was accepted. Then Jesus’ words to the woman of  
Samaria, affirming the rejection of all holy places on  
earth, were fully in force. John iv. 23, 24.  
 But the dispensation has now changed. The Church  
is the witness of the flesh rejected, and of the spirit acknowledged before God. But the churches are no longer  
regarded as God’s sole witness on earth. The Most  
High has turned again to Israel. The angel of the  
previous chapter has, as we have seen, claimed earth  
again for God. The Jew has been acknowledged  
afresh. But, with the recognition of the earth and  
the flesh, comes also the recognition of the holy places  
of earth—Jerusalem and its temple.  
 While, then, the temple had been destroyed at the  
date of the writing of the Revelation, it was hereby  
predicted that it would be rebuilt, and owned of God;  
while it would only occupy a far inferior position to that  
which it assumed in a former dispensation. Till the  
Jew is brought back to his own land, and the temple  
and its sacrifices are restored, the prophetic part of  
the Apocalypse does not begin. The new covenant  
with Judah and Israel owns both the Jewish priesthood and temple; as the close of Ezekiel testifies.  
 In Matt. xxiv. we learn that “the abomination  
of desolation” is to stand in the “holy place,” as  
Daniel had foretold: while Luke adds, in the parallel  
place, that “Jerusalem is to be trodden down by  
the Gentiles till the times of the Gentiles”—the  
“forty-two months”—are fulfilled. If Jerusalem be  
given up to the Gentiles, then the temple must be given  
up also, unless defended by miracle. But it is not.  
Then the Jewish temple is the outer court: and its  
degradation from the height it once held is a measure  
of the advance of the dispensation.  
 The court outside the temple, then, is to be “cast  
out”: a strong expression; much more forcible than the