*Principles of Prophecy: A Study of Our Future Hope*

Signs, Symbols, and Solutions

Lesson 8 – October 20, 2013

**Focus Verse**

Revelation 1:8

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

**Focus Thought**

The determined efforts of Satan to destroy God’s people and subvert the plan of God will be overthrown by the Almighty.

**Lesson Text**

Revelation 19:11-21

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

**Culture Connection**

Follow the Signs

by Dorsey L. Burk

My son was in our church’s Boy Scout troop. Unlike his dad, he enjoyed the camping and the hikes—except for one. It was the six-mile hike that ended up being twenty miles as the scoutmaster misread the blaze marks on the trees. My son came home bone tired and covered with seed ticks—because someone failed to interpret the marks correctly.

I hope that does not happen spiritually. Prophetic passages can be understood in several different ways as evidenced by events in the New Testament. Most of the Jews failed to recognize their Messiah because their preconceived ideas prevented them from properly interpreting the Scriptures.

My wife and I have often chuckled about an incident that happened several years ago at a general conference in Louisville. My wife was walking from the hotel to the arena. A young man ran up to her and asked, “Are you pre-trib, mid-trib, or post-trib?” She answered it really didn’t matter what she was, but she hoped Jesus was pre-trib. He replied that his pastor was post-trib and continued his sprint to the auditorium.

Let’s not be so tied to a position that we fail to interpret the signs of His coming.

**Lesson Outline**

 **I. REDEMPTION OF GOD’S PEOPLE**

 A. Revelation’s Symbolism from Daniel

 B. Revelation’s Symbolism from Ezekiel

 C. Revelation’s Symbolism from Other Hebrew Scriptures

 **II. RISE OF THE ANTICHRIST**

 A. Makes a Covenant

 B. Usurps the Throne

 C. Requires the Mark

 **III. RESTORATION OF ISRAEL**

 A. All Israel Shall Be Saved

 B. The Lord Fights for Israel

 IV. ULTIMATE DEFEAT OF GOD’S ENEMIES

**Contemplating the Topic**

In language drawn from the Old Testament books of Daniel, Zechariah, Psalms, Isaiah, Proverbs, Hosea, and Exodus and influenced by the Book of Ezekiel, the Book of Revelation brings to culmination major and longstanding prophetic themes. Ultimately, as we saw in lesson 7, the book is about the Second Coming and Christ’s victory over all who oppose Him.

Since Revelation tends to reflect the symbolic figures of its Hebrew sources, we should not be surprised at the wider use of symbolism in this book. The following symbols found in Revelation are drawn directly from their Old Testament origins:

Transparency 1 pictures some symbols in Revelation.

1. A rod of iron (Psalm 2:9; Revelation 2:27).

2. A potter’s vessel (Psalm 2:9; Revelation 2:27).

3. The key of David (Isaiah 22:22; Revelation 3:7).

4. A horn makes war (Daniel 7:21; Revelation 17:7). Revelation does not use the word “horn” here, but the first half of the verse is virtually a direct quote from Daniel.

In addition to these symbols, the Book of Revelation includes rich symbolism of its own. There is debate over whether some specific texts are symbolic, but most who read the book recognize its symbolic tendencies. Prophecy and symbolism have long been connected, as seen in the following words from Hosea:

*“I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets” (Hosea 12:10).*

We must understand, however, that symbolism is not fiction. Symbols and all figures of speech have literal meanings. The references above to a “rod of iron,” a “potter’s vessel,” a “key,” and a “horn” are not bereft of meaning. The “rod of iron” represents the firmness of the Messiah’s rule. The breaking in pieces of the “potter’s vessel” is taken from the ancient practice of kings writing the names of their enemies on a piece of pottery and then smashing that pottery before going into battle in anticipation of their victory. The “key” of David symbolizes the Davidic covenant’s promise that the Messiah would descend from David. The word “horn” is used in the Old Testament to represent “power.”

**Searching the Scriptures**

Four major biblical themes coalesce in the Book of Revelation. They are God’s promise of redemption, the appearance of the Antichrist, the national restoration of Israel, and the ultimate defeat of all God’s enemies, whether human or fallen angels.

**I. REDEMPTION OF GOD’S PEOPLE**

The first and overarching theme of Scripture is the promise of redemption. This promise meant God would intervene in the created realm to solve the problem caused by rebellion against Him. By entering into the realm of creation by means of the Incarnation, He would take on Himself the penalty for human sin. This is the wonderful news of the gospel: “Christ died for our sins according to the scriptures” (I Corinthians 15:3). As someone said, because Christ died for us, we do not have a “sin” problem; we have a “Son” problem. The question is not what are you going to do about your sin? It is what are you going to do about the Son of God? Paul emphasized this point in his letter to the church at Rome.

*“For when we were yet without strength, in due time Christ died for the ungodly. . . . God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Romans 5:6, 8-10, 18-19).*

A. Revelation’s Symbolism from Daniel

The influence of the Book of Daniel on the Book of Revelation is indicated by John’s direct quotes from and allusions to Daniel.

Because of common references to coming with clouds, some think John alluded to Daniel in Revelation 1:7.

*“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Revelation 1:7).*

*“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (Daniel 7:13).*

Although Revelation 1:7 may be an allusion to Daniel 7:13, it would be best not to assume this without further reflection. Some who make this connection do so because it is their view that Daniel’s vision of the Ancient of Days validates the idea that there is more than one “person” in the Godhead. Their reading of the text is that the Ancient of Days represents God the Father while the one “like the Son of man” represents the Son of God. A problem with this view is that the vision is interpreted in the Book of Daniel, identifying the one like the son of man as representing the saints of the Most High. (See Daniel 7:18, 22, 27.) We should also note that in the original Aramaic text of Daniel 7:13 there is no definite article (i.e., “the”) before “son of man.” (This portion of the Book of Daniel was originally written in Aramaic, not Hebrew.) This is consistent throughout the Old Testament; there is never a definite article requiring the translation “the son of man.” There is also nothing in the original text to suggest that the word “son” should be capitalized. Therefore, some translations render the phrase more accurately as “a son of man” (e.g., YLT, NAB, NIV) or even “one like a human being” (NRS).

It seems more likely that the connection between Revelation 1 and Daniel 7 is seen in the identification of Jesus not as Daniel’s “son of man” but as the Ancient of Days.

*“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” (Daniel 7:9-10).*

*“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters” (Revelation 1:14-15).*

The connections between the description of Daniel’s Ancient of Days and Jesus Christ are striking, leading to the conclusion that they are one and the same.

*“. . . thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know . . .” (Daniel 5:23).*

*“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk” (Revelation 9:20).*

The parallels between Daniel’s rebuke of Belshazzar and John’s description of unrepentant mankind are remarkable. This suggests that John’s vision, while inspired by the Holy Spirit, is richly informed by his familiarity with the Book of Daniel.

*“I beheld, and the same horn made war with the saints, and prevailed against them” (Daniel 7:21).*

*“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Revelation 13:7).*

Daniel’s fourth beast, different from the previous three, had ten horns on its head. As Daniel thought about the significance of these horns, a “little horn” rose up and subdued three of the previous ten. In response to Daniel’s curiosity, he was given an explanation:

*“The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” (Daniel 7:23-25).*

Many understand this fourth beast to represent the Roman Empire. Although interpreters may differ on details, “there is nothing in ch. 7 of Daniel to alter the conclusion that the fourth empire is Rome, that its final state has not yet been fulfilled, and that it is a genuine prophetic revelation of God’s program for human history” (John H. Sailhamer, NIV Bible Study Commentary.)

John’s use of this text from Daniel indicates that Daniel’s fourth beast represents the beast that rises out of the sea. (See Revelation 13:1.) The parallels between the two are obvious, and the differences may be due to further, more detailed revelation received by John. The similarities between this beast and the “great red dragon” (i.e., Satan) in Revelation 12:3 should be noted. An angel gave John an explanation that seems open to the possibility that this beast should be understood as representing the Roman Empire, as in the Book of Daniel, although in a revived state. (See Revelation 17:7-18.)

The “time and times and the dividing of time” during which this beast oppresses the saints of God is the same period as John’s “forty and two months” and “a thousand two hundred and threescore days,” also signaled by Daniel’s “in the midst of the week.” The beast’s ability to “prevail against” or “overcome” the saints during this time suggests a reference to the latter half of Daniel’s seventieth week (i.e., the Great Tribulation).

**B. Revelation’s Symbolism from Ezekiel**

Although there is no direct quotation in Revelation from the Book of Ezekiel, there are similarities between Ezekiel’s vision of the glory of God and John’s vision of four “beasts” surrounding the throne. Details of these visions differ, but the central point seems the same.

*“As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle” (Ezekiel 1:10).*

*“And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle” (Revelation 4:6-7).*

The similarities here are evident: representations of humanity, lions, cattle, and eagles. What does this mean? When we read visionary accounts like these—winged creatures with multiple faces and wheels, covered with eyes—our fancy takes flight. We are tempted to dramatic speculation about the meaning of every detail. It is doubtful, however, that such visions were recorded for this purpose. There is a meaning, but that meaning will probably be found in simplicity, not in complicated conjecture.

One simple, yet profound, suggestion is that “these creatures . . . represent all the living creatures God created in the creation account . . . the lion represents the wild animals; the calf, the domesticated animals; man, humanity; and the eagle, the fowl of the air. . . . The fact that these creatures were appointed to praise God continuously suggests that the theme of Ps 19 is also present in the imagery of the four seals” (Sailhamer, NIV Bible Study Commentary).

Whatever meaning may be mined from the details of these visions, we should not forget there are clues within these visions as to their central significance. In Ezekiel’s words, “This was the appearance of the likeness of the glory of the Lord” (Ezekiel 1:28). In other words, Ezekiel’s vision was a breathtaking display of God’s glory. It was meant to inspire awe, not to invite speculation. Ezekiel’s response demonstrated his grasp of the vision’s purpose: “And when I saw it, I fell upon my face” (Ezekiel 1:28).

The relationship between Ezekiel’s vision and that of John is further cemented by the apparent fact that John’s vision was also intended to draw attention to the glory of God. Without stopping, the four beasts say, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Revelation 4:8). As the beasts give glory and honor to God, the twenty-four elders around the throne “fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Revelation 4:10-11).

Transparency 2 compares portions of Revelation 4:8 and Isaiah 6:3.

Ezekiel fell before the glory of God, just as the twenty-four elders. The elders’ song of praise calls attention to God’s creative work, indicating the connection with the fact that their appearance represents all created beings. Thus, all creation praises the Creator. Notice also the verbal link between the beasts’ words of worship (i.e., “Holy, holy, holy”) and those of the seraphim in Isaiah’s vision. (See Isaiah 6:3.)

**C. Revelation’s Symbolism from Other Hebrew Scriptures**

A series of allusions in Revelation further indicates the book’s connection with the Hebrew prophets.

*“And they shall look upon me whom they have pierced, and they shall mourn for him” (Zechariah 12:10).*

*“And every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him” (Revelation 1:7).*

John referred to Zechariah’s prophecy also in his Gospel: “And again another scripture saith, They shall look on him whom they pierced” (John 19:37). One of the prophetic messianic prayers also refers to the piercing of the Messiah: “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet” (Psalm 22:16).

*“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel” (Psalm 2:8-9).*

*“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Revelation 2:26-27).*

The idea here is that Jesus will share His governing authority with those who obey Him. Another allusion to Psalm 2:9 is seen in John’s description of the Second Coming. (See Revelation 19:15.)

*“And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open” (Isaiah 22:22).*

*“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth” (Revelation 3:7).*

This intriguing use of Isaiah demonstrates how certain individuals in the Old Testament era received prophetic words that had immediate application to them but further and more complete fulfillment in the person of Jesus Christ. Isaiah’s words first pertained to Eliakim, Hilkiah’s son, but this was not to be their ultimate fulfillment. The imagery of the “key of David” is connected with the idea that the person with the key could open the door to grant access to the king or close the door to prevent access. Eliakim could do this in the role of a steward, but Jesus could open or shut the door into David’s kingdom—now the kingdom of God—because He is the Son of David. (See Acts 2:29-36; Revelation 22:16.)

*“For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth” (Proverbs 3:12).*

*“As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Revelation 3:19).*

The allusion to Proverbs in Christ’s words to the Laodiceans indicates that, in spite of their lukewarm condition, He still loved them. His chastisement was an indication they were still His children. (See also Hebrews 12:5-11.)

*“The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us” (Hosea 10:8).*

*“And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb” (Revelation 6:16).*

The use of these words in Revelation suggests that the events of Revelation 6 are connected with those described by Jesus in Luke 23:30: “Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.”

*“For in six days the Lord made heaven and earth, the sea, and all that in them is” (Exodus 20:11).*

*“And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein” (Revelation 10:6).*

John made another allusion to Exodus 20:11 in Revelation 14:7. In both places, the words are spoken by angels heralding God as the Creator.

II. RISE OF THE ANTICHRIST

The word antichrist appears only four times in Scripture and its plural form antichrists once, but neither appears in the Book of Revelation. However, it is widely thought that this term describes the “little horn” of Daniel’s fourth beast who makes and breaks a covenant with Israel, demands to be worshiped as God, and requires a mark of identification as a requirement for buying and selling.

Transparency 3 lists some actions of Antichrist.

A. Makes a Covenant

Daniel’s seventy weeks foretell the coming of the Messiah and of a “prince that shall come” (Daniel 9:26; see lesson 3). This prince makes a covenant (i.e., treaty) with the people of Israel (i.e., “many” [Daniel 9:27]) for one week, which, within the chronology of the seventy weeks, means for seven years. This treaty permits the Jewish people to make sacrifices and offerings in a rebuilt Temple. But in the midst of that week, or after three and one half years, the prince breaks the treaty, permitting no more sacrifices. This results in “the overspreading of abominations” and desolation (Daniel 9:27). In His response to the disciples’ questions about the destruction of the Temple, the Second Coming, and the end of the world, Jesus referred to this text in Daniel.

*“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains” (Matthew 24:15-16).*

In whatever sense this prophecy may have had figurative fulfillment in the days of Antiochus IV, Jesus’ reference to it means that its ultimate fulfillment was yet to come. (See lesson 5.)

**B. Usurps the Throne**

Jesus’ use of Daniel’s prophecy indicates the “abomination of desolation” would involve something or someone “stand[ing] in the holy place.” This brings to mind Paul’s warning about the revelation of “that man of sin . . . the son of perdition” (II Thessalonians 2:3).

*“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (II Thessalonians 2:4).*

This description of someone known as “the son of perdition” who claims deity and apparently demands worship as he sits as God “in the temple of God” connects with Jesus’ warning about an abomination in the holy place. As a result, it also connects with Daniel’s account of a prince who “cause[s] the sacrifice and the oblation to cease.”

**C. Requires the Mark**

John saw a beast rise up out of the sea whose description is nearly identical to that of Satan. (See Revelation 12:3; 13:1.) This beast receives his power, throne, and authority from the dragon, Satan. (See Revelation 13:2.)

Comparison of this beast with the fourth beast of Daniel 7 and with Revelation 17:8-11 suggests that this beast may represent a revived Roman empire and its ruler. This ruler could be the antichrist John mentioned in I John 2:18.

To worship this beast is to worship Satan, the dragon. (See Revelation 13:4.) The fact that this beast is worshiped and that his power continues for forty-two months connects with the references to the “son of perdition” who sits in the Temple as God.

Next John saw a beast coming up out of the earth. Although this beast had two horns “like a lamb,” he spoke “as a dragon,” or as Satan. (See Revelation 13:11.) Exercising the authority of the first beast, whose authority came from Satan, this second beast “causeth the earth and them which dwell therein to worship the first beast” (Revelation 13:12). This beast works miraculous deceptive signs, including the animation of an image of the first beast, which had received a deadly wound. All who refused to worship this image were killed. (See Revelation 13:13-15.)

In order to buy or sell, no one was exempt from the requirement to have the mark of the beast, which was the beast’s name and number, in their right hands or on their foreheads. (See Revelation 13:16-17.)

*“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six” (Revelation 13:18).*

This mark contrasts with the name written on the foreheads of the 144,000.

*“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (Revelation 14:1).*

**III. RESTORATION OF ISRAEL**

Just as there are many warnings in the Old Testament concerning the dispersion of the nation of Israel that would occur as a consequence of rebellion against God, so there are assurances of spiritual renewal and restoration to the Promised Land. These promises have not yet been fully realized. Here is one that represents them all:

*“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God” (Ezekiel 36:26-28).*

**A. All Israel Shall Be Saved**

In a section of the Book of Romans dealing in broad terms with Israel’s past (Romans 9), present (Romans 10), and future (Romans 11), we find this affirmation:

*“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance” (Romans 11:26-29).*

The term “all Israel” should be understood in keeping with Paul’s previous use of these words: “For they are not all Israel, which are of Israel” (Romans 9:6). The point is not that every person descended from Jacob will be saved, but that each one who has faith in Jesus Christ will be saved. As Paul indicated in Romans 2:28-29, the true Jew is one who not only has the right genes, but who also has “circumcision of the heart.”

**B. The Lord Fights for Israel**

In a prophecy yet to be fulfilled, Zechariah declared that the Lord will fight Israel’s battles at the Second Coming. (See Zechariah 14:2-4.)

The defeat of those who fight against Jerusalem is described in graphic and gruesome terms in Zechariah 14:12: “Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.”

This defeat of Israel’s enemies ushers in an era when surviving Gentiles come annually to Jerusalem “to worship the King, the Lord of hosts” (Zechariah 14:16). Those who refuse to come will experience drought and plagues. (See Zechariah 14:17-19.)

**IV. ULTIMATE DEFEAT OF GOD’S ENEMIES**

Zechariah’s description of the Second Coming resonates with John’s vision of the same event. (See Revelation 19:11-21.) This brings about the ultimate defeat of all who are opposed to God, whether in the human or spirit realms.

There will be one final battle after this at the end of the Millennium, but the Second Coming guarantees the final defeat of all God’s enemies living at that time. (See Revelation 20:7-10.)

**Internalizing the Message**

There can be discussion and even disagreement about the meaning of some prophetic signs and symbols. Differing “solutions” may be offered. But in the final analysis, it must not be denied that Jesus Christ is coming again and that His coming will result in the defeat of all who oppose Him and the salvation of all who worship Him. (See Revelation 22:11-15.)

Do you think you have a clear understanding of the events leading up to the Second Coming? Would you be able to explain them to someone who asks? Can you tolerate differences of opinion? If so, what do you consider to be non-negotiable?

**Reflections**

• Comment on the symbolism of the “rod of iron,” “potter’s vessel,” “key of David,” and a “horn” that makes war.

• Discuss the symbolism of the Ancient of Days and whom you believe it represents.

• What is the significance of the similarities between Daniel’s fourth beast and John’s beast out of the sea?

• What are your thoughts about the covenant made by the coming prince?

• If Antichrist sits in a rebuilt Temple in Jerusalem demanding worship, would that be the same thing as usurping God’s throne?