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The Great City called **Sodom and Egypt**

Revelation 11

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

The Great City called Sodom and Egypt. (Rev. 11).

- **Revelation 11:8:** and their (God's two witnesses) dead bodies will lie in the street of the great city that symbolically (spiritually in KJV) is called Sodom and Egypt, where their (God's two witnesses) Lord was crucified (our Lord was crucified in KJV).

Amongst commentators there are divided views concerning the great city that symbolically is called Sodom and Egypt, some believe it refers to Jerusalem, while others believe it refers to Rome, or an extension of Egypt, Rome, and Babylon. This study shows the city in focus can only be Jerusalem. The key words that greatly help understand this verse, is, symbolically (spiritually in KJV), which means John does not have the literal city of Sodom and Egypt in focus, but only what they symbolize. The focus of verse one is the temple of God, the altar, and those who worship at the temple (v1), and the focus of verse two is the holy city (v2), which means the context the words, "the great city that symbolically is called Sodom and Egypt, where their Lord was crucified," are set in, is the city of Jerusalem. Though Jesus was not crucified in the city, he was crucified outside of its gates, and in the vicinity of it, which means it is correct to say, "Jerusalem was the scene or place where the Lord was crucified."

- Jesus also suffered outside the gate in order to sanctify the people through his own blood.
¹³Therefore let us go to him outside the camp and bear the reproach he endured. (Heb. 13:12-13).

Jesus bore the curse for all sin outside the camp; since the temple was permanently within the city of Jerusalem, the standard practise was that the cursed should be taken a short distance outside Jerusalem, so that the sin would be taken outside, and in this way the camp/city would be healed. Jesus Himself said:

- Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem. (Luke 13:33).

It should also be noted, though Jesus was crucified outside the city, it began within the city of Jerusalem. Some point out that Jerusalem was far from being a great city at the time of John, especially when compared to Egypt, Rome, and Babylon and therefore the title, 'the great city that symbolically is called Sodom and Egypt' cannot apply to Jerusalem, but this is a great error. The reason Jerusalem is called a great city, is not because it is a great city in a worldly sense, but for the following five reasons:

1. It is the city where the temple of God stood. (v1).
2. It is the city where God's people worshipped. (v1).
3. It is the only city in the world that is called the Holy City. (v2).
4. It was outside of this city that Christ was crucified. (v2).
5. Though it was not a great city in comparison to Egypt, Rome, and Babylon, it was a famous City, and known as a Great City, because it is the city of the great King, the Lord Jesus Christ, and the only city God has put His name on, and is known as, the City of God.

Added to these, it will be the centre of the entire world's attention in the last days, and the place where world-war three will start.

Jerusalem spiritually likened to Egypt: God sent a saviour (Moses) to set His people Israel free from the bondage and slavery of Egypt, likewise God sent a Saviour (the Lord Jesus Christ), to set us free from sin and death. Following are a couple of Scriptures that liken Jerusalem to Egypt:

- **Deuteronomy 28:27:** The LORD will strike you (Israel) with the boils of Egypt, and with tumors and scabs and itch, of which you cannot be healed. (Deut. 28:27).
- **Deuteronomy 28:60:** He will bring upon you (Israel) again all the diseases of Egypt, of which you were afraid, and they shall cling to you. (Deut. 28:60).

The entire chapter of Deuteronomy twenty-eight details the rewards and the penalties of Israel's covenant with God in the event of their disobedience to the covenant. It is very likely that Jerusalem is spiritually likened to Egypt, because it was full of idolatries as Egypt was, and its inhabitants had turned their hearts diamond hard against the LORD as the Pharaoh of Egypt did. The following verses show that Jerusalem perfectly fits the title, 'the great city that symbolically is called Sodom and Egypt,'

- **Deuteronomy. 29:23:** The whole land (of Israel) burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath.

The reason Israel is compared to Sodom and Gomorrah here, is because they abandoned the covenant of the LORD and served and worshipped other gods (Deut. 29:24-27), and God judged them and laid their land waste and destroyed the city of Jerusalem as He did with Sodom and Gomorrah. (Babylonian took the people of Israel into captivity for seventy years). In the book of Isaiah, it is written:

- **Isaiah 1:9-10:** If the LORD of hosts had not left us (Jerusalem and Judah) (v1) a few survivors, we should have been like Sodom, and become like Gomorrah. ¹⁰Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah!

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The reason Jerusalem and Judah is compared to Sodom and Gomorrah here, is because they had become a sinful nation of evildoers, that had forsaken the LORD, and despised the Holy One of Israel so that the faithful city had become a whore and abomination to the LORD (v4, 13, 21).

Again, Isaiah wrote:

- **Isaiah 3:8-9:** Jerusalem has stumbled, and Judah has fallen, because their speech and their deeds are against the LORD, defying his glorious presence. ⁹For the look on their faces bears witness against them; they proclaim their sin like Sodom; they do not hide it. Woe to them! For they have brought evil on themselves.

The reason Jerusalem and Judah is compared to Sodom and Gomorrah here, is because they disobeyed, rebelled, and resisted the will of the LORD and His ways and by their evil ways they brought evil upon themselves.

The prophet Jeremiah said:

- **Jeremiah 23:14:** In the prophets of Jerusalem, I have seen a horrible thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from his evil; all of them have become like Sodom to me, and its inhabitants like Gomorrah."

The author of Lamentations wrote:

- **Lamentations 4:6:** The chastisement of the daughter of my people (the inhabitants of Jerusalem) has been greater than the punishment of Sodom, which was overthrown in a moment, and no hands were wrung for her.

In one of Ezekiel prophecies, it is written:

- **Ezekiel 16:46-51:** Your (Jerusalem) elder sister is Samaria (ten tribes of Israel), who lived with her daughters to the north of you; and your younger sister (Judah), who lived to the south of you, is Sodom with her daughters. ⁴⁷Not only did you (inhabitants of Jerusalem) walk in their (Israel and Judah's), ways and do according to their abominations; within a very little time you were more corrupt than they (Israel and Judah), in all your ways. ⁴⁸As I live, declares the Lord GOD, your (Jerusalem's) sister Sodom (Israel and Judah) and her daughters have not done as you (the inhabitants of Jerusalem) and your daughters have done. ⁴⁹Behold, this was the guilt of your sister Sodom (Israel and Judah): she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. ⁵⁰They were haughty and did an abomination before me. So I removed them, when I saw it (by the armies of Assyria and Babylon). ⁵¹Samaria has not committed half your (Jerusalem's) sins. You have committed more abominations than they, and have made your sisters (Israel and Judah) appear righteous by all the abominations that you have committed.

In the earlier portion of this chapter, we are told that the inhabitants of Jerusalem are not only referred to as a prostitute that had played the whore, but has also taken their own sons and daughters who they bore to the LORD and slaughtered and sacrificed to be devoured as an offering by fire to abominable idols. By these abominations they brought God's judgment and wrath upon themselves. However, Ezekiel goes on to say that God will restore the fortunes, of Sodom (i.e., Israel and Judah) and the fortunes of Jerusalem and that Jerusalem's sister Sodom will return to their former state and Jerusalem to her former state. (Ezek. 16:52-56). In the book of Amos, we read:

- **Amos 4:11:** I overthrew some of you (people of Israel), as when God overthrew Sodom and Gomorrah, and you were as a brand plucked out of the burning; yet you did not return to me, declares the LORD.
- **Amos 4:10:** I sent among you (Israel) a pestilence after the manner of Egypt; I killed your young men with the sword, and carried away your horses, and I made the stench of your camp go up into your nostrils; yet you did not return to me," declares the LORD.

Prideful, stubborn, disobedient, and rebellious Israel was deserving of the same plagues that came on Egypt during the exodus.

Both Sodom and Egypt fell under the Lord's judgment, likewise Jerusalem had incurred God's wrath in the same manner as Sodom and Egypt, all three participated in the same sins against God, and for this reason Jerusalem is figuratively called the same as Egypt and Sodom. Added to this, Sodom and Egypt were aggressively hostile toward God's people, likewise apostate Jerusalem was hostile toward Jesus, plotted his murder, and were hostile toward Jesus followers. Two reasons the title, 'the great city that symbolically is called Sodom and Egypt,' cannot apply to Egypt, Rome, and Babylon.

1. The context the words, "the great city that symbolically is called Sodom and Egypt, where their (God's two witnesses) Lord was crucified," is in the context of the city of Jerusalem.
2. It cannot be said of Egypt, Rome, and Babylon were cities where the Lord was crucified (our Lord was crucified in KJV).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
