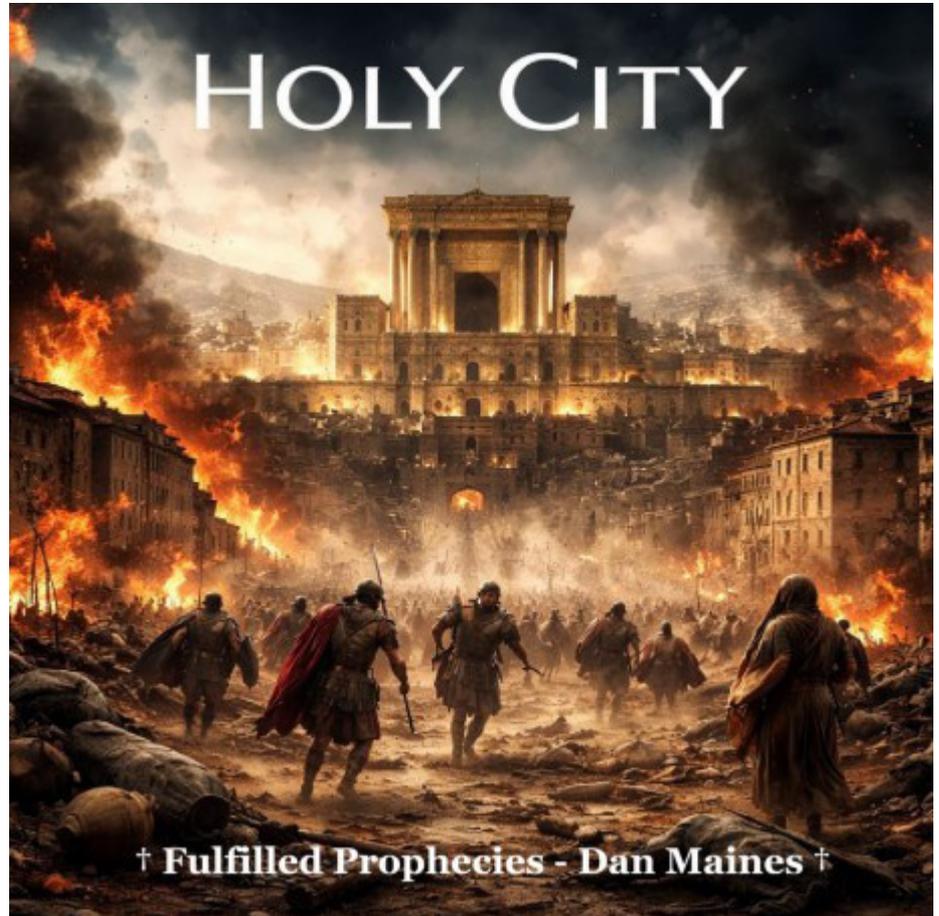


# Fulfilled Prophecies

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## Holy City



By Dan Maines

## Holy City

### Introduction

† The identity of Revelation's Harlot City isn't a mystery created by speculation, it's established by Scripture interpreting Scripture. (2 Peter 1:20-21)

† When the Bible assigns titles, it does so with consistency, not ambiguity. (Isaiah 28:10)

† The question isn't what city fits our theology, it's which city already bears these titles in Scripture. (Romans 3:4)

† When every title applied to Revelation's Harlot already belongs to Jerusalem, the conclusion becomes unavoidable. (Luke 21:20-22)

## **Holy City**

### **Revelation 11:2-8**

But leave out the courtyard which is outside the temple and do not measure it, because it has been given to the nations, and they will trample the holy city for forty-two months.

And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.

These are the two olive trees and the two lampstands that stand before the Lord of the earth.

And if anyone wants to harm them, fire flows out of their mouth and devours their enemies, so if anyone wants to harm them, he must be killed in this way.

These have the power to shut up the sky, so that rain will not fall during the days of their prophesying, and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they want.

When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.

And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.

† Revelation identifies the Holy City as the place where the Lord was crucified, which can only be Jerusalem. (John 19:16-20)

† The forty-two months fits a bounded covenant judgment window, not an open-ended future. (Daniel 12:7)

† Revelation itself ties the city to the crucifixion location, so it can't be Rome. (Luke 23:33)

## **Nehemiah 11:1**

Now the leaders of the people lived in Jerusalem, but the rest of the people cast lots to bring one out of ten to live in Jerusalem, the holy city, while nine-tenths remained in the other cities.

† Jerusalem is explicitly titled the Holy City in Scripture. (Nehemiah 11:18)

† This title isn't symbolic guesswork, it's a stated biblical designation. (Isaiah 52:1)

† So when Revelation uses Holy City, it's using Jerusalem's covenant title. (Daniel 9:24)

## **Isaiah 52:1**

Awake, awake, clothe yourself in your strength, O Zion, clothe yourself in your beautiful garments, O Jerusalem, the holy city, for the uncircumcised and the unclean will no longer come into you.

† Zion and Jerusalem are directly named as the Holy City. (Isaiah 48:2)

† Scripture doesn't spread this title across the nations, it anchors it to Jerusalem. (Nehemiah 11:1)

† That means Revelation's Holy City language is covenantally located, not globalized. (Luke 21:24)

## **Matthew 27:53**

and coming out of the tombs after His resurrection they entered the holy city and appeared to many.

† The Gospel writers confirm Jerusalem retained the Holy City title in the first century. (Matthew 4:5)

† That puts the term in the exact time frame Revelation addresses. (Revelation 1:1-3)

† This is why Holy City in Revelation can't be reassigned

without breaking Scripture's own usage. (Romans 3:4)

† ALWAYS and ONLY Jerusalem is titled the Holy City in Scripture. (Nehemiah 11:1; Isaiah 52:1)

† The Holy City in Revelation must therefore be Jerusalem. (Revelation 11:2)

† The correspondence is exact, not symbolic or transferable. (Isaiah 28:10)

## **Sodom**

### **Revelation 11:8**

And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.

† Revelation calls the same city Sodom, and then anchors it to the crucifixion location. (John 19:16-20)

† The prophets already used Sodom as a covenant judgment name for Jerusalem. (Isaiah 1:10)

† So Revelation isn't inventing new labels, it's continuing prophetic courtroom language. (Hosea 12:10)

### **Isaiah 1:10**

Hear the word of the LORD, You rulers of Sodom; Listen to the instruction of our God, You people of Gomorrah.

† God directly calls Jerusalem's rulers Sodom. (Isaiah 1:21-23)

† That makes Sodom a prophetic covenant label, not a geographic claim. (Ezekiel 16:46-49)

† Revelation's mystically called Sodom fits this established pattern. (Revelation 11:8)

### **Jeremiah 23:14**

Also among the prophets of Jerusalem I have seen a horrible thing, the committing of adultery and walking in falsehood; And they strengthen the hands of evildoers, so that no one has turned back from his wickedness. All of them have become to Me like Sodom, And her inhabitants like Gomorrah.

† Jeremiah applies Sodom language specifically to the prophets of Jerusalem. (Jeremiah 23:11)

† That means covenant Jerusalem can be judged under the Sodom title for corruption. (Lamentations 4:6)

† Revelation's Sodom label stays inside the same prophetic track. (Revelation 11:8)

† All titles applied to the Harlot are already applied to Jerusalem. (Isaiah 1:21; Jeremiah 3:8)

† The language never shifts to Rome or any Gentile city. (Matthew 23:34-36)

## **Harlot**

### **Revelation 17:5**

and on her forehead a name was written, a mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth.

† Harlotry in Scripture is covenant adultery, not paganism. (Jeremiah 3:8-9)

† Only a covenant people can commit adultery against God, because adultery requires a covenant bond. (Ezekiel 16:15)

† That covenant category fits Jerusalem, not Rome. (Isaiah 1:21)

### **Isaiah 1:21**

How the faithful city has become a harlot, She who was full of justice, Righteousness once lodged in her, But now murderers.

- † Jerusalem is directly called a harlot by God. (Isaiah 1:10, 21)
- † The faithful city language points to covenant status, not a pagan empire. (Psalm 48:1-2)
- † Revelation's harlot imagery matches this prophetic charge. (Revelation 17:1-6)

## **Jeremiah 3:8**

And I saw that for all the adulteries of faithless Israel, I had sent her away and given her a writ of divorce, yet her treacherous sister Judah did not fear; but she went and was a harlot also.

- † God frames Israel and Judah's sin as adultery, and even uses divorce language. (Jeremiah 3:1)
- † Revelation's harlot judgment belongs to that same covenant lawsuit theme. (Hosea 2:2-5)
- † This is why the harlot title belongs to Mosaic Jerusalem in that first century generation. (Matthew 23:34-36)

- † The harlot imagery is consistent from the prophets to Revelation. (Ezekiel 16:15; Hosea 1:2)
- † It never describes Rome, it always describes Jerusalem. (Isaiah 1:21)

## **Historical References**

- † Josephus records Jerusalem's blood guilt and covenant rebellion leading to AD 70 judgment. (Josephus, Wars of the Jews, Book 5-6)
- † Eusebius confirms the destruction of Jerusalem as fulfillment of Jesus' warnings. (Eusebius, Ecclesiastical History, Book 3)
- † Clement of Alexandria identified Jerusalem's fall as divine judgment. (Clement of Alexandria, Stromata)

## **How It Applies To Us Today**

† God holds His covenant people accountable for faithfulness, and He doesn't grade on tradition. (James 1:22)

† Titles and warnings in Scripture aren't empty symbols, they're real judgments with real meaning. (Romans 15:4)

† Fulfillment confirms God's faithfulness, not His failure, so we can trust Christ's words fully. (Matthew 24:34-35)

## **Q & A Appendix**

**Q** Why can't the Harlot be Rome

**A** Because Rome was never called the Holy City, never accused of covenant adultery, and never crucified the Lord, Matthew 27:22-25.

**Q** Why does Revelation use Old Testament language

**A** Because Revelation completes the covenant story already established by the prophets, Isaiah 1:21; Jeremiah 3:8.

**Q** Who alone could be guilty of covenant adultery

**A** Only Israel under the Mosaic Covenant, because adultery requires a covenant relationship, Ezekiel 16:15; Hosea 1:2.

**Q** Why does Revelation locate judgment in that generation

**A** Because Jesus explicitly tied covenant judgment to His generation, Matthew 23:34-36; Matthew 24:34.

**Q** Why does Revelation call the city Sodom and Egypt

**A** Because the prophets already used those labels for covenant rebellion in Jerusalem, Isaiah 1:10; Jeremiah 23:14.

**Q** Why does Revelation anchor the city to where the Lord was crucified

**A** Because it identifies Jerusalem directly, and it blocks any attempt to relocate the passage to Rome, John 19:16-20; Revelation 11:8.

# † This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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## Source Index

† Revelation 11:2-8; Revelation 11:8; Revelation 17:5

† Nehemiah 11:1; Isaiah 52:1; Matthew 27:53

† Matthew 4:5; Daniel 9:24; Isaiah 48:2; Isaiah 1:10; Jeremiah 23:14; Isaiah 1:21; Jeremiah 3:8

† Josephus, Wars of the Jews, Book 5-6; Eusebius, Ecclesiastical History, Book 3; Clement of Alexandria, Stromata

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