



[DTGm Revelation Studies](http://www.thelambslove.org)

Episode 90 - Decoding Revelation: Understanding God Through Symbols

2025-08-06

www.thelambslove.org

Join Scott Stanley of DTG Ministries as he delves into the profound symbolism found in the book of Revelation. This episode explores the contrasting spiritual cities of Babylon and New Jerusalem, highlighting the significance of possessing the Holy Spirit over mere assumption of knowing God.

Discover how the biblical narrative of David and Goliath serves as a powerful similitude of Christ's triumph over iniquity, tying into the ancient symbols of the lion, bear, and leopard. Stanley analyzes their roles in the spiritual realms described in Daniel and Revelation, providing insights into spiritual truths and apostasy.

Further, this episode examines the spiritual implications of swords, the significance of faith, and the distinction between the religions of man and the true understanding of God. Through scriptural references and theological reflections, gain a deeper comprehension of Christ's victory and how it guides believers in overcoming sin.

Modified Transcript:

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

Hi. This is Scott Stanley with DTG Ministries, exploring the deep things of God in the book of Revelation. I am so thankful that God has given us the understanding we have of symbols, how he uses symbols to help us see things that we can't see, or he gives us understanding of the depth of meaning that we need to have to understand the apostasy and to understand righteousness. You know, you come to the end of Revelation, and there are only two cities, Babylon and New Jerusalem.

Babylon is simply to be in darkness about God. It's a lack of understanding of God, but, actually, it's more than that. Babylon isn't just simply not understanding God. It is not understanding God, thinking you know God, thinking you have the way to God. New Jerusalem is the Holy Spirit of God. So at the end of the world, you're either going to possess the Holy Spirit of God and be overcoming iniquity, or you're going to think you know the way to God, and you're going to be in complete darkness.

Basically, every study deals with each side of that equation. Do you think you know God, but you're in darkness? Or do you possess his Holy Spirit and you're overcoming iniquity, hence you're overcoming sin in your life? Remember in Daniel chapter 7, that you have three animals coming up out of the sea when the worldly, the earthly explanation of God is given. You have a lion, a bear, and a leopard.

We're going to go over and read part of Daniel 7 today, but the lion and the bear each deal with a denial of spiritual truth. The lion has his wings plucked, and if you're going to fly in the heavens, you have got to have your wings. The "heavens" is God's understanding.

The bear is told to rise and devour much flesh, and he has three ribs or three sides in his mouth. It's easy for me to look at that and say, "Well, I see the Trinity." But holding forth the Trinity, having that as his basic concepts, having that in his teeth, flesh in his teeth, he's told to devour much flesh. That is exactly what we see in the universal church. People have their wings clipped, and they are trinitarians devouring their own understanding when they read the Bible.

Well, then you have a leopard. The leopard, of course, having the four heads, having spots, is a picture to me of the god of this world, Satan... spots, his unforgiveness. Those three: A lion, a bear, and a leopard, play a big part in the book of Revelation. They play a big part in Babylon. So what I want to do is build on that, and I want to turn to 1 Samuel chapter 17. For those of you who know your Bible, this is the story of David and Goliath.

We know David was a type of Christ. Christ even referred to himself as the Son of David. In Matthew 22, when he asked the Pharisees, speaking of the Christ, "*Whose son is he?*" They said, "*Well, he's the Son of David*" (Mat 22:42). So David plays a big part. In this chapter, I want to start reading at verse 30.

1Sm 17:30 He turned from him toward another, and spoke after the same manner: and the people answered him again after the former manner.

1Sm 17:31 And when the words were heard which David spoke, they rehearsed them before Saul: and Saul sent for him.

1Sm 17:32 And David said to Saul, Let no man's heart fail because of him. Your servant will go and fight with this Philistine (speaking of Goliath, of course).

1Sm 17:33 And Saul said to David, You're not able to go against this Philistine to fight with him; for you're but a youth, and he a man of war from his youth.

1Sm 17:34 And David said to Saul, Your servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: (Now remember, if you want to read this spiritually, we're looking at types.)

1Sm 17:35 And I, David, went after him, and I smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

1Sm 17:36 Your servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing that he has defied the armies of the living God.

Now the lion and the bear... we just saw what that is. We just talked about it- it is a denial of spiritual truth. It's not being able to enter into the heavens because your wings are plucked. But here you have a type, a similitude, of Christ saving the flock from a lion and a bear and wanting to go after the Philistine. I thought, well, this is interesting because you have the lion and the bear. Where's the leopard? The leopard has four heads. The leopard represents the god of this world, the author of iniquity. Where's the

leopard here? The leopard would be Goliath himself. Why? Well, look at what it says about him. Again, verse 36.

1Sm 17:36 Your servant slew both the lion and the bear (see, protecting the flock), and this uncircumcised Philistine shall be as one of them, seeing he has defied the armies of the living God.

What defies the children of Israel, the armies of the living God, but the whisperer, the author of iniquity, and how to overcome iniquity? So here we see a picture, when we read of David and Goliath, of Christ overcoming iniquity.

Now we know that on the cross, Jesus destroyed or rendered inactive the devil, the god of this world, that which defies the armies of Israel. We know he did that, and we know how God, using his Son, depicted the effects of iniquity- the crown of thorns, stripes on the back, nakedness, and darkness. We hear Jesus say what he says to find death to self, giving his spirit to God. So depicted on the cross is man's problem and how to overcome it. That is how Jesus defends us from Satan or, in this case, Goliath.

It's interesting how Goliath had six fingers and six toes on each hand and foot. "Six" is 'the number of man,' and your "fingers and toes" are 'your faith.' He had the faith or the understanding of man. So we know the story, and we know what happened. We see how it corresponds to the cross and David slaying Goliath... Jesus rendered inactive the devil, and that was what he came to do.

We know that David selected five smooth stones. When I think of smooth stones, I think of something that's been in the water a long time. These are old concepts. This is old truth. It's the grace of God. And he uses a slingshot to fire a stone into the forehead of Goliath, and that stone sinks into his forehead.

But there is a verse in here, when you're looking at it this way, in your understanding, it's a type of Christ. I want to read a verse that just leaped out at me. We're in 1 Samuel 17. I want you to look at verse 50.

1Sm 17:50 So David prevailed over the Philistine with a sling and with a stone, and he smote the Philistine, and he slew him; but there was no sword in the hand of David.

No sword. Now, when you look at this "sword in the hand," what is a sword in the hand? What does that even mean, because the first thing that actually came into my mind was that he didn't use the Bible. I mean, I think of a sword, I think of the Bible, but I don't think that is what this means. What this is talking about, to have a sword in your hand, is to have vengeance, to have anger... you've got a sword in your hand. There are a few places where this is used. One is Exodus 5:21.

Exo 5:21 They said unto them, The LORD look upon you, and judge; because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

Or you could say "to give them a reason to come after us, to give them a reason to kill us." Well, Jesus, if you'll remember, when he died on the cross, the first thing he said was, "*Father, forgive them, for they know not what they do.*" See, he had no sword in his hand. He was not taking vengeance on anybody. He was going to slay the author of iniquity or render it inactive.

So if you start looking at "the sword in the hand," then other verses start to come alive, at least for me, and one of them is Psalm 149:6.

Psa 149:6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;

Psa 149:7 To execute vengeance upon the heathen, and punishment upon the people.

The heathen is your heathen thought. A two-edged sword, we know, is the word of God. That's why it's interesting when you look at Revelation 6, when you look at the rider on the horse, remember the red horse in Revelation 6:4,

Rev 6:4 There went out another horse that was red: and there was given to him that sat thereon to take peace from the earth, that they should kill one another: and there was given him a great sword.

Not a two-edged sword. See, I look back at my own Christian experience, and when I first came to the Lord, I didn't understand the Bible. I would use the Bible and hit people

over the head with it. This was a great sword, but it wasn't a two-edged sword. The difference you can see in Revelation 19 is at the marriage supper of the Lamb.

Rev 19:15 Out of his mouth goes a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron.

Well, this sword is coming out of his mouth, and we know that it's a double-edged sword. We know that Hebrews 4:12 speaks of this- *the word of God is a double-edged sword*; it's a two-edged sword. There was something about that I wanted to share with you. I hate to just be jumping all over the place here, but I want you to get the idea of the sword in the hand, and Christ did not use that. He did not have a sword in his hand when he put to death that thing which defies the armies of the living God.

If I look at Hebrews 4:12, I want to read something to you. We've talked about Hebrews 4:12. We know what it says. But I want to read something to you that E. W. Bullinger points out. In Hebrews 4:12, where Paul says, *the word of God is sharper than any two-edged sword...* but he says *it's a discerner of the thoughts and intents of the heart.*

Well, that word "discerner," that's the only time this is in the Bible. The Greek word is *kritikos*. It's where you get the word critic. I want to read to you what he says about that. It's important enough. I'm just going to read to you from Bullinger's commentary on this. He said,

"Once, and once only, has God used the word *kritikos*; thus, confining it to His own Word as a 'critic.' That Word is to be man's Judge (Jhn 12:48). Yet man claims the word 'critic' and dares to sit in judgment on that very Word, which is to judge him, in what he terms 'higher criticism,' which is only human reasoning based on the deceit of his own heart (Jer 23:26). 'In the last day,' man will be criticized (or judged) by the same Word on which he now sits in judgment."

I found that interesting that the two-edged sword coming out of the mouth of Christ is the critic, the judgment. We're going to read some probably at the end of this podcast; I want to share something with you about it. But looking at the lion, the bear, and the leopard, we see this in 1 Samuel chapter 17, in the slaying of Goliath. If you want to read

interesting things, you need to go read that. Read that yourself with this in mind, and who knows what the Lord's going to open up for you to see.

Right now, I want to go to Daniel chapter 7, and we see the lion, the bear, and the leopard. But there is yet another beast, and this one comes up, and it's different from the rest of them. This beast in Daniel 7:7 is the fourth beast. *"It has great iron teeth. It devours. It breaks in pieces and stamps the residue with the feet of it. It's different from all those others,"* because what you're seeing here is Catholicism. I want to read some of this, and I'm going to just pull from Revelation 17 and Revelation 13 and maybe other places too, as I read this... just a history of it.

This is a history of what has happened, but I think it's what is going to happen. So when I'm reading Daniel 7:8, see, this beast had ten horns. Again, I'm pulling from Revelation 17:13, and so on. These ten horns represent the Protestant Reformation, and when you read Revelation 17, you'll discover that there were seven heads on this beast, seven beginnings of a river. Each head represents the beginning of a river, a stream of thought.

So you look at the beast and the last two heads, the six and the seven. Six is Catholicism, seven is the Protestant Reformation. The Protestant Reformation never got Catholicism out of their heart. They really were just a continuation of Catholicism, but they rejected the papacy, having a pope. But I see head six and head seven. For head seven, the Protestant Reformation to happen, it had to wound the sixth head with the sword, with the Bible. It wounded it with the sword.

But that deadly wound was healed, and that head comes back and becomes the eighth. So you still only have seven heads, but the sixth one has been slain and has come back as the eighth. So when he comes back, I believe that's what we're reading. Let me just go ahead and read this in Daniel 7:8.

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn. (See, if it's coming up among them, they slew it, but the deadly wound was healed, so it comes up among them.) There came up among them a little horn (this too is the papacy), before whom there were three of the first horns plucked up by the roots...

A "horn" is just "a projection," and "ten" is "a projection of God." It was what the Protestants were actually doing. They were projecting God and putting away the man of sin, but they never fully put it away. So that wound is healed. It comes back and puts away any hope of there being a revival or a redemption from the Trinity doctrine. He takes three of the first horns and plucks them up: the truth of the Father, the Son, and the Holy Spirit.

He takes "ten horns," which was a projection of God, and turns it into "a seven." He takes away three, changing the ten to a seven, which is described in Hebrews chapter 12. The "seven" represents "the law being given on Sinai." The "ten" represents what comes after that in Hebrews 12, "*New Jerusalem, the general assembly, church of the firstborn*" (Heb 12:22-23). There are seven points about that law being given. There are ten points given about "the general assembly, church of the firstborn" - Zion. So he turns this ten into a seven, and notice what he says.

Dan 7:8 I considered the horns. There came up among them another little horn, before whom three of the first horns are plucked up. Behold, in this horn were the eyes like the eyes of a man, and a mouth speaking great things.

In essence, that is defining Goliath, the understanding of a man. It is iniquity. He has the understanding of a man. You see in Daniel 7:9-14, the church receiving the kingdom. So all of this is happening to the last generation church. To see Catholicism come to be, to see the wound healed, and to see people receiving the kingdom, all of this is happening to the last generation church in Daniel 7. He says in verse 18,

Dan 7:18 The saints of the Most High will take the kingdom, and possess the kingdom forever, even forever and ever.

Dan 7:19 Then you're going to know the truth of the fourth beast (of Catholicism), which was different from all the others. It was exceedingly dreadful, whose teeth were of iron (its basic concepts put you in bondage. Its fundamental doctrine is the Trinity), and his nails are of brass [5174].

Well, it's that word "brass." His nails are of brass. Brass is divination. Now this is something I have put in other podcasts. I want to read it one more time, Ezekiel 21:21.

Eze 21:21 The king of Babylon (Which is who? If you're in confusion about God, it's you.) stood at the parting of the way, at the head of the two ways, to use divination [7081] ...

There you go. There's your word. "Nails of brass" [5174] equates to "divination" [7081], which you see in Ezekiel 21:21. Well, here's what it is.

Eze 21:21 ... He makes his arrows bright. He consults the images and looks in the liver.

That is divination. That is Catholicism. That is, people who don't seem to have a respect for the word of God. "To make bright your arrows," that's "your own understanding." When you share a truth with somebody, they make bright their arrows. They're going to shoot at you to show you you're wrong. Then they go consult the images, and I always think of the image of the beast. They have made an image to the beast. They consult people who are already in agreement with them, who are like Catholicism.

Then they look in the liver. The liver is the heaviest organ of the body. It represents the heavies, the pastor, or whoever it is. So what they're not doing is going to God and saying, "Please help me understand," and getting on their knees before the Lord and opening their Bibles and letting God help them. Instead, they ask other people who already agree with them, and they go to the pastor, and that settles it. They're good with that. That's really all they need.

So here in Daniel 7, we're seeing what is happening in the world today, in the religious world today. Because we can see what is happening, we see what isn't happening. People are not searching for the truth to find out God's understanding of it. They're just simply trying to prove what they already think.

But we see Jesus able to defeat the devil without a sword in his hand, just a concept, a smooth stone planted in the forehead. This makes me think of Romans. Again, I'm sorry to be all over the place, but there are just so many points I wanted to make. In Romans chapter 6, I want to read, starting at verse 16.

Rom 6:16 Know ye not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey, whether of sin unto death, or obedience unto righteousness?

Rom 6:17 But God be thanked, you were the servants of iniquity, but you obeyed from the heart into a form of teaching which was delivered you.

Rom 6:18 Being then made free from iniquity...

So that form of teaching, which is delivered to us, is called the Holy Spirit, and it's an explanation of what happened on the cross. It is the stone, the grace placed in the forehead of Goliath. It makes him fall on his face. Christ is the Son of David. Christ slew Goliath. Christ has rendered inactive the devil for those who can believe it, for those who can hear it, for those who can act on it.

So I want to turn to John 12 and close this podcast by reading a few verses out of John 12. You should read the whole chapter, but I want to start at verse 37.

Jhn 12:37 Though Jesus had done so many miracles before them, they didn't believe him.

Jhn 12:38 That the saying of Isaiah the prophet might be fulfilled, which he spoke, Lord, who has believed our hearing, our report? To whom has the arm of the Lord been revealed? (Isaiah 53:1)

Jhn 12:39 Therefore, they couldn't believe, because Isaiah said again,

Jhn 12:40 That he's blinded their eyes, and hardened their heart; that they should not see with their eyes, or consider with their heart, and be converted, and I should heal them. (Isa 6:10)

Jhn 12:41 These things said Isaiah (in Isaiah 6), when he saw Jesus' glory, and spoke of him.

Jhn 12:42 Nevertheless among the chief rulers also many believed on him (the chief rulers, many believed the truth); but because of the Pharisees they wouldn't confess the truth. They didn't want to be put out of the synagogue.

This is something that you are going to face when you give this message. Why? Well,

Jhn 12:43 They love the praise of men more than the praise of God.

Jhn 12:44 Jesus cried, and he said, He that believes on me, believes not on me, but on him that sent me.

Jhn 12:45 He that sees me sees him that sent me. (This sounds very much like chapter 14 of John.)

Jhn 12:46 I am come a light into the world (to help you see God) so that whosoever believes on me should not remain in darkness.

Darkness is what needs to be cleared up of the four things that we see on the cross: The thorns, the stripes, the nakedness, and the darkness. The darkness needs to be corrected first. You've got to see the truth about God.

Jhn 12:44 Jesus cried, he that believes on me, believes not on me, but on him that sent me.

Jhn 12:45 And he that sees me, sees him that sent me.

Jhn 12:46 I've come a light into the world, that whosoever believes on me should not remain in darkness. (That way, you can see the effect and the results and how to overcome iniquity.)

Jhn 12:47 If any man will hear my words, and believe not, I'm not judging him. I didn't come to judge the world. I came to save these people.

Jhn 12:48 He that rejects me, and will not receive my words, does have one that will judge him. (What?) The word that I've spoken will judge him in the last day (because he was told the truth and rejected it).

Jhn 12:49 For I have not spoken out of myself. (This doesn't mean I haven't spoken about me. He said, *I have not spoken of my own thoughts, out of my own heart.*) It's the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (And that commandment is a precept. You could say it's a direction. He gave me a direction of what to say and speak.)

Jhn 12:50 And I know that his direction he's giving you is life everlasting...

This is the direction you have to go. If I were to simply take what happened at the baptism and apply that to what he is saying here, and look at this again in verse 49, *I have not spoken out of myself. It's the Father who told me what to say. He's given me the direction. He told me I'm his Son, and I'm telling you. So I know that his direction he's given is life everlasting. Whatsoever I'm speaking, therefore, even as the Father said unto me, I'm telling you that. I'm giving you the testimony of God.*

In essence, that's what we are doing when we speak that Jesus is the only begotten Son of God. Because if you can make that confession, Matthew 16:16, *"Peter, who do you say that I am? You're the Christ. You're the Son of the living God..."* You cannot say he's the Christ without saying he's the Son because that is what made him the Christ, that God said, *"You're my Son."* You will tell people he's the Son of God. *"Peter, who do you say I am? Well, you're the Christ? You're the Son of the living God. Blessed are you, Simon Barjona. Flesh and blood did not reveal that to you. My father has revealed that to you,"* and I am saying that to all of you listening to this podcast.

If you can make that confession, it is God who has put that in your heart, and you are on the narrow way, and you will be used to give this message of truth to the world. Pray that it land upon those who have ears to hear, who will join you in this truth and overcome all iniquity and be saved from sin.

Heavenly Father, we worship you. I ask you if you would bless this study. Give people a better understanding that they might be able to hear this because I don't feel like I've spoken it as clearly as I could, but I ask you to bless those who hear it. I ask it in Jesus' name. Amen.