episode, listeners embark on a profound journey from Revelation's opening chapters to its prophetic fulfillment, exploring how divine messages, initially signified through Jesus Christ to John, transition into being unveiled by an angel.

Stanley elucidates the critical roles played by various celestial and earthly messengers throughout the scripture, highlighting the shift from Jesus communicating directly with John to an angel guiding John through complex prophecies concerning the fall of Babylon, the marriage supper of the Lamb, and future redemption.

This exploration not only underscores the thematic continuity of angels and prophets revealing God's ultimate plan but also emphasizes the crucial interplay between Jewish and Gentile believers in the eschatological narrative. Discover how the fusion of divine inspiration and prophetic vision unfolds in the context of end-time events, offering profound insights and clear interpretations.

Modified Transcript:

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

Hi. This is Scott Stanley with DTG Ministries. We are continuing to unravel the mysteries in the Book of Revelation. In so doing, it is taking us deeper into the Bible itself. For me, the deeper I go, the more I fall in love with God. The deeper I go, the more I marvel at the wisdom and the riches of God. The Revelation prophecy begins with Revelation 1:1,

Rev 1:1 The Revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass; (Now the next part of this verse), and he sent and signified it by his angel unto his servant John.

To reread this, "He, God, signified it through Jesus unto John." I say that because as we begin reading the Revelation, it's Jesus who is speaking with John. Just quickly, look at chapter 4 verse 1.

Rev 4:1 After this I looked, and, behold, a door was opened into heaven: the first voice which I heard as of a trumpet said, Come here. I will show you things which must be hereafter.

We know this is Christ. Christ is the one who is speaking to John... voice as of a trumpet.

We see that in chapter one. So, again, when I look at this, God gives to Jesus. God signifies it through Jesus and gives it to John. But it changes when you come to chapter 17. What changes? Well, it isn't Jesus anymore who is explaining what you're reading. In Revelation 17,

Rev 17:1 There came one of the seven angels which had the seven vials, ... Come here; I will show you the judgment of the great whore that sits upon many waters:

Well, this person who pours out the vials, you'll see in verse 3, Revelation 17:3, *"He carried me away in the spirit."* Verse 7: *"And the angel said unto me, Why are you marveling? I'll tell you the mystery of the woman."* Verse 15: *"And he said, the waters which you saw where the whore is sitting, are people, multitudes, nations, and tongues."*

The point is, this is not Jesus saying this to John. Chapter 18 has to be a continuation of this angel talking to John because he just said, *"I'm going to show you the beast,"* and the woman in chapter 18 is about that great city, or the city of Babylon. So he is still talking, and if you look at Revelation 19:9, he said, *"Write, Blessed are they which are called into the marriage supper of the Lamb."* Revelation 19:10: *"I fell at his feet to worship, and he said, I'm your fellow servant, I'm of your brethren that have the testimony of Jesus: worship God, for the testimony of Jesus is the spirit of prophecy."*

I'm telling you, the testimony of Jesus is the Holy Spirit. The point is, it's the angel that pours out the vials that is saying this. So he shows John in chapter 17 the history, you could say, of evil and good. He shows him the fall of Babylon and what happens, and he shows him the marriage supper of the Lamb. But he isn't finished. I believe he is still explaining chapter 20 because when you come to chapter 21, verse 9,

Rev 21:9 There came unto me one of the seven angels which had the seven vials ... I'll show you the bride, the Lamb's wife.

This is still that guy. Verse 17.

Rev 21:17 He measured the wall, a hundred and forty-four cubits, according to the measure of a man, that is, of the angel.

So we know we're talking about a person. We know that this person was one of those who pours out the seven vials at the end. I would like to say before we go on that "seven" is a symbolic number. It's a spiritual number. It means "a fullness," and we can get more into that later. But there doesn't have to be a literal seven angels or seven vials. This is the number God has chosen to reveal a truth. But look at chapter 22, verse 1.

Rev 22:1 He showed me a pure river of water of life, clear as crystal, ... (This goes back to the angel who pours out the vials.) Verse 6:

Rev 22:6 He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

So here the Lord God of the holy prophets sends his messenger. But we see in Revelation 22:16, we've already read it, *"I, Jesus, sent my angel."* Well, we're in chapter 22 when he says in verse 7,

Rev 22:7 Behold, I come quickly: blessed is he that keeps the sayings of the prophecy of this book.

We know that it is Jesus, but he is speaking for Jesus. How do I know this? Verse 8.

Rev 22:8 I John saw these things, I heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Rev 22:9 And he said, See that you do it not: I am thy fellow servant, and of your brethren the prophets, and of them which keep the sayings of this book: worship God.

Rev 22:10 And he said unto me, Seal not the sayings of the prophecy of this book ...

So this is a prophet, and in Revelation 19:10, we just read it. He says he has the testimony of Jesus, but he upgrades it. In Revelation 22:9, I'm a prophet. So, who exactly is this?

I want you to consider with me. I have understood for some time that the Jews will be given the truth through the Gentile church. It fulfills the prophecy of Isaiah 59:20-21, which Paul discusses in Romans 11:27-29, that the Gentiles will come to the fullness and give the message to Jacob. Some in Jacob will come out of the lie that they are in. This is what Revelation 11 and 12 are all about. The Gentiles who are converted are serving God, and they will be sent to Jacob. So I have looked at these people who pour out the vials as being the Jews who are converted in Revelation, chapters 11 and 12.

Well, let me tell you something. If that's who it is, they were not prophets in Revelation 11. They didn't even accept Christ as Messiah. The message of Zion to Jacob, the truth given to Jacob of the Son of God, the cross, and the Holy Spirit ... the truth given through Zion, is what moved this guy, and God made him a prophet. It was the truth we gave to Jacob that he believes and becomes a prophet, because, again, in Revelation 11, there are no prophets of God in Israel. You can't be if you don't agree that Christ is Messiah.

So here he becomes a prophet through the message of Zion. Also, he is explaining Revelation 18 and 19, coming out of Babylon. He is explaining the marriage supper of the Lamb. He cannot explain that except he did it. So what you're seeing in this guy is so special because he is in the future. He is still in our future, but he is explaining things that are in his past after becoming a prophet. Now think about it. We see in Revelation 15,

Rev 15:1 I saw another messenger, another sign in heavens, great and marvelous, seven messengers having the seven last plagues; for in them they finish up or complete the wrath of God.

First of all, the wrath of God is against iniquity, not people. Their message is to destroy the iniquity or to reveal to them God's wrath against iniquity. So, verse 2.

Rev 15:2 I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, the image, the mark, the number of his name, stand on the sea of glass, having the harps of God.

Well, I look at Revelation 15:1 as being the Jew who pours out the vial, who is a prophet of God. These are Jews. God never distinguishes between the seven. It's like they're all the same thing. They're all of the same group. But they are the ones who pour out the vials, and they are prophets. But here, in Revelation 15:2, he sees people who have overcome the beast, the image, the mark, and the number. That is not a Jew.

He never had to deal with what we're reading in Revelation 13, Catholicism, and Azazel making an image to the Catholic God. He never had to deal with that as a Jew. So what you're seeing in Revelation 15:1-2 are two different groups of people. You're seeing the Jew in verse 1 converted, who are now prophets, and you're seeing Zion in verse 2, who did overcome the beast, the mark, and the image, and all of that. He did overcome that.

These two together are now one church. The Jew and the Gentile have come together at this point. They are getting ready to pour out the vials. They are prophets of God. They have been redeemed through the message given to them through those in Revelation 15:2, which would be the last generation church. It becomes one group, and that is why

in Revelation 15:3, *they sing the song of Moses and the song of the Lamb*, Jew and Gentile.

So here you have the one group and the prophets of God, those who pour out the vials, come forward to do that very thing, plague the world for the last time. How do we know it's a plague? It wouldn't be if their heart were in the right place. It would be a blessing to see God's understanding of the iniquity. To them, it will be a plague because they will not let go of it. They refuse to let go of it.

So I want to take this to Zechariah, chapter 12, and I'm going to start reading at verse 1.

Zec 12:1 The burden of the word of the Jehovah for Israel, saith the Jehovah, which stretches forth the heavens. He lays the foundation of the earth, and forms the spirit of man within him

If you will let God stretch your heavens ... stretch the way you perceive him, and lay the foundation of the earth, which we see in Isaiah 28:16, *"I lay in Zion for a foundation a stone."* So he stretches the heavens. He lays the foundation of the earth, and he says in Zechariah 12:2,

Zec 12:2 Behold, I'm going to make Jerusalem a cup of trembling unto all people round about, ...

Jerusalem, we know, is a similitude of the city of God. It's the Holy Spirit, the mindset of God. This truth about how God perceives is going to be a cup of trembling to all people when they see the siege both against Judah (Judah is Zion, the church- Psalm 78:68) ... The siege will be against the church and the truth of the church, which we see in Revelation 13. They blaspheme the name of God, the tabernacle of God, and those who dwell in the heavens. Basically, that's what you're seeing.

Zec 12:3 In that day I'm going to make Jerusalem (this truth) a burdensome stone (concept) for everybody: all that will burden themselves with it (now read this carefully) shall be cut in pieces, ...

All who burden themselves are going to be cut in pieces, even though everybody on the planet is against it. It doesn't matter how many are against it, they're going to go down. They're not going to come against the truth of God possessed by his church and survive that. They don't come against the church, speak against the church, and survive it. It doesn't happen. Somewhere in their heart, they've got to find the problem they're having and find that repentance to stop speaking against the church. Verse 4: *"In that day, ..."* Well, he's already said in verse 3, *"in that day."* I believe he's talking about the sixth day of creation.

What we're getting ready to read in Zechariah 12 all happens on the sixth day, not necessarily one event right after the next, but all of these things will take place. Jerusalem's going to be a burdensome stone. The people who come against it will be cut down, cut in pieces. Verse 4,

Zec 12:4 In that day, I'm going to smite every horse with astonishment (I think of the four horses in Revelation 6), ...

Everybody who has come to the Lord, coming out of the apostasy, is on a horse, white, red, black, or pale, because that is how God depicts it in the seals, and how his people will overcome that. Well, verse 4,

Zec 12:4 In that day, all of the horses I'm going to smite with astonishment, and those riding them with madness: I'm going to open my understanding upon the house of Judah, and I will smite every horse of the people with blindness. (So his blessing is coming upon Judah, the church, Zion.) Verse 5.

Zec 12:5 The governors of Judah ...

This word "governors" is simply a guide. Let's just say the guides. Who are you guiding? Well, you're helping the Jew in Revelation 11 and 12.

Zec 12:5 The guides (who are in the last generation church), will say in their heart, The inhabitants (those who inhabit the Holy Spirit) are going to be my strength in Jehovah of hosts, their God.

So now consider this with me. You are the last generation church, and you're giving a message to the Jew. Those who are receiving the Holy Spirit, those who are receiving that truth, will become your strength, your mental strength and support, because you'll see they're actually getting it, the excitement that you'll have.

Zec 12:6 Also, in that day (sixth day), I'm going to make the governors of Judah, they're going to be like a hearth of fire among wood. They're going to be like a torch of fire in a sheaf; they will devour all the people round about, on the right hand and on the left: ...

Not literal people, the people which represents the iniquity that people carry, every nation, kindred, tongue, and people. All of that has to be overcome, and the message coming out of the mouth of the last generation church will devour that iniquity on the right hand and on the left.

Zec 12:6 ... And Jerusalem, the Holy Spirit, will be inhabited in her own place even in (I'm going to say), heavenly Jerusalem, in the heavens.

Zec 12:7 Jehovah will save the tents of Judah first. ...

What do you mean? It is the last generation church at the end of the world that will experience a completed salvation before anyone else. We see this when the two witnesses come unto the Jew. They lay down their lives that these people might hear the truth, and they are completely and totally rejected. But they then become the woman clothed with the sun and the moon under her feet. They have been saved first. Before the Jew, before anyone else here, they will reach salvation first, and he's saying it right here. We see it in Revelation 11 and 12.

Zec 12:7 The LORD, Jehovah, will save the tents of Judah first, so that the glory of the house of David and the glory of those who inhabit the Holy Spirit do not magnify themselves against the people bringing them the message.

Now, here he's introduced the house of David. You've got the people who possess the Holy Spirit, and you have the house of David. Who is the house of David? Verse 8.

Zec 12:8 In that day shall Jehovah defend the inhabitants of Jerusalem (those who possess the Holy Spirit). He that is feeble among them at that day is going to be like David; and the house of David will be as God, as the messenger of Jehovah before them.

There is Revelation 22, the angel says, *"I'm a prophet."* Jesus said, *"I have sent my messenger."* The people who pour out the vials at the end are the house of David, and they will speak as God. Why? They're prophets. That's what a prophet does. He's bringing you a message of God. Verse 8 again.

Zec 12:8 In that day, Jehovah's going to defend the people who possess the Holy Spirit. (Speaking of the Jews who have accepted the truth.) He that is feeble among them will be like David. But the house of David (the prophets God has chosen to pour out these vials), they are going to be as God. They're going to be as messengers of Jehovah.

Again, they pour out the vials. The house of David pours out the vials. The house of David is telling you, *"Come here. I'm going to show you Revelation 17. I'm going to show you the fall of Babylon, Revelation 18. I'm going to show you the marriage supper of the Lamb. I'm going to show you the Lamb. I'm going to show you his wife."* They are prophets of God.

It's interesting to me, I had to ask myself the question concerning God doing this at the very end. And I know I'm shallow at times, but think about it. You have the very end of time, and God has ordained the house of David as prophets. Or I should say, these men who pour out the vials, he's made them prophets and said they're the house of David. That means everything recorded in the Bible, all of this truth that we have in this book from Genesis to Revelation, was inspired by God through a Jew. Think about it. And it goes all the way to the end.

It is a Jew giving understanding of the fall of Babylon, of the marriage supper of the Lamb: Revelation 18-22. We conclude time with prophets of God who are Jews. God, at any time, could have raised up a prophet, a Jewish prophet. But these guys became prophets through the message of the last generation church, and God ordained it so. Think about it.

Here they are. God is giving us a futuristic vision or view of these prophets, who right now, at this very given time, don't exist as prophets because Revelation 11 has not happened yet. But they will come out of the apostasy they've been in. They will accept Christ as Messiah, and the last generation church will help them to overcome the devil. They will become prophets of God. They will sing with us of the glory of God, and they will give the last message to the world. So, again, Zechariah 12:9,

Zec 12:9 It'll come to pass in that day. I'm going to seek to destroy all of the nations (inward), all of the lies that come against the truth of the Holy Spirit.

Zec 12:10 I'm going to pour upon the house of David, and those who inhabit the Holy Spirit (this is going to be Jews), the spirit of grace and of supplication: and they're going to look upon me, whom they have pierced, and they will mourn for him, as one mourns for his only son. They will be in bitterness for him as one that is in bitterness for his firstborn.

To me, this goes back to Revelation, chapter 1. I've understood this to be the Father speaking in verse 7.

Rev 1:7 Behold, he is coming with clouds of witnesses, the church. And every eye will see him, and they also which pierced him, and all kindreds of the earth will wail because of him.

I think that is what he is talking about in Zechariah 12. Let me read it again because maybe it will give you goosebumps. It does me. Verse nine again.

Zec 12:9 It'll come to pass in that day, I'm going to seek to destroy all of the iniquity, all of the nations that have come against the truth of the Holy Spirit.

Zec 12:10 I'm going to pour upon the house of David, the prophets at the end who will pour out the vials, and upon these people who have accepted the truth and inhabit the Holy Spirit. ... (These are Jews too. They're just set apart from the house of David.) ... I'm going to give these people the spirit of grace and supplication (which what? It comes from the last generation church). They shall look upon me, Jesus, whom they have pierced, and they will mourn for him as one mourns for his only son and be in bitterness for him as one that's in bitterness for his firstborn.

There is the message from the last generation church to Jacob. That is the effect of it.

Zec 12:11 In that day, there's going to be a great morning in Jerusalem. This is as the morning of Hadadrimmon in the valley of Megiddon.

What happened there? Well, if you want to read this, 2 Chronicles 35:20-25, you'll see Josiah going to battle and being killed. There was this great national lamentation held for Josiah, a national lamentation for their king. Well, this is what God is equating this to. When they have this mourning and they recognize what they have done to the Savior, that he really is the Son of God, there's going to be a great mourning like there was in 2 Chronicles 35:20-25, a national mourning.

Zec 12:12 And the land will mourn every family apart; the family of the house of David apart and their wives apart; the family of the house of Nathan (who is the son of David), apart, and their wives apart;

Zec 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart.

Shimei is a grandson of Levi. So what are we seeing here? Kings and priests. David and his family, Levi and his family... kings and priests. But why are their wives apart? Because your wife is what dies when you see the truth of the cross, and you say, "Father, into your hands, I commend my spirit." This means they have a complete understanding of the cross. They see what they did to Jesus. They see he's the Son of God. They understand the cross. How? By means of the last generation church.

How important is it for us to get this down, to be able to explain to somebody what happened on the cross? But it will be kings and priests, their wives apart. Again, that's what happens on the cross. Spiritually speaking, you put your wife away, allowing you to marry the spirit of God, Jerusalem. Now that spirit is Christ. You marry the risen Savior, and they are going to do just that. Last verse...

Zec 12:14 All the families that remain, every family apart, and their wives apart.

So it's interesting that Christ is making us kings and priests, and God is using these similitudes to help us see. Basically, it's just common sense. We give our message to the

Jew, and they will find the very same salvation we have found. But God will take one group of them and make them prophets, and they will declare the truth of the gospel at the very end of the world. The vials, again, which wouldn't be a plague ... it would be a blessing if the people's hearts were in a different place.

Most gracious Heavenly Father, there is nothing like serving you. We worship you. We worship you, and we want to be in your kingdom. We want to understand these things. We don't want anything in the Bible to cause confusion or to be a stumbling block for us.

Please help us. Give us your understanding. We don't have any. We need you, and we worship you and praise you in Jesus' name. Amen.