simple omission to measure, which is added immediately after. It is “cast out” as *unclean*. Lev. xiv. 40, 41; 2 Chron. xxxiii. 15. This God threatened,  
while the temple was yet in its first glory. 1 Kings ix. 3, 6-9.  
 Jesus in His day was filled with a consuming zeal for  
the glory of His Father’s house. At the beginning of  
His ministry He cleansed it, as John tells us, driving  
out of the temple those who defiled it. John ii. 13-19.  
Again, He purged it at His last entry into Jerusalem. Matt. xxi. 12, 13. But it continued unclean.  
Therefore on it must be fulfilled the word of Ezekiel.  
“*Because I purged thee, and thou wast not purged,  
thou shalt not be purged from thy filthiness any more,  
till I have caused my fury to rest on thee*” (Ezek. xxiv. 13).  
Now therefore it is given up: the time of fury is  
come.  
 Here is another example of that rule of so much interest, that when anything has been done by God *twice*,  
it is a token of the recurrence of the same thing, in a  
more marked form, for the third time. The two  
previous defilements of the temple and the two cleansings predict a future defilement worse than either,  
and a more terrible cleansing. Once were Jerusalem  
and its temple destroyed by the *literal Babylon:* once  
by Rome, or *mystic Babylon:* there remains yet the  
third and worst destruction, of which many passages  
of the prophets speak.  
 Beside casting it out, John is directed not to measure  
it. It is not only *unclean*, but it is *unsafe*. Had it  
been holy, it should have been a place of security.  
But as the place of chief sin, it is the mark for the  
eagles of judgment. In consequence of its not being  
measured therefore, “it is given to the nations,” or Gentiles. As of yore, the temple for Israel’s sin was given  
up to the Chaldeans, so now it is given up to all nations.