system to cases of figurative prophecy, Jesus,  
in a figurative prediction, spoke of His subjection to  
death as lasting so many days: and in days it was fulfilled. “*Destroy this temple*, and in *three days* I will  
raise it up” (John ii. 19). Jesus’ testimony lasted for  
*three and a half years*, His sojourn in the tomb for *three  
days*. These witness *three and a half years*, and are  
then humbled beneath the power of death *three and a  
half days*.  
 The addition to their period of subjection to death  
of half a day beyond that endured by their Lord, is  
very important. Jesus rose after three days; for God’s  
Holy One was not to see corruption. But these are to  
experience “the bondage of corruption.” And to this  
their exposure to the fierce eastern sun in the open street  
will greatly contribute. Of the corruption of the  
body on the fourth day we have a testimony in the case  
of Lazarus. John xi. 7, 30.  
 The resurrection following thereon was, of course,  
so much the more glorious, as it is also here.  
 The conduct of men upon this occasion discloses  
most clearly the feelings of their heart.  
 They suffer not the corpses to be buried. “These  
enemies of God and man shall not obtain the common  
decent lot of the departed. Every indignity shall be  
showed to these causers of trouble. Let the birds and  
beasts feed on them!” While, then, it would seem that  
some would be glad to bury them (some saints of God  
probably roused to faith, or sustained in it, by their  
testimony), the current of feeling runs vehemently  
against such an attempt. It is strictly forbidden.  
Thus we trace the advance of wickedness to this its  
highest wave.  
 In the mind of the excited nations, the most excruciating death is a poor revenge on these foes of mankind. They will inflict vengeance on the senseless