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Episode 31 - Trumpet 6: Two Witnesses

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Giving the gospel to Jacob entails having an understanding of the Old Testament.

Modified Transcript:

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

Hi. This is Scott Stanley declaring the deep things of God in the book of Revelation. In our podcast, we have come to Revelation, chapter 11, still in the timing of the sixth trumpet. I want to discuss the two witnesses. It's interesting to me that at the end of chapter 10, John is told to go prophecy again.

We have seen that when the fullness of the Gentiles happens, they will go to the Jew. We've seen Revelation chapter 11 is going to the Jew. But why two witnesses then? Because if it's supposed to be Zion going to the Jew, going to Jacob, then to say there are two witnesses, you can't take that literally and say, well, there are only two people. It's the church bearing in their heart two witnesses... the two witnesses.

Really, if you think about this, Christ made the statement, I believe it's in Matthew 22, that to love God and love your neighbor as yourself, all of the law and prophets hang on that. If they do, then to love God and love your neighbor as yourself came before the

law. That is the purpose of the law. When I realized that Jesus is the Son of God, born in eternity, and he tells Pilate, *"For this reason was I born and for this cause came I into the world that I should bear witness to the truth,"* he says that in John 18:37.... He's talking to Pilate.

For him to bear witness to the truth... because we know he's the creator, he was born to bear witness to somebody who wasn't there yet. He's born to bear witness to humanity. So it was humanity that was in the mind of God before Christ. If all of the law and prophets hang on to love God and love your neighbor, that was the purpose for bringing forth a Son in the first place. So it has always been God's intention, because God is love, that he would have us love each other, and he brought forth his Son to accomplish that.

So what I want to do is turn back to Jeremiah, chapter 31. For me, it was here that all of this began to unravel and make sense. In Jeremiah 31:31 I want to read about this promise of a new covenant.

Jer 31:31 Behold, the days come, saith the LORD (saith Jehovah), that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith Jehovah:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith Jehovah, I will put my law in their inward parts, I'll write it in their hearts; and will be their God, and they will be my people.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they're all going to know me, from the least of them to the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.

So, we're looking at this covenant. I had to read that because now I want to start breaking it down. First of all, according to Jeremiah 31:31-34, the person who gave them the first covenant is the person who gives them the second covenant. We can identify the person who gave them the first covenant by turning to Psalm 68:7-8.

Psa 68:7 O God, when you went forth before your people, when you did march through the wilderness;

Psa 68:8 The earth shook, the heavens dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

So here I can identify that the God of Israel gave them the first covenant, and it is the God of Israel who will give them the second covenant. Question. According to the scripture, how is the first covenant described? Deuteronomy chapter 4, verse 13.

Deu 4:13 And he declared unto you his covenant, which he commanded you to perform, ten commandments; and he wrote them upon two tables of stone.

In verse 12, it points out that,

Deu 4:12 Jehovah spoke unto you out of the midst of the fire. You heard the voice of the words, but you saw no similitude. You only heard the voice,

Deu 4:13 And he declared to you the covenant... which is the ten commandments ...

Well, that fits with what we're reading, that it's the God of Israel who gave them that covenant, according to Psalm 68. The covenant is the Ten Commandments. The Ten Commandments are divided into four and six: Love God and love your neighbor. That is exactly what you're seeing in the two witnesses: To love God and love your neighbor. Those are the two oldest truths.

So it only makes sense, the first covenant, the first four commandments, are how you love God. The last six are how you love people, how you love your neighbor. Well, looking again at Jeremiah 31, the God of Israel made this covenant, and he says, "I'm going to make a second covenant." Now, one problem with this is that a covenant is only in force after the person dies.

So here we have in Jeremiah 31, the God of Israel saying he is going to make a new covenant with us. But again, a last will and testament is of no force until the person dies, and it's the same with this. He is telling you, or at least strongly implying that he is going to die. Do other scriptures bear this out? We're going to see. But just simply using the Old Testament, he is going according to this covenant (according to Jeremiah 31:31-34), he is going to write his law on your heart.

In fact, in verse 33, he says, *"I will put my law in your inward part."* If you want a word in the Old Testament, that is, to me, it's as close to conscience as you're going to get, it's this one: The inward part. It's the Hebrew number [7130] in Strong's.

He's going to write his law on your heart. Well, that is the first covenant: To love God and love your neighbor. He is going to write that on your heart, but it's of no force until he dies because he's made it a covenant. But what about the first covenant? Did he have to die when he made that? Well, no. What did he do? It was the animals who died. That

first covenant was ratified by blood also. It was by the blood of animals. The second covenant needs to be ratified by blood. It's his death.

This brings us then to Psalms 40:6, and this is why he makes this statement.

Psa 40:6 Sacrifice and offering you did not desire; my ears have you opened: burnt offering and sin offering you have not required.

Psa 40:7 Then I said, I come: in the volume of the book it is written of me,

Psa 40:8 To do your will, O God: your law is within my heart.

So, for him to say, "*You did not desire animal sacrifices, but I come to do your will,*" we know from Jeremiah 31, he's going to die. He replaces the animal sacrifice. Again, we're just simply reading these Old Testament verses, trying to come to some conclusion about loving God and loving your neighbor as yourself, and seeing the two witnesses bearing that truth.

It's interesting, if I go back to Psalm 40:6, and read this in the Septuagint, it says,

Psa 40:6 (Sept) Sacrifice and offering, you would not, but a body you have prepared me.

So right there, he is taking away that animal sacrifice, putting himself, his own body, in that place. He has to do that because the covenant is of no effect until he dies. His promise is to take that law (which we know is to love God and love your neighbor) and put it in your inward part, and in your heart. So somehow, through his death, he is going to achieve that, being able to replace the animal sacrifice with the God of Israel.

I see in the animal sacrifices that they would lay their hand on that animal. Well, a hand is a symbol of your works. Somehow, our works are to be put on the God of Israel in his death. I can turn to Isaiah 53, and I can read that *God laid on him the iniquity of us all*, and it makes sense in this new covenant that he'll pardon your iniquity, he'll remember your sin no more. He is taking that iniquity.

Now, obviously, we need to learn more about the death of the God of Israel because he says that he is going to write the law (this law of loving God and loving your neighbor) ... he's going to write this on your heart. Well, how does he do that?

He doesn't just force you to receive that. You have to make an effort to understand it. God's symbol for that is to eat the flesh... *eat his flesh*. Where are you getting that? I'm getting that from the Passover and Exodus, chapter 12, starting at verse 5.

Exo 12:5 Your lamb shall be without blemish, a male of the first year: you shall take it out from the sheep, or from the goats:

Exo 12:6 And you'll keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exo 12:7 And they shall take of the blood, and strike it on the two side posts and the upper door post of the house, wherein they shall eat it.

Exo 12:8 And they shall eat the flesh in that night, ...

To eat the flesh is just another way of saying understanding the flesh, understanding the sacrifice. If you'll notice, you take the blood and strike it on the two side-posts and the upper door post. Well, if you just do that with your hand, the two sides and the top, you're making a cross. So there is something about the blood that you need to learn. I can see where you would eat the flesh and drink the blood. Eating and drinking are just simply symbols of learning, hearing, and receiving.

You eat the flesh and drink the blood of the lamb, who is a picture of the God of Israel, who is going to die to put the love of God in your heart and in your conscience. At this point, all sorts of verses start coming out, making sense in the Old Testament. For instance, Psalm 16:9-10.

Psa 16:9 Therefore my heart is glad, and my glory rejoices: my flesh also shall rest in hope.

Psa 16:10 For you wilt not leave my soul in the grave; neither will you suffer your Holy One to see corruption.

It looks like there is a promise of the resurrection of this Lamb that dies to bring you out of Egypt. It looks like this Lamb is going to die and be resurrected. Why? Well, he is the Holy One of God. Well, now wait a minute. If the God of Israel gave that first law and he gives the second, he says, "I'm the testament." He says, "I'm going to write this on your heart." Well, he's going to have to die.

We see that he becomes a man, Psalm 40. Well, if he becomes a man, that has to be the Messiah. The God of Israel is not going to become a man and not be Messiah. So he is identifying who the Messiah is by showing you that he's going to give his life. In so doing, he is going to write the love of God on your heart. If he becomes a man, then that makes sense when I read Psalm 45, where it appears that God is speaking in verse 1.

Psa 45:1 My heart is inditing a good matter (a good concept): I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Psa 45:2 You are fairer than the children of men: grace is poured into your lips: therefore God has blessed you for ever.

So, here you have God speaking of the God of Israel who has become a man. Go down to verse 6.

Psa 45:6 Your throne, O God, is for ever and ever: the sceptre of your kingdom is a right sceptre.

So here, you have God calling the God of Israel God. Well, it only makes sense. He's the God of Israel. But as you keep reading this.

Psa 45:7 You love righteousness, you hate wickedness: therefore God, your God, has anointed you with the oil of gladness above your fellows.

What do we have here? Well, you have two Gods. Evidently, you have a God who claims to be the God of the God of Israel. How could that be? Well, it only makes sense now when I read Micah 5:2.

Mic 5:2 But you, Bethlehem Ephratah, though you're little among the thousands of Judah, yet out of you shall he come forth unto me that is to be ruler in Israel; his origin has been from of old, from everlasting (or from eternity).

So now I see this God of Israel, who gives his life to write the love of God on our hearts, has an origin. In fact, he has two. His origin is from eternity, but he's going to be born in Bethlehem.

It's obvious that what I'm seeing here is a Father and Son, and I'm saying that because I know in Proverbs chapter 30:4,

Pro 30:4 Who has ascended up into heaven, or descended? who has gathered the wind in his fists? who has bound the waters in a garment? who has established all the ends of the earth? what is his name, and what is his son's name, if thou can tell?

So there is this mighty God who brought forth a Son in eternity according to the scripture. The Son is going to give his life to write the love of God on our hearts and put God's love in our conscience. It only makes sense then when I read Isaiah 46:9-10,

Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Isa 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

So here I have God who knows the end of the world from the beginning of the world, and it's obvious that he brought forth a Son who was called the God of Israel, who became a man. He made a covenant, and he's going to have to die for that covenant to be confirmed. He's going to have to die to fulfill putting the love of God in my heart, to fulfill putting the love of God in my inward parts, in my conscience, and that I should walk in love toward my neighbor, fulfilling that law.

If he's going to write that on my heart, I'm going to have to understand that the sacrifice of those animals was replaced by the sacrifice of the God of Israel. Therefore, I need to eat the flesh and drink the blood, understand the death and the body, the blood and the body of the God of Israel as he gave his life. That is necessary. It's just common sense that there is no blood to put on the door of my heart unless that flesh, his body, is broken.

So there has to be something in this concerning his broken body and concerning his death that God would have us eat and drink so that those things can be placed on our hearts. When we do, we begin to understand the covenants and the fact that we can walk in love and what it means that God laid on him our iniquity. It doesn't say that God laid on him our penalty. You're not going to find that anywhere in the Old Testament. He never laid on him your penalty. He laid on him your iniquity to allow you to walk in love, to fulfill the new covenant, replacing the animal sacrifices with the sacrifice of the God of Israel.

Now, in reading that again, looking at Psalm 40:6, when he says,

Psa 40:6 Sacrifice an offering you did not desire; my ears, my understanding have you opened.

Now that implies a lot right there. *My understanding have you opened.* The Septuagint, a body you have prepared me. Then verse 7.

Psa 40:7 I come in the volume of the book it's written of me.

Well, I'm not saying that I know exactly what this book is, but I believe you're seeing it in Revelation chapter 10 when Christ is holding the little book. And we have seen in Ezekiel

2-3 that this little book is full of lamentation, mourning, and woe. If I say that this book contains this information about the Son of God, it would only make sense because the two witnesses are bearing witness to the truth that God loves you, that you should love God, and love your neighbor as yourself. That is exactly what the law declares.

In order to do that, you're going to have to understand the covenants. You're going to have to understand the God of Israel. You're going to have to understand how that covenant means death to him because he gave you the covenant, and that he will replace animal sacrifice. See, all of those things are declared throughout the Old Testament.

You're seeing again in Revelation 11, these two truths carried by the church being given to the Jew. It's all contained in that little book. You see the sweetness of that message? And when it's rejected, the bitterness that will happen to you, to your spirit, when you realize that they've already rejected it once, it looks like they're going to reject it again. But you bear witness to the truth of God using the Old Testament to show them their Messiah, to show them his death, to show them his resurrection, to show them how to have life. You help them eat the flesh and drink the blood of Messiah.

Heavenly Father, I know I am unworthy of these things, and I need a deeper understanding. But it's my prayer to receive that understanding from you and to inspire others to seek it too. We want to be able to declare to those who have ears to hear the covenants of receiving love and walking in love, and overcoming all iniquity. It's my prayer to glorify you in Jesus' name. Amen.