But though the city and temple are given up to the  
Gentiles, it is not because of the Gentiles’ holiness.  
They are used of God as His scourge of Israel; but it  
is also with a view to their own scourging, when His  
purpose in the judgment is fulfilled.  
 “And the holy city shall they tread underfoot forty  
and two months.” What can “the holy city” be, but  
Jerusalem? Matt. iv. 5.  
 There is no other holy city till the New Jerusalem  
appears. Rev. xxi. 2; xxii. 19. It is holy outwardly,  
as the place of God’s house and choice, though its sin  
is about to be fully developed. Physical holiness of a  
place is recognized afresh. The claiming of the earth  
as belonging to God is a reasserting of His rights to His  
own land, city, and temple, against the nations or Gentiles.  
 The Gentiles tread it down. This implies injurious  
and oppressive treatment. They despise and hate it.  
The period during which the city is given up to them is  
“forty-two months,” or three years and a half. The  
period is expressed in months, because that is the  
scriptural mode of computation when troubles are spoken  
of. Evil suffered is expressed in months. The time of  
the flood is computed thus. Gen. vii. 11; viii. 4, 5;  
1 Sam. vi. 1. The locusts torment men “five *months*.”  
But this is the time of Jerusalem’s sorrow and travail.  
Luke i. 24, 26, 36, 56. It is the time of iniquity at  
the full. This is mystically expressed by the number  
forty-two. For forty-two is composed of the factors  
six and seven: where six is the number of wickedness,  
and seven of dispensational perfection. For the same  
period, expressed by the same mode of computation,  
the Wild Beast blasphemes. xiii. 5. The number  
occurs also in significant histories of the Old Testament.  
Israel’s stations in the wilderness were *forty-two*.  
Num. xxxiii. *Forty-two* wicked youths were slain by