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Episode 27 - Trumpet 6: One Voice

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This podcast concerns the sixth trumpet of Revelation 9. What are the four horns of the golden altar?

Modified Transcript:

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

This is Scott Stanley, continuing to explore the deep things of God. In our podcast, we have come to the second woe. There are three woes mentioned in the sounding of the trumpets, Revelation 8:13. We've come to the second woe.

Trumpet number five was the first woe. Well, we're at trumpet number six, and we're going to get into this. We're going to get deep, and I think you might hear things you've never heard before. You really need to be in prayer, seeking the Lord for a deeper understanding. As the Lord has revealed this to me, I pray for ways of simplifying it. But still, I think for some people, they can't make that transition in their understanding. So, we've come to Revelation 9:12.

Rev 9:12 One woe is past; and, behold, there come two woes more hereafter.

When an angel is sounding or blowing a trumpet, it's the giving of the gospel.

Rev 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

Rev 9:14 Saying to the sixth messenger which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Well, I had to take another look at verse 13. *"The sixth angel sounded, and I heard a voice."* That is not a voice. That is "one voice." *One voice from the four horns of the golden altar.* I realized that we need a better understanding of the altar of incense. This is the altar of incense. Why would he say *one voice from the four horns*? I realized it's because the four horns are saying the same thing. It's one voice. They are one voice at this point. That is what I want to focus on... this altar. Just a quick look at Jeremiah, chapter 17, verse 1.

Jer 17:1 The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of the heart, upon the horns of your altars;

That altar of incense is in the sanctuary, and remember, as we're going through the book of Revelation, we're going through the sanctuary. You come to the altar of incense, that is the heart. The altar of incense is your heart. So what are those horns, and why are they speaking with one voice in Revelation chapter 9?

Turn with me to Exodus 27, and here, we're going to see some words that God has used to explain the table of your heart... the horns of this altar, the altar of incense.

Exo 27:1 You shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height of it shall be three cubits.

There is so much symbology in that, but that isn't what we want a key on. It's the next verse.

Exo 27:2 You shalt make the horns of it upon the four corners of it: his horns shall be of the same: ...

Now, when I see that "be of the same," it sounds to me like "they speak with one voice." There's one voice. Well, *these horns will be of the same,*

Exo 27:2 ... and you'll overlay it with brass.

Well, keying on the word "horn," if I look at Exodus 34, we see Moses receiving from God, after hewing 2 tablets of stone. The Lord sets him in the cleft of the rock and declares the name of God or the glory of God, and when Moses came down from that mountain, look at verse 35.

Exo 34:35 The children of Israel saw the face of Moses, that the skin of his face shone: ...

If you look up that word "shone," that word shone is "horn." Now, how could that shining be a horn? Because a horn is a projection, and Moses' face projected light. So King James put shone. But the altar incense, which is your heart, has 4 projections, 4 horns.

There are four projections, and he says they're upon the four corners of the altar. Well, if I look at the word "corner," the Strong's number is [6438]. Looking at the ancient Hebrew, it comes from a word that means "to turn." The actual meaning is "to turn," and so you've got a corner, see, a turn... it makes a turn. But the concrete meaning is the word "face." "The turning of the face," hence, a corner. Well, this word is used not only as "corner," but as "a chief." What do you mean by a chief? Judges 20, verse 2.

Jdg 20:2 And the chief of all the people, all the tribes of Israel, presented themselves ...

Well, that word "chief" is [6438], the same as the word "corner." It's the same thing. Why? Because a chief or a leader turns the people, and if I look at Brown Driver Briggs, under this word definition, it says, "A corner, it's a corner or square objects. It's a corner, a ruler, or a chief figuratively."

So, here I'm looking at the altar of incense, and I see there are four projections and there are four corners or four chiefs, four rulers. Now we're in the sanctuary when we see this. Take this right quick back to Exodus 19, reading from verse 5.

Exo 19:5 Now therefore, if you will obey my voice indeed, and keep my covenant, then you'll be a peculiar treasure unto me above all people: for all the earth is mine:

Exo 19:6 And you shall be unto me a kingdom of priests, ...

When you are listening to God, where he is the one leading you, you're not simply following your own interpretation of the Bible. You're not letting other people tell you what it means, but you're able to take what you believe and, with an open heart, a sincere heart, read it in the Bible and know that you know that you know this is the truth. When you begin doing that, God depicts your heart as the altar of incense. But

what about before you enter the sanctuary, before you are a priest? How does he depict your heart then?

Well, I'm going to suggest to you (I'm asking you to be in prayer and consider what I'm saying), before you enter the sanctuary, he depicts you as being on a horse. That horse is projecting your motive. You want to serve God, and that first horse is white. It turns red because, see, it is showing my motive is to serve God, but when it turns red, I'm projecting self. Then it turns black, and I'm projecting my own interpretation of what's important in the Bible and what isn't.

See, the point of the matter is the horses in Revelation 6 depict before you're listening to God, and that is why you've got the four horses. The four horses are depicted after you enter the sanctuary as 4 horns on the altar.

I want to point out what we read in Jeremiah 17, that on the horns of the altar is written the sin that you have. It isn't written in a big book in heaven. It's written on your heart. You are the one who records the sin that you do, and on the 4 horns of that altar, the sin is recorded. The altar needs to be cleansed.

Why four? The horses are four stages that you go through until you realize you need help. You cry out for God to help you. He comes, the sixth seal: Sun black, moon red, stars fall, close the heavens, and he makes you a priest. Isn't that what he says in Revelation 1? He's making us kings and priests (Rev 1:6). So here you become a priest and marked on your heart... the projections that you have are marked with sin, and the corners of that altar are turning the projections. You turn.

That's why the four horses are before your iniquity is cleansed, and you have an elder, the rider of the horse is turning the horse. The horse is the projection. So before you enter that sanctuary, before you become a priest, he depicts you as being on a horse. The horse is changing color. The projections change.

The rider on the horse is the one turning the horse. He's the corner, and that is why when we're reading in Revelation 9, the people coming against the truth are on horses. Horses look like locusts, but they are on horses. The people giving the message are not, because they have entered into the sanctuary and are priests of God. So what does he mean when he says in Revelation 9 that they spoke with one voice?

Well, let's take one more look at the horses. The horse's four faces: A lion, a calf or an ox, a man, and a flying eagle. This depiction is before the cleansing of iniquity. That lion, the first, represents pride. The second, the calf, is a servant animal. He is serving his own

iniquity. That's why he depicts the red horse- he's taking the sword and putting his own interpretation to it. He is in bondage to iniquity.

The third horse is that of a man, and it's a Pharisee. He is the one weighing the verses, saying this one's more important than that one. And the last horse is depicted as death riding it. *Death and hell follow* (Rev 6:8). That word "hell" means "not to know." It's a pale horse. It's depicted as the eagle, the flying eagle. An eagle eats flesh.

But once the iniquity is purged, the lion becomes a king. It's not pride. It's a king. The calf, the servant animal, becomes a priest. He's now serving God, not serving iniquity. The black horse becomes a son of man instead of a Pharisee. The last horse, the flying eagle, instead of Christ not being in it at all, it being a pale horse, it begins to partake of divine nature. If you look at the progression in those horses, he makes you a king and then a priest. A king, you're in control, you're gaining control of your land. The priest, you're now able to minister to others. You're a son of man. You have found humility, and you're partaking of divine nature, just like in 2 Peter, chapter 1 (1Pe 1:4).

So we see that before you become a priest, the horses are unsanctified and the iniquity is not purged. It's not redeemed. But you're able to come into the sanctuary, and he says, "Okay. You now have this altar covered with gold." Gold is the faith of Christ.

On this altar, there needs to be a cleansing, which is what we see in Revelation chapter 8... the cleansing of those horns, the cleansing of that altar. So that you're giving the message, and the people coming against you are all riding horses. They have not entered into the sanctuary. They are not priests of God.

But he says, the four horns spoke with one voice. In other words, the king, the priest, the son of man who receives the kingdom in Daniel 7:13... the son of man, and your divine nature all come together and speak with one voice. Turn with me to Zechariah, and I want you to look at chapter 1, starting at verse 18.

Zec 1:18 Then lifted I up my eyes, and saw, and behold four horns.

Zec 1:19 And I said unto the messenger that talked with me, What be these? And he answered me, These are the horns (the projections) which have scattered Judah, Israel, and Jerusalem.

Zec 1:20 And Jehovah showed me four carpenters. (A better word for this word "carpenter" is "a craftsman.") There were four craftsmen.

Zec 1:21 And I said, What come these to do? And he spoke and he said, These are the horns which have scattered Judah, so that no man did lift up his head: but these are

come to terrify them, to cast out the horns of the Gentiles (the nations), which had lifted up their horn over the land of Judah to scatter it.

So here I've got horns which are scattering Judah, and I have carpenters or craftsmen, which have come to terrify the horns that have lifted up themselves over the land of Judah. A craftsman... I want to show you a craftsman. 2 Corinthians, chapter 3. I'm going to start reading at verse 1.

2Co 3:1 Do we begin again to commend ourselves? or need we, as some others, letters of commendation to you, or letters of commendation from you?

2Co 3:2 You are the letter, you are our letter written in our hearts, known and read of all men:

2Co 3:3 Forasmuch as you are manifestly declared to be the epistle of Christ ministered by us, not with the ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

The craftsman who comes to terrify the horns bearing the iniquity is the teacher of truth. Paul says, *"We have written you. You are a letter written with the truth of the Holy Spirit."*

So why in Revelation 9 do they all speak with one voice? Because their purpose, the purpose of their being there, is to terrify the carriers of iniquity. The idea is to terrify the iniquity, strengthen the person who needs to be redeemed from that iniquity. We'll see in the next study how this begins to make even more sense, because let me read this again, Revelation 9 verse 13.

Rev 9:13 The sixth angel sounded (the gospel is given), and I heard one voice from the four horns...

Rev 9:14 With one accord they say, Loose the four messengers bound at Euphrates.

With one voice, in other words, the king, the priest, the son of man, and the divinity (the divine nature), come together with one voice and say, *"Loose the messengers bound at Euphrates."* Euphrates is a symbol of confusion. It was the river or the stream of thought that went through the gates of Babylon. Babylon is confusion. People are in Babylon when they're confused about God. They are on horses when they're confused about God. When they are attacking the truth, their horses look like scorpions, as God describes it, not us. God is describing that.

So if you can get the picture: I enter into the sanctuary, I see an altar of incense of gold with four projections bearing the iniquity that we have. That needs to be cleansed, as we see in Revelation chapter 8. The altar is cleansed. Before you enter that sanctuary, you're

not a priest, you're on a horse. White, red, black, or pale, and that is also a depiction of your projections. This is what you are projecting.

See, if you can get this down, when you're talking to people and sharing the truth, they are projecting where they are. They just don't realize it. You can realize, oh, you're on a white horse. Your motive is pure, but you really don't know anything. Oh, well, you're the guy whose horse is now red because you're interpreting the Bible yourself. Or your horse is black. You're now arguing these doctrines in the Bible, which have meaning to you, and one verse is worth more than another. Or you're on the pale horse. You're simply godless. God is not in anything that you're doing.

See, they are projecting all along. They're constantly projecting, and our sin is written on our projections, which need to be cleansed. Evidently, by the time you come to Revelation 9, you're speaking all of those projections of truth that you have. Speak with one voice. In essence, turn them loose. Let's deal with this.

I think what you're seeing in Revelation 9... the second woe, you've got three woes. The second woe goes all the way over to chapter 11, verse 14. Why is that significant? Between Revelation 9:13 and 11:14 is the giving of the message to the Jew.

This includes all of it, and it could very well be when you're looking at this sixth trumpet, Revelation 9:12-13, this could be, "go to the Jew." I'm not saying that's the command, but they're certainly included in this sixth trumpet. The seventh trumpet is the resurrection.

Most gracious heavenly Father, I pray for the words to speak that will help us know what we need to do, and help us know what we're facing and how we can overcome the iniquity ourselves. We pray for your glory. We thank you for your mercy. In Jesus' name. Amen.