but a shadow of the true. Heb. ix. 24; iv. 14-16; viii. 1, 2.  
 The temple of Jerusalem will be yet rebuilt by the  
Jews in unbelief, and be the scene of wickedness greater  
than has ever appeared.  
 This view of the matter, then, explains difficulties  
otherwise insurmountable. How should the city of  
Jerusalem and the outer court of its temple be given  
up, while yet the holy house and its inner court  
are untrodden by foes? It could only be defended by  
miracle. But there is no notice of any such defence.  
Even the Witnesses, who protect themselves by miracle,  
are slain.  
 And not only is the *conception* difficult, but it is  
certain *historically*, or in point of fact, that such a  
thing has never happened since John wrote. If the  
outer court of the temple and the city were taken,  
so was the holy house; and much more its inner  
court.  
 The worshippers in question are the great white-robed multitude, who ascribe their accomplished  
salvation to the Lamb and the enthroned Sovereign  
of heaven.  
  
 2. “And the court that is without the temple cast out and  
measure it not; for it is given to the nations: and the holy city  
shall they tread underfoot forty-two months.”

The outer court of the earthly temple was the only  
permitted place of Jewish worshippers. The inner  
court was for the priests. *The Jewish temple is now the  
outer court*. In John’s day, and at the date here  
assumed as that of the Apocalypse, the Jewish temple  
had been destroyed by Rome. But God recognized it  
as His in a distinct sense, up to the very time of its  
destruction. This is manifest from the epistle to the  
Hebrews. There the priesthood and high priesthood  
are recognized as still continuing; and the Holiest