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## **Episode 107 - Sodom and Egypt in Revelation: Pride, False Security, and the Two Witnesses**

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Scott Stanley examines Revelation 11 and related scriptures to explain how Jerusalem is described spiritually as Sodom and Egypt — symbols of pride, false security, and rejection of God's messengers. He connects the fate of the two witnesses with the wider resistance found in both the Jewish and universal churches.

The episode contrasts knowledge of God with knowledge of idols (including a legalistic use of scripture), shows how pride and selfish understanding lead to persecution, and highlights the central message that divine love and the cross are the true remedy for iniquity.

Stanley concludes with a call to humility, love your neighbor, and accept the messengers God sends so we can be reconciled and prepared for the coming fulfillment of these prophecies.

Modified Transcript:

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

Hi, this is Scott Stanley with the Deep Things of God Ministries, continuing to look at the book of Revelation. I think over the last couple of years that I've done this podcast, I have grown a lot in my understanding because, you know, you take the time to talk about these things and search them out, and you begin to see and have a greater understanding. Today is no different.

I want to share something with you that, again, is the deep things of God. What can I say? There is a verse in Revelation 11, and if I could just set this up, we know that when the Gentiles come to the fullness, they will be sent to Jacob, the Jew who has not yet accepted Messiah. We see this carried out in Revelation chapter 11, but there is a way that the Lord uses, and I say the Lord... You know, God the Father gave this prophecy concerning Jesus. And again, it concerns those who come out of the apostasy.

So here you come out of the apostasy, you sound the trumpets to the Gentiles, or I could say to the Universal Church, and then after they reject it, you go to Jacob. They reject the truth, too, at first. The way the Lord describes this in Revelation 11, I'm going to read verses 7 and 8.

Rev 11:7 When they shall have finished their testimony, the beast that ascends out of the abyss shall make war against them, and shall overcome them, and kill them.

Who? The two witnesses. The messages of the love of God: to love God and love your neighbor as yourself. The people carrying that message... the message will be killed.

Rev 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

So to lie dead in the streets, all this takes place between your ears and between the ears of the people who reject the truth, and these two truths will lie dead. They will not be buried, but they will lie dead. They will be put away, killed by Jacob. They don't want to hear it. The way he describes them, spiritually, they're Sodom and Egypt. *This is where our Lord was crucified.*

Well, we know our Lord was crucified in Jerusalem. I'm realizing why God would describe Jerusalem as Sodom and Egypt. First, I want you to look at what he says about Sodom, and I want to turn to Ezekiel chapter 16. Now, in Ezekiel chapter 16, verse 49, he says,

Eze 16:49 Behold, this was the iniquity of your sister, Sodom...

If you go back to the beginning of chapter 16, verse 2, he says,

Eze 16:2 ... cause Jerusalem to know her abominations,

So here he is calling Sodom her sister of the same family, the same father, you could say.

Eze 16:49 This is the iniquity of your sister Sodom, pride, fullness of bread, and abundance of idleness...

Now, what happens when you put those things together? Well, we have an idea about pride, but what does he mean by "fullness of bread"? Now, if I'm going to take this spiritually, fullness of bread means they were not hungry. They're not hungry, they have a fullness of bread, and they have an abundance of idleness. It's interesting the way this idleness is defined. I want to read something to you from the word study books.

"Scripture declares that righteousness brings true security and tranquility." Reading Isaiah 32:17,

Isa 32:17 The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

But here in the study books, it says, "But it also warns of a false security that comes to the unrighteous, Ezekiel 16:49."

See, they have pride, fullness of bread, and a false security that comes with their fullness of bread. They feel like they've got the answers. They feel like they've got the Bible. So what has it created in them? Pride and a false sense of security. So when we talk about

Sodom, which is what he's referring to here as a similitude, of course, my mind goes back to the sexual sins.

But Sodom was not full of sodomites because of pride. Pride didn't cause it. Pride sustained it. That's something I've recently learned about homosexuals that they have issues in their lives that they're not dealing with. They can't deal with... they don't have the tools to deal with it, and they began to enter into sexual perversions. But why do they stay there? It's because of pride. They're not there because of pride and fullness of bread and abundance of idleness, security in what they believe. But they remain that way because of pride.

So if I pick this up and go back to Revelation 11, for him to say to Jerusalem, *spiritually, you're Sodom*, well, that's where they are. They're defined in Ezekiel 16:49 if you read it spiritually. But why does he say "as Egypt"? Well, when I think of Egypt, I always think of Pharaoh and what happened there.

God sent someone to Pharaoh to set his people free, and Pharaoh resisted God. Did Pharaoh have pride? Absolutely, he had pride! Pride was an issue. But he's different than Sodom because God sent messengers to Sodom to pull the righteous out, Lot. God sent Moses to Egypt so that his people could be delivered out of Egypt, and Pharaoh resisted the messenger and wouldn't let them go. See, Sodom didn't have a Pharaoh.

So to tell Jerusalem spiritually you're Sodom and you're Egypt, well, that's what's happening in this chapter. God has sent the two witnesses to bring the message of the love of God. But like Sodom, they're full of pride, and they're comfortable where they are. They don't want your help, and they will resist the messengers that God sends. As you see, in Revelation 11, they put them to death. So this is brought out in Matthew 23, verse 37.

Mat 23:37 O Jerusalem, Jerusalem, thou that killest the prophets...

See, you've got to understand (and this is something I was trying to bring out on one of our conferences), that "Jerusalem, Jerusalem," that's third person. But to say, "thou killest," that's second person. He's not saying the city killed anybody. There were people in that city who killed who? *"The prophets, and stoned them which are sent unto you."*

Again, you're seeing that in Revelation 11, and Jesus is describing right here, Sodom and Egypt spiritually. That's what you're seeing here. He said, *I would have helped you, but you wouldn't. You would not let me help you.* Well, how were you helping? Well, I was going to send you somebody to speak the truth. I did do that, and you actually killed them. You actually persecuted the people coming to help you. That's Pharaoh. Pharaoh would do that. Sodom just has pride and fullness of bread.

So I found this extremely interesting because we see this happening in Revelation 11, but you see this happening again in Revelation 13. What's the difference between Revelation 11 and 13? Revelation 11 is to the Jew. Revelation 13 is a description of going to the Universal Church and how they want to form an image to Catholicism. But what do they do? They're comfortable where they are, and they say, "Well, if any man doesn't take this mark, he should be put to death."

See, there you go. That's the same thing. Persecuting the people who bring you the message. Persecuting anybody who disagrees with you, except what God says about the Universal Church, I'm telling you, it's the same thing. What you're seeing happen to the Jews and what you're seeing happen to the Universal Church is the same thing because it's the same problem.

The problem is that somebody is challenging the way they read the Bible. That's the issue of going to the Jew and going to the Universal Church. You're challenging their understanding of the Bible, and they don't like that. If you never went in and challenged their understanding of the Bible, you wouldn't have these problems. You wouldn't have the persecution. But God is going to send his people to speak the truth to the Gentiles and to Jacob, and you're going to have these issues. Again, if you never said anything, it would be fine.

So the way he describes what's happening to the Universal Church is Azazel. It looks like a lamb with two horns. That's a goat. The goat is in Leviticus 16:21, and I'm going to read this.

Lev 16:21 Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquity of the children of Israel, all the rebellion, in all of their sins. He

puts them upon the head of the goat and sends him away by the hand of a prepared and ready man into the wilderness.

Well, let me ask you a question. All of the iniquities and all of the rebellion and all of the sin, would that include pride too? Of course it would. Of course, it includes pride. He just uses different symbols to express what happens to Jacob and what happens to the Universal Church. Because of their pride, they are going to take their Bibles and call down fire from heaven and deceive everybody who will listen to them and tell them they should make an image to Catholicism, and if you disagree, you should be put to death.

You make it through that, you're sent to Jacob. And what about that? Same thing. You walk in there with a message that contradicts them while they have their pride, while they have their comfort in what they're believing, their fullness of bread, and abundance of idleness, abundance of security. It's a false security. Well, you're doing the same thing to them.

Each group responds the same way. It's just described differently. Let me tell you a verse you can add to this: 1 John 2:16.

1Jn 2:16 All that is in the world is the lust of the flesh, the lust of the eye, and pride.

Think of those three things. Listen to this. The lust of the flesh... the flesh is your earthly thinking. The eye is the way you see it, which, when you die on the cross, you give that to God. "Let me give you the way I see it. Let me give you my Spirit." Well, and then pride. The lust of the flesh, the lust of the eye, and pride. That is all that's in the world.

That is why these three things have to be seen in Jacob and in the Universal Church, because that's all that's in the world. That's it. They lust after the flesh, meaning their fleshly understanding. They lust after the way they see it. Another word of saying that is covetousness. You covet your own opinion. And then they all have pride.

Again, it is the same thing going to the Gentile or going to the Jew. You've got the same issue. You're going to walk in there, in fact, with the same message: God is love. Love doesn't make a record of sin. He brought forth a Son to redeem you from all iniquity. Yep, that's really his Son. If you can believe that you bring into the picture, the Father.

Without the Son, you don't have the Father. Oh, you can call him the Father. You can call him the Son, but in their mind, he really isn't, can't be. That, again, is the importance of the cross.

If I could just make this statement, the more I think about it, the clearer it becomes that God, the Father, moved on his Son to die the death of the cross, and in so doing, portrayed the understanding of God. That understanding just happens to be about us, humanity. So God the Father, his understanding is seen on the cross as portrayed by his only begotten Son, about those who would become his children. They're all three right there on the cross.

That portrayal God refers to as the Holy Spirit, the Mother of us all (Gal 4:26). So, on the cross, the Father is seen, the Son is portraying it, and he's portraying humanity, and that is the Holy Spirit, that truth that sets you free from iniquity. I can't stop thinking of that and repeating that to myself. I love that. The Father, Son, humanity, that's your ultimate Trinity, all glued together by the Mother, the Holy Spirit... which, when you look up in Hebrew "mother," it literally means "a strong glue, a bonding."

So we're all bound together by the truth that God expresses through his Son about us at Calvary. Those are the truths that bring you healing... Those are the truths that bring healing. If you're going to resist that, then he is showing you the reasons. You've got pride. You covet your own opinion. You lust after your own understanding. They all do this. So we can say, "Well, it's Azazel over here, but over here, it's Sodom and Egypt." It's all the same thing. Trust me. Just look up the words. It's all the same thing. They're all doing the same thing, and that's just the way it is.

That, to me, helps me so much to understand what's happening at the end of the world and what's happening when God sends you to go help another person. Now, this brings me to another verse because I know a lot of what I've been sharing in this podcast was spoken of, talked about on our last conference.

Well, here's another verse. I want to tie in with this because I think it will help us better understand what's going on, 1 Corinthians 8. This text right here can be very confusing, but not if you simply put in place the truth God has given us.

1Co 8:1 Now as touching things offered unto idols...

Stop. What are we reading about? Idols. Stop. When Jesus told the Pharisees, "You killed, you stoned the prophets. I send these people to you, and you kill them. Why? Well, you have pride. You're like Sodom. You're like Egypt." Touching things offered unto idols... What was their idol? Looking at the Pharisees. What's the idol? Their idol was the scriptures. Years ago, I saw a really interesting verse, Habakkuk 2:19.

Hab 2:19 Woe unto him that says to the wood, Awake; or to the dumb stone, Arise, it shall teach! Behold, it's laid over with gold and silver, and there's no breath at all in the midst of it.

I realized that our Bibles are made of paper, which is wood, and they will take this wood and cover it over with gold and silver, and the Bible becomes their idol. It's a modern-day idol. See, what does this remind you of? When Jesus told them, *"Search the scriptures, for in them you think you have life, but they're testifying of me, they're telling you to come to me to have life, but you're not coming to me to have life."*

So when I read 1 Corinthians 8, *"Now as touching things offered unto idols,"* I can put the Bible right in there, because if you think life is in the Bible, then you think the more of the Bible you know and understand, you're better than people who don't understand it. You have an understanding, and you'll pride yourself in that. You'll pride yourself on how well you know the Bible, and you want other people to think you know it, too.

1Co 8:1 As touching things offered unto idols, we know that all of us have knowledge. Knowledge will puff up, but love edifies.

Well, there's something I want you to see about that. It's really interesting to me. In the same chapter, 1 Corinthians 8, in verse 6, he says,

1Co 8:6 We know there's only one God, the Father, ... there's one Lord Jesus Christ, ...

1Co 8:7 Howbeit there is not in every man that knowledge: ...

What he's talking about in verse 1 is not knowledge of God, it's knowledge of the idol. It's the knowledge of the idol that puffs up. See, when he says "charity edifies," well,

charity... God says, "*I am love. I'm charity; I'm love.*" Knowledge of God edifies you. Knowledge of the idol, your knowledge of the Bible, puffs you up. Don't ever let anybody tell you that growing in knowledge of God is going to create pride. If that's true, then Peter is way off base.

2Pe 1:2 Grace and peace be multiplied unto you in or through the knowledge of God...

Wait a minute. Grace and peace are multiplied through the knowledge of God.

1Co 8:1 Now as touching things offered unto idols...

See, why would he even say that? He's talking about idols, the idol, and I'm telling you the idol of the scripture will do this to you. Knowledge of God will edify you; knowledge of the idol puffs you up. He literally says they don't have this knowledge of God in 1 Corinthians 8:7.

1Co 8:2 If any man thinks that he knows anything, he doesn't know anything yet as he ought to know.

Why? Because he's talking about what? How did he start the verse? *Now, as touching things offered unto idols.* This is what he's talking about. It's a mistake to tell anybody that to grow in knowledge of God is going to create pride. It actually does the opposite because knowledge of God is knowledge of yourself, and that's what you're supposed to be seeking to overcome.

Again, *all that's in the world is lust of the flesh, lust of the eye, and pride.* That's all there is. We see it in the Universal Church. We see it in Jacob... It's when you see it in yourself. See, for him to say, "*Howbeit there is not in every man that knowledge,*" and for him to say in verse 3,

1Co 8:3 If any man loves God, the same is known of him.

Well, if you love God, that means you're loving your neighbor because that's how you love God, again, Galatians 5:14: Loving God, it's all fulfilled in loving your neighbor. But if you love God, you're known of God, and remember Matthew 25:10,

Mat 25:10 While they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage (the marriage to the Holy Spirit): and the door was shut.

Mat 25:11 Afterward came the other virgins, they said, Lord, open.

Mat 25:12 But he said, I don't know you. I know you not.

Well, you're not loving God when you don't love the messenger God has put in your life to straighten you out and help you. That's Egypt. That's what Egypt does. That's what Pharaoh did. God puts people in our lives to help us.

Again, the mindset of Jerusalem. *"Oh, Jerusalem, Jerusalem, you that kill the prophets, and you stoned them, which are sent unto you. I would have gathered your children together as a hen gathers your chickens under her wings, but you wouldn't do it" (Mat 23:37).*

Bottom line: Pride. Pride, fullness of bread, secure in where you are, willing to come against and resist the person God has put in your life to help you. Where does that lead? It is not the holy city. If we could only come to grips with what is going on, what God has given us, where we are in time, humble ourselves, and find our place in this whole work.

Let God give you what he wants you to do. Let him place you there. We will find ourselves in harmony, in peace, learning truth, and growing in our likeness to Jesus Christ.

Most gracious Heavenly Father, I thank you for truth. I thank you for every blessing. I pray to glorify you in Jesus' name. Amen.