

on the first day of the week,"—having been buried in the tomb more than thirty-six or thirty-seven hours.

According to the English mode of computation, the only way that our Lord's body was actually "in the desert of the earth," (Matt. xii. 40), was as follows: Presuming that he was laid in the "rich man's grave" (which was yet "with the wicked," Matt. xii. 40), the account of its proximity to Golgotha, where the "rich man's remains of the executed were buried" (Matt. xii. 40), at 5 p. m., on Friday, he had, on Saturday morning at the same hour, been in the grave twenty-four hours, or, one day. On Sunday morning at 5 a. m., when he rose, he had been twelve hours longer, or thirty-six hours in all—that is, was a day and a-half.

Now, then, did the following utterance come from him?—"As Jonah was three days and three nights in the whale's belly—SO shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii. 40)

On the first place, we must recollect that time was computed by Israel in a different way to us, and in use among us. We speak of a day of twenty-four hours as "a day and a night," or, in the language of Israel, we should describe it as "the evening and the morning" of the first day,"—or rather more literally, and more exactly, "the evening was, and the morning was, the first day." (Gen. i. 5).

The day among the Hebrews was reckoned as commencing at 6 o'clock in the evening. The Jew's Sabbath commences at that hour on Friday evening, and its obligation ceases at dawn on Saturday.

Similarly, our Lord's body was removed from the cross, and buried on Friday afternoon, before the Sabbath (Mark xv. 42).

It was needful, therefore, the bodies should be removed, that the Sabbath might be kept holy.

We must also bear in mind that amongst the Jews a part of a day was always reckoned as the entire day. The Lord Jesus died on Friday at about 3 p. m. He was buried before the Sabbath commenced—i. e., before 6 p. m.; and, therefore, he was "in the heart of the earth" a part of Friday; consequently, for the whole of it, reckoning from Thursday evening, at 6 p. m. During the whole of the Jewish Sabbath from 6 p. m. on Friday till the same hour on Saturday his sacred body was in the grave. At dawn the first day of the week began. For the whole hours of that night the Lord also rested in the heart of the earth.

Thus he passed (by the computation of usage) the night and the day of Friday; by actual fact, the night and the day of Saturday, also the night of Sunday; and (by computation) the day

of Sunday too, in the grave—that is, three nights and three days, as predicted.

At early dawn on Sunday, the great Redeemer's sacrifice being fully accepted, in token thereof, God raised Him from the dead, thenceforth no more to die, but to live for ever at God's right hand, to make intercession for His people.

Let us now apply the passage in Hosea vi. 2, to what is, we believe, its primary signification—the political disappearance of the Lost Ten Tribes, and their restoration to God's favour.

Ephraim was broken that it should not be a people in B.C. 678 (Isa. vii. 8). The tribes were first carried into captivity in B.C. 740 (2 Kings xv. 28). The mean of these two dates would be about B.C. 700.

The day, in prophetic language as applied to the lost nation, we may take to be 1000 years (2 Peter iii. 8). As the prediction is very precise, that "After two days He will revive us," we must compute 2000 years from B.C. 700, as the very closest period we can be justified in looking for the discovery and restoration of the Lost Tribes.

The two days, or 2000 years reckoned from B.C. 700, terminated in A.D. 1300.

The third day therefore, began to run from A.D. 1300, and we may expect Israel to appear at any time between A.D. 1300 and A.D. 2300.

But the analogy of our Lord's Resurrection leads us to the expectation that as He lay in the grave two nights two days and also a little over the half (or night) of the third day, so must Israel be hid for a little over 2500 years, and her appearance cannot be looked for, consequently, till more than 2500, less 700, years have elapsed—that is, till after A.D. 1800.

In Daniel xii. 11, 12, we read of 75 years being required to be added to the 1260 prophetic years of the "Time, times," and "half a time" of Daniel vii. 25, to make up the 1335 years. We note that we are now living in A.D. 1880, which should therefore be the very threshold of the time when the great event of Israel's identification and restoration must occur.

The grand gallery of the Great Pyramid measures exactly 1881 Pyramid inches in superficial floor-length. This measurement points to A.D. 1881 (only 1 year hence) as the year of a wondrous event.

In that year also, the next of our country's jubilees, as pointed out by the late Mr. Henry Innes, will occur (the last, he states was A.D. 1832), and the point now for Christians to ponder is, whether 1881 may not be the year in which will take place the Public Manifestation of the Sons of God (Hos. i. 10; Rom. viii. 19); the Identification and discovery to the whole world of God's long lost people, the Ten Tribes