are not seen. It is given as a specimen of barbarity,  
and as a proof of outrageous wickedness.  
 But still that is not the point on which the Holy  
Ghost dwells. It is the *place* where this event occurs.  
It is in “the great city,” which is defined by three  
characteristics. All three criteria assure us that it is  
JERUSALEM. Before, it was called “the *holy* city,” as  
the place of God’s temple. But, now that its sin is  
being brought to light, its greatness is the only point  
named. Greatness now is not holiness: it is only in  
the future kingdom that holiness shall bring greatness.  
 The great city, which is the scene of the present  
momentous events, “is spiritually called Sodom and  
Egypt.” The use of the present tense in the verb “to  
call” manifests that it was already known by those  
names in John’s day amongst the spiritual.  
 The city was called so “spiritually.” That is put in  
opposition to “carnally,” or naturally. It had a literal  
name, well known to fleshly or natural men, who regard merely the exterior. But among inspired men, or  
among the regenerate, who look at the moral character  
of things, it had, besides its literal name, names descriptive of its state before God, and already depicted in the  
book of God. Whether by “the spiritual,” we are to  
understand one or both of these senses of the word, is  
not clear. The word signifies sometimes (1) those  
born of the Spirit, sometimes those (2) inspired of the  
Spirit.  
 In both Sodom and Egypt the hearts of the inhabitants were tested and displayed, as they are here also.  
But sin has advanced since those earlier days. God  
has come nearer to man in grace, and in discovery of  
Himself. There is the temple in this city, and the  
Lord of the Witnesses was once there. The increase  
of sin is manifested mournfully in this portion of the  
prophecy.