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## **Episode 36 - Trumpet 6: The Tenth**

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This podcast continues with Revelation 11:13.

Verses discussed: Zechariah 5:5-11; Exodus 16:32-36; Isaiah 6

We take a look at Jacob becoming Israel.

Modified Transcript:

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

This is Scott Stanley with DTG Ministries. We're continuing our podcast on the book of Revelation. We're at Revelation chapter 11, and our last podcast dealt with verse 13. But we're not finished with that verse because there is so much in this that it's too rich to just pass up. So let me read this verse.

Rev 11:13 The same hour there came to be a great earthquake (conviction), and the tenth part of the city fell, and in the earthquake were slain of men seven thousand...

If you read your margin, it's seven thousand names of men. In other words, they give their heart to the Lord. Their names are slain. They themselves live.

Rev 11:13 ... and the remnant were affrighted, and gave glory to the God of heaven.

To get further into the understanding of this verse, we need to look at Zechariah chapter 5. I'm going to start reading at verse 5.

Zec 5:5 Then the messenger that talked with me went forth, and said, Lift up now your eyes (the eyes of your understanding) and see what is this that goes forth.

Zec 5:6 And I said, What is it? And he said, This is an ephah that goes forth. This is their resemblance through all the earth.

So, this ephah is a measurement. It would be like a measurement of flour. It's a measurement, you could say, in making your bread. This is an ephah. But he says, this is the way it looks in all the earth. This is their resemblance in all the earth.

Zec 5:7 Behold, there was lifted up a talent of lead: (and he says) this is a woman that sits in the midst of the ephah.

If it's a woman, it is the emotional side. It's the way we see it. It would be iniquity.

Zec 5:8 And he said, This is wickedness. And he cast it into the midst of that measurement...

So let's say we have a measurement to make bread, say, the word of God, and in the midst of this is iniquity. Now, I want you to compare this to Matthew 13.

Mat 13:33 Another parable spake he unto them; The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Here we have one woman in three measures. But this is the kingdom of heaven. Leaven means hypocrisy. If you look at Luke 12:1, 1 Corinthians 5:8, it's deceit and hypocrisy. Christ is not saying here that the kingdom of heaven is full of deceit. He is saying the kingdom of heaven is "like" this. It's like you add leaven and it fills the whole thing. Well, the kingdom of heaven will fill the whole thing. That understanding will fill the whole thing.

He just said in Matthew 13:31, the kingdom of heaven is like a grain of mustard seed. See, it's small, but it grows and grows. Well, this is the same thing. But I believe he is playing off of Zechariah 5. Zechariah 5 is showing you the negative.

When you take this measure of flour, this measure to make bread, it's leavened throughout. Well, here the kingdom of heaven will fill that understanding throughout. See, three measures. If I look at three measures, the kingdom of heaven gives me an understanding of the Father, Son, and their Holy Spirit. But in Zechariah 5, we see one measure, and you'll see three women. Again, Zechariah 5:6,

Zec 5:6 I said, What is it? This is an ephah that goes forth. And moreover, This is the way they look through all the earth. (This is their understanding.)

Zec 5:7 Behold, there was lifted up a talent of lead (which is iniquity): he says, this is a woman (this is a mindset; this is an emotional side) that sits in the midst of that flour (in the midst of that measurement).

Zec 5:8 He says, This is wickedness. And he cast it into the midst of the ephah (that woman's understanding); and he cast the weight of the lead upon the mouth.

If it's dealing with the mouth, coming out of the mouth is iniquity.

Zec 5:9 And I lifted up my eyes, and looked, there came out two more women (there's three women), the wind was in their wings; for they had wings like the wings of a stork (not an eagle. An eagle is divine): and they lifted up the ephah (that understanding) between the earth and the heaven. (They lifted it up. God did not lift this up.)

Zec 5:10 Then I said to the angel that talked with me, Where are they taking that understanding?

Zec 5:11 And he said, To build that understanding, a house in the land of Shinar (which is Babylon): and it shall be established, and set there upon her own base.

So here I've got three women, one understanding, one measurement. Matthew 13, I've got one woman, three measures. Zechariah, three women, one understanding.

If I look at Babylon as paganism, Catholicism, and apostate Protestantism, paganism came first, and all three women eat of the same ephah. They all have one thing in common: God is angry. God needs to be appeased. God needs a human sacrifice. The Catholics and Protestants just simply made that sacrifice Jesus, but they retained the paganism.

Now, all of this, you want to go back to Exodus 16. In Exodus chapter 16, we have a chapter dealing with manna. This is when God would feed the Israelites with manna. Manna literally means "what is it?" It was a symbol of the word of God, showing how when we are in the wilderness, eating the word of God, eating the manna that God gives us, we really don't know what it means. I don't know how many times I would read a

verse that I would think, "What does that mean? What is that?" Well, that's showing I'm in the wilderness. I don't really have God's understanding of it.

Well, if I don't have God's understanding of it, I'm probably going to give it my own understanding. If I look at Israel at this point, being in the wilderness, they were full of pagan ideas. They kept falling back into paganism. So they were interpreting the manna, or the word of God, through that understanding of paganism, iniquity.

This is key because I want to look at Exodus 16:32.

Exo 16:32 Moses said, This is the thing which Jehovah commanded, Fill an omer of this manna to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna in it, and lay it before Jehovah, to be kept for your generations.

Now, if you take that to Hebrews 9:4, Paul says this is a golden jar that they put the manna in. Gold is the faith of Christ.

So out of this manna, they collect a certain amount and put it in a golden jar, which goes into the ark of the covenant. The ark of the covenant is a perfected mind. This golden jar of manna is just a symbol that you're able now to apply the faith of Christ to the bread which God has given you. They did not have that in the wilderness. They continued with "what is it" in their wilderness experience. So let's follow this through.

Exo 16:34 As Jehovah commanded Moses, so Aaron laid it before the Testimony (which is the Ten Commandments), to be kept.

Exo 16:35 And the children of Israel did eat manna for forty years, until they came to the land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Exo 16:36 Now an omer is the tenth of an ephah.

So here is your ephah of measurement, which they corrupted the word of God. They didn't understand it. But taking a tenth of an ephah and putting it in a golden jar represents righteousness.

It represents the truth that was in the word of God he was giving them, which they did not understand. Now remember, we just read in Revelation 11 how a tenth of the city falls. Well, let's take this to Isaiah chapter 6. This chapter actually needs a whole podcast on it alone. This is a picture of Revelation 11. It begins,

Isa 6:1 In the year that king Uzziah died I saw the LORD sitting upon a throne, high and lifted up, and his train filled the temple.

That's key because in John 12:41, the Gospel of John, John says this is Christ. He identifies this figure as Christ himself. So,

Isa 6:2 Above Christ stood the seraphims (which is transliterated. Seraphim means "a burning thing." Seraphim is the Hebrew word. It's a burning thing): each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.

Two burning things, notice they are above the throne of Christ. Can anything be above the throne of Christ except the Father? Well, these are the two truths that Christ was brought forth to bear witness to: To love God and love your neighbor as yourself. These are the two burning things. Notice what happens in verse 4.

Isa 6:4 The posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Isa 6:5 Then I said, Woe is me! I am undone; I am a man of unclean lips (it's iniquity), and I dwell in the midst of a people of unclean lips: my eyes have seen the King, Jehovah of hosts.

Isa 6:6 Then flew one of the burning things, having a live coal in his hand, which he had taken with the tongs from off the altar:

Isa 6:7 He lays that on his mouth, on his lips, and takes away his iniquity...

So those two truths, remember, Christ died to redeem us from all iniquity. In his death, he makes a way of applying the love of God and to love others. He can apply that to remove iniquity from us. Now, the part we're wanting to get to is the last verse. In this chapter, Isaiah asks if he can go represent the Lord, and the Lord tells him, "Yes," and he says,

Isa 6:11 How long is this going to last? And he says, Until the cities are wasted without inhabitant, and the houses without man, and the land is utterly desolate,

Isa 6:12 And Jehovah has removed men far away, and there is a great forsaking in the midst of the land.

Isa 6:13 But in it shall be the tenth (Here is your tenth of the ephah, that's righteousness), and it shall return, and it shall be eaten: ...

What is he saying? That in Israel, in Jacob, the majority of these people are going to fall. The whole land is going to be left desolate, but there will be a tenth of the truth given that will be eaten.

That means that there will be those who see the faith of Christ in the ephah, in the measure that's being given, or that is possessed by Jacob. There will be a tenth that will be eaten. They will get the righteousness. Then he says in verse 13,

Isa 6:13 ... as a teil tree, and as an oak...

A teil tree is simply a strong tree. We know an oak is a strong tree, also.

Isa 6:13 ... Until the strong tree, whose substance is in them, when they are felled (when the tree is cut down), the holy seed will be the substance of it.

You have to go to Romans chapter 11 to understand that. In Romans chapter 11, I want to start reading in verse 13.

Rom 11:13 For I speak to you nations, inasmuch as I am the apostle of the nations, I magnify my office:

Rom 11:14 If by any means I may provoke to jealousy them which are my flesh, and might save some of them.

Rom 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Now that verse right there is speaking volumes, that when these Jews, at the end, do eat the tenth, they see the righteousness in the ephah, in the measurement they've had... this is the end of the world. This is what you see in Revelation 11.

Rom 11:16 If the firstfruit be holy, the lump is holy: and if the root is holy, so are the branches.

Now, here he's speaking of a tree, and the root is Abraham, Isaac, and Jacob.

Rom 11:17 And if some of the branches be broken off (these Jews that are rejecting truth), and you, being (a Gentile or) a wild olive tree, you're grafted among them, and with them you're partaking of the root and fatness of the olive tree;

Rom 11:18 Boast not against the branches (that have been cut off). If you boast, remember you're not bearing the root, the root is bearing you.

Rom 11:19 If you will say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and you're standing by what you've been taught. So don't be highminded, but fear:

Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not you.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, it's severity; but toward you, it's goodness, if you continue in his goodness: otherwise you're going to be cut off, too.

Rom 11:23 And they also, if they abide not in unbelief, shall be grafted back in: for God is able to graft them in again.

Rom 11:24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted back into the olive tree?

There is a tree, a tree of Israel. It is strong. It's like an oak. It is going to be cut down. Now, just bear with me and get the imagery in your mind.

You have this tree. They have an understanding equivalent to an ephah, full of iniquity, and God is going to send his servants into that atmosphere to preach the kingdom of heaven. Some of them will see the tenth. They will see the faith of Christ in what they have been believing. They'll see the mistake. When they accept that truth, because they haven't been walking in the truth, they need to be grafted back into the olive tree.

But the nation of Israel is going to be cut down, because when these Jews accept the truth and become Israel instead of Jacob, everyone left who doesn't accept the truth is now as Sodom. There's none righteous in them. No one is righteous, and that tree will be cut down.

As he says in Isaiah 6, the tree will be felled, but the holy seed is still the substance of it... I just say the fathers, Abraham, Isaac, and Jacob. They become, in Revelation 11, true Israel. They become what God planned from the very beginning. So, if I go to Revelation chapter 11, and I look at verse 12,

Rev 11:12 They heard a great voice from heaven saying, Come up here. And they ascended up to the heavens in a cloud (of witnesses, that cloud of witnesses) ...

See, this ascension of that truth is the tenth. They see the righteousness of God in that ephah they've been eating. That truth is elevated into the heavens).

Rev 11:12 ... And their enemies see them do this, see the cloud. (The cloud is a cloud of people.)

Rev 11:13 That same hour there came to be great conviction, and the tenth part of the city fell...

Remember, the city is old Jerusalem. It's Sodom. Spiritually, it's called Sodom and Egypt. It's wickedness. It's paganism. So 100% is pagan, but when a tenth falls, a tenth falls away to truth, because they've eaten the tenth. See, that tenth falls away from the ephah, the wickedness, and as he says in Isaiah 6, it shall be eaten.

Rev 11:13 ... That tenth falls away, and in that conviction, in the earthquake, there are slain seven thousand names of men. (They are the remnant.) The remnant came to be affrighted and gave glory to the God of heaven.

To give glory to the God of heaven, you give glory to God through Jesus Christ. They see their Messiah. They get it. They have the understanding now, and everyone else left in Jacob is as Sodom, and their tree will be cut down.

But the people who accept the truth are grafted into the tree that's left, and their substance of Abraham, Isaac, and Jacob is left in it. They glorify the God of heaven. Notice the remnant. It's a remnant of Israel. It's a remnant of Jews.

I say that because at one point, being associated with a group of people who call themselves the remnant, the remnant doesn't even come to be until the message is given to Jacob, and they see the righteousness of Christ in it... And in righteousness, they fall away from, they turn from wickedness in this great earthquake, in the great conviction that's going to happen. If you look at Revelation 11:14, the second woe has passed.

So at this point in Revelation 11, you're past the second woe, entering the third woe. The third woe is the resurrection. It's a woe to the wicked. But we want to look at Revelation chapter 12 because it picks up where the two witnesses end their testimony. I pray that, by the grace of God, we can get into that next podcast

Most gracious Father, please give us understanding, and I pray my words be understandable and not twisted. May people find the truth, glorify you in Jesus' name. Amen.