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Episode 33 - Trumpet 6: As Sodom

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Righteousness by faith, the beast ascending from the bottomless pit, and multitudes in the valley of decision all make up the thirty-third episode of this Revelation podcast.

Modified Transcript:

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

Hi. This is Scott Stanley with DTG Ministries, exploring the deep things of God in the book of Revelation. We have come to Revelation chapter 11, verse 7. We're still looking in the time frame of the sixth trumpet. The 6th trumpet continues to verse 14 of chapter 11.

So, we're going to get into some things that are new to me, and I pray that this is a blessing to you. There are things in here that are not new. There are things in here that are something that we desperately need to get straight in our hearts and live them. Let the Lord produce his righteousness in us. We see in Revelation 11:7 that these two witnesses have finished their testimony.

When you go to verse 3, they will finish their testimony. They'll prophesy for 1260 days. We took that apart and saw 3 times 10 times 7 times 6. That is to have a complete

understanding of how God perceives the fullness in man. I have always looked at this fullness as described in Ephesians chapter 4, verse 13.

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (a completed man), the measure of the stature of the fulness of Christ:

That's 1260 days. That's what he's talking about. It's during the giving of this prophecy that these two witnesses, which is Zion, carry the message of the love of God. They reach it by giving this message. What you're seeing is actually something that James describes in chapter 2, verse 17.

Jas 2:17 Even so faith, if it has not works, is dead, being alone.

So, just to understand the love of God, in theory, in reading the verses, is one thing. To live it is another.

Jas 2:18 Yea, if a man will say, You have faith, and I have works: show me your faith without your works, and I will show you my faith with my works.

Well, if I'm going to show you my faith without my works, I'm going to have to explain the scriptures. But if I am going to show you my faith by my works, I'm going to have to practice what I preach. It's two different things.

Jas 2:19 You believe that God is one; you do well: the demons believe God is one, and tremble.

Jas 2:20 But will you know, O vain man, faith without works is dead?

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:22 You see then how faith wrought with his works, and by works faith was made complete?

Jas 2:23 And the scripture was fulfilled which said, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jas 2:24 You see then how that by works a man is made righteous, and not by faith only.

So I think the point is made that the two witnesses are the truth about God's love. The church comes bearing that truth, and by living, by practicing what they're preaching, they reach the 1260-day end. So, it's like that with everything we're believing, and if you don't get anything else out of this study, get that.

Just because you know these verses, it isn't going to make any difference if they are not being seen in your life. I believe this is what Paul is talking about in 1 Corinthians 13, verse 2.

1Co 13:2 Though I have the gift of prophecy, and I understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and I don't have charity, I am nothing.

Well, that's what we're talking about. Practicing your faith and being told by God the truth, and then living it.

So there are two kinds of iniquity, doctrinal iniquity and personal iniquity. The two witnesses, knowing the love of God, come unto Jacob, declaring the truth, showing them their doctrinal iniquity. In so doing, they are manifesting freedom from personal iniquity. The message is being rejected, and they're still walking in love. That's what we need to see, and that's what we need to see in our everyday lives. So, Revelation 11:7,

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

This is the first time now reference is made to a beast ascending out of the abyss. We've seen in chapter 9 of Revelation, the Bible opens the pit of the mind and out comes smoke and locust.

But here it's a beast coming up out of the mind. The beast is described in Revelation 13, and this is telling when you see in Revelation 13:1,

Rev 13:1 I stood upon the sand of the sea, and I saw a beast rise up out of the sea, ...

Now, why the sea? Over here in chapter 11, it's out of the abyss. Here it's the sea. Well, when we talk about the sea, we're talking about the world. What the Lord is showing you here in Revelation 13 is that the whole world has this beast. Everybody has to deal with it. The church in Revelation 11 has overcome it. It's the world that needs this information.

Rev 13:2 The beast looks like a leopard, has the feet of a bear, and the mouth of a lion.

I always just refer to it as the lion, the bear, and the leopard. The lion is pride, a bear is an unchanging heart, and a leopard has spots. That means unforgiveness. So, pride, an

unchanging heart, and an unwillingness to forgive are within every human being on this planet. That is the beast, and the gospel will help you overcome the beast. It will help you slay the beast. It is the only thing that will do that.

So we're talking about Jacob, and in Revelation 11:7, when they've reached the 1260 days, they understand, they have a fullness of the love of God. The pride that is in Jacob comes up and makes war against that truth of God's love, and it will overcome that truth and kill that truth.

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

Well, our Lord literally was crucified in Jerusalem, and you could say spiritually it's old Jerusalem. It's the mindset that killed the Savior... that same mindset. Why does it say *"Their dead bodies lie in the street of the great city, which spiritually, this is Sodom and Egypt"*? Well, the two witnesses are to love God with all your heart, soul, mind, and strength and love your neighbor as yourself. Both of those truths are in Jacob's Bible. Here you have the church at this point made up of Gentiles coming to Jacob to help them address Jesus Christ as their Messiah, his death on the cross, and how he can give them victory over that beast, over their own pride.

So why do they lie dead in the street? They can't bury it. They can't get rid of it totally because it's in their Bible... the verses that we can give. I tried to share some of those verses in "The Two Witnesses" podcast, which you can use the Old Testament to bring out the fact that the Messiah was going to give his life... that the Messiah was replacing animal sacrifice. That the Messiah would have laid on him the iniquity of us all.

They're going to reject all of that, but they can't deny that they are to love God with all their heart and love their neighbor as themselves. They can't bury that. It's always going to be there in the streets of their thinking. But this leads me to a prophecy that I want to share with you in Zechariah chapter 14. I want to start reading at verse 1.

Zec 14:1 Behold, the day of Jehovah comes, and your spoil shall be divided in the midst of you.

Zec 14:2 I will gather all nations against Jerusalem to battle ...

This is not literal Jerusalem, it's spiritual Jerusalem. Basically, that's what you're seeing in Revelation 11. When they slay the two witnesses, they're coming against New Jerusalem. New Jerusalem is a symbol of the Holy Spirit.

Remember, *don't go to the Gentiles, they're trampling underfoot the holy city*. Well, at this point in Revelation 11, where we are, verses 7 and 8, they're trampling underfoot the holy city. They have slain that truth. So here in Zechariah 14:2, I will gather all nations against New Jerusalem to battle.

Zec 14:2 ... and the city shall be taken, and the houses rifled, and the women ravished; and half of the city will go to captivity, and the rest, the remnant of the people shall not be cut off from the city.

But this is within their heart as you are giving them the truth of God's love. They will destroy it in their own thinking.

Zec 14:3 Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle.

Now pay attention, this is a prophecy that always bothered me to try to understand it, and I believe the Lord is giving me a deeper understanding of it now. I just simply want to pass it along.

Zec 14:4 His feet (or Christ's feet) shall stand in that day upon the mount of Olives, which is before Jerusalem on the east,

Now, if I make that Jerusalem, New Jerusalem, the Mount of Olives is Gethsemane. That was on the Mount of Olives. Gethsemane is where Christ prayed the prayer, *"Nevertheless, not my will but yours."* He then went forward and portrayed the Holy Spirit on that cross. He was portraying New Jerusalem: God's understanding of humanity, the iniquity we have, and how to correct it. So when he says here that the Mount of Olives comes before Jerusalem. That's exactly the way it is.

See, when he was on the cross portraying humanity, and he makes the statement, he says, *"Father, why have you forsaken me?"* That is man at his lowest place, feeling forsaken of God, yet coming back and saying, *"I thirst. I still thirst for your truth."* Next word, *"It's finished."* What's finished? I am finished trying to do this myself. I have used sex and drugs and anger, violence, trying to make myself feel better and help myself, and it doesn't work. It's finished.

What are you going to do? Well, *"Into your hands I commit my spirit."* When you say that, and you give your life to God... *"Into your hands I'm commending my spirit, the way I see it. I want to see it the way you see it,"* in a way, that's like Christ saying,

"Nevertheless, not my will, but yours." In a way, that is like the Gethsemane experience. *Father, not mine, but your will.*

See, it's basically the same thing. So for you to pray that prayer that he prayed on the cross, that comes before you receive the Holy Spirit- that comes before the Spirit for you, too. So the Mount of Olives or Gethsemane is before Jerusalem. Now look at what happens.

Zec 14:4 ... The mount of Olives shall cleave in the midst toward the east and toward the west, and there's going to be a very great valley ...

The east and west... "east" is always "self." "West," if you walk west, you enter into the sanctuary; east is to your back. The west follows the sun, the east is self. I want to read this again.

Zec 14:4 ... The mount of Olives shall cleave in the midst of it, toward the east and west, and there's going to be this great valley ...

The mountain or that doctrine of Gethsemane, giving your heart to the Lord, shall remove toward the north and south. Well, the south is a "dry desert," and you would think, well, the north is the opposite. But when you look up the word "north," it's the north star. It means "you watch."

Well, right here, you're in a valley. If I go to the south, I'm denying the truth. But if I go to the north, I'm watching for God to give me the answer. To the south is dry desert. To the north, it's the Holy Spirit. *Out of your belly will flow rivers of living water* (Jhn 7:38). So, you've got to make a decision. Is it north or south? He says in verse 5,

Zec 14:5 And ye shall flee to the valley of the mountains ...

You flee to that decision. When you come forward declaring the gospel of Jesus Christ, *"Fear God. Give glory to him through his Son, Jesus Christ. Fear God. Give glory to him. The hour of his judgment has come"* (Rev 14:7), it puts you right in that valley. You're right in the valley. You're going to go one way or the other. You have to make a decision, and I think, I'm sure, this is what he's talking about in Joel 3. *Multitudes are in the valley of decision* (Jol 3:14).

This is the valley. Am I going to follow Christ to death? Or am I going to reject it, walk away from all truth? Verse 5 again...

Zec 14:5 You'll flee to the valley of the mountains; for the valley of the mountains shall reach to Azal ...

This Azal, the root of it is [680] in Hebrew, and it means "to set aside." Now, bear with me. You're either going to be set aside as an unbeliever or set aside as someone who has found salvation in Jesus Christ. This mountain will reach to Azal.

Zec 14:5 ... yeah, you'll flee, like you fled from before the earthquake in the days of Uzziah king of Judah ...

An earthquake is self. That "earthquake" is always the "shaking of self." You're in an earthquake. It's great conviction.

Zec 14:5 ... and Jehovah my God shall come, and all the saints (the holy ones) with thee.

The holy ones, you could say that's his church. You could also say it is the truth that he carries. So, again, go back to Revelation chapter 11, and I see verse 7.

Rev 11:7-8 When they've finished their testimony (they came to the understanding of truth, of living what they preach), this pride will come up out of Jacob and make war against those truths. And the city that slays them spiritually is Sodom.

Well, I want to show you something. Go back to Isaiah chapter 1, verse 9.

Isa 1:9 Except Jehovah of hosts had left unto us a very small remnant, we would have been as Sodom, and Gomorrah.

What does he mean? Well, if you go back to Genesis 18:26, this is where Abraham is talking to Christ, or to the Savior, to the Son of God. The Son of God is saying, "We're going to go destroy Sodom," and Abraham says, "Wait. What if there are fifty righteous?" And the Lord says, "Well, I'll spare it." ... "Well, what if there's forty-five? What if there's forty, thirty, twenty, ten?" Each time the Lord says, "Yeah, I'll spare it if there's ten." So how many were in there? None. And they were destroyed. So when you look at this, Isaiah 1:9,

Isa 1:9 Except the LORD of hosts had left unto us a very small remnant, we would be like Sodom...

In other words, we would be destroyed. So take this back to Revelation 11, and what is going to happen? The message of the trumpets has already gone to the Gentiles, and it reaches a point where the Lord says, *"Okay. Leave them alone. Let's now go to Jacob,"* fulfilling the prophecy in Isaiah 59:20-21. That means when I look at the Gentiles, there are none righteous. They have rejected and are trampling underfoot the holy city, the Holy Spirit.

They are like Sodom in the sense that there are none righteous, and when this message is given to Jacob, there will be a very small remnant that enters into the kingdom of God. Now, what makes this significant? What makes this different is that you're at the end of the world. This is it.

What do you mean by the end of the world? God is not destroying this planet. Man is going to destroy it by fire. God knows the day and the hour, and he is getting his people ready and pulling them unto himself, so that when this message is given to Israel or to Jacob, and God's select few come out of it, Jacob then, too, will be like Sodom.

There will be none righteous in it. God will have pulled his people out of the nations, out of Jacob, and the whole world lies in wickedness. The whole world will be destroyed by fire just like Sodom. There will be none righteous in it. Again, God's not punishing them. He is not going to kill them all. They're going to kill themselves. It's what they do to themselves.

So, I get a lot out of these podcasts, in that they continually bring up the present. It continually helps me understand what's going on and inspires me to get my own life correct, to practice what I preach, to have an attitude toward my wife, toward the church, toward my children, an attitude that is softer than before... more compassion, praying more that people will see this truth.

So I want to have a prayer now, and I just pray that we, who have ears to hear, will begin to manifest the love of God.

Heavenly Father, you are Yah, the only true and living God. Nothing compares to the truth that you are giving us, to the truth you have yet to give us, to your so mighty love toward all of us. You are so patient, long-suffering, and merciful. I pray to glorify you, praise you in Jesus' name. Amen.