

## BIBLE DIFFICULTIES

"Three days and three nights." O that our study may be prayerful. It is important to remember that "after three days" in Scripture can mean after the **beginning** of three days. That men naturally understood the language which the Lord used thus is clear from Matthew 27. 63, 64. And, with us, a part of a day is legally the whole day, or period in question: a day may effect rental for a year. Do any of the Gospels indicate two whole days in between the Lord's death and resurrection? Surely not. Passages like Mark 16. 1, Luke 23. 56 seem to limit to one day. The type of "six days shalt thou labour," etc., and the sabbath rest would entirely harmonize with this. Our beloved Lord did not cease His precious work "until the evening" (Ps. 104. 23) of the "sixth" day (in the anti-typical meaning, but may it not have been also the same as to the days of the week?) How then should we count the days? If the typical Passover and New Year began in the midst of another (Ex. 12. 2), the tenth of the first month was thus in the second year after a bare fortnight before; one year had become "two" (Anti-christ may seek to do something similar in the midst of the last "seven," Dan. 9. 27 with 7. 25). Our beloved Lord was buried before sunset in the garden nearby (John 19. 41, 42). Hence if this was (as we feel Scripture shows), on Friday, Saturday sunset completes two days and one night; in legal reckoning. At midnight Saturday there were two days and two nights. If a new reckoning began then, and the Lord Jesus was raised at the rising of the sun (observe Mark 16. 2, "the sun **having** risen," literally), we have the "darkness" and "light," or the third night and day (not Genesis 1. 5). This sufficient parallel with Exodus 12 would not seem proof alone, but Luke 24. 29 with 33 (Emmaus was 60 furlongs, say over 7 miles distant) helps us, for it was "the same day" (John 20. 19), continuing probably beyond sunset. If this is so, there is such a change from the earlier mode of reckoning, i.e., a change from a "sunset" beginning to a "midnight" beginning, i.e., the Roman mode, fitting to remind us we are now strangers and pilgrims, and that these are "the times of the Gentiles." Everything speaks spiritually. Certainly John 19. 14 must imply some such change, for the present dispensation, since the sixth hour must reckon a new day from **midnight**, as our beloved Lord was crucified the third hour, Jewish reckoning (Mark 15. 25). This harmonizes with the stress on His being raised "early," immediately after the first quar-

ter of the 24 hours, and also with what seems to me to be the Holy Spirit's hint of a new day at midnight in Acts 20. 7. And it would fully meet the various passages in the Gospels (a) as to the three days and three nights, and yet (b) the only complete night and day possible between being the special sabbath because coinciding with the festal day of Leviticus 23. 7. Those who urge two "sabbaths" in between overlook that though the "holy convocation" was called a sabbath in Tabernacles, it is not so characterized as to Passover, in Leviticus 23.

O that we may rejoice in the spiritual lesson of the two "weeks,"—Christ's last week, (under the Law), (alone), and the resurrection week, our week (in Him). "6 plus 1" was His perfect work: we begin with rest in Him and work, in the enabling of the Holy Spirit, not to gain salvation but because redeemed by His precious blood, and a new creation "in Him" (1 plus 6). Glory be to God!