

# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the General Press by the Author, and constitute a Monthly Letter to such as are interested in the Signs of the Times.

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An Outline Of

The Life and Ministry of the Saviour.

According to  
Chronology, Geography and Contemporaries;  
(The Three Great Lights of History.)

(To be continued D. V. in July.)

## NOTICE.

The Index covers the Sequence set forth in the Gospel of History;—a Harmony of the Four Gospels, together with enough of the Collateral Evidence to round the whole up to—and a little beyond the Ascension.

To grasp the gist of it one does not need, of necessity, the Harmonized or Fifth Gospel, (Study Nos. 25-26, Our Race Series), but the value of its possession is suggested, in that its own Index, and complete development, of what is here merely scanned over, will place the reader almost free of all other commentaries!

The Lord's Ministry was very brief; and his recorded "Doctrine", as set forth in its own simplicity (The Four Gospels), was astonishingly simple:—So simple that were all the rest of the New Testament (Epistles), except the Apocalypse, blotted out we still would have the words of Truth, and every essential unto Salvation.

The Index "Section Numbers" refer to the "word by word Interwoven Harmony"; whose own Index will supply all the data by which the student can go to any of the Gospels and find the proof that we have taken from them only "the truth, the whole truth and nothing but the truth"—This is no "new" Gospel, but the old, and only ones, consolidated into one consecutive Narrative.

It may be worth the while of any one concerned as to the Gospel of Jesus Christ—his Good Tidings—and who is unfamiliar with our own careful analysis thereof, to examine the matter at first hand and for himself, if so be this Outline-Index falls into his hand, and begets an awakened interest to go back and on: or mayhap a renewed interest if so be one has fallen away therein. One thing is sure, these are Evil Days—with more to come; but the "old, old Story" is still as new and sure and good as when "Shepherds watched their flocks by night" in far Judea centuries ago.

SEND FOR CIRCULAR.



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**OUR RACE PUB. CO., New Haven, Conn.**

AN INDEX TO,  
—  
OR ANALYSIS OF THE SEVERAL  
GOSPELS.

— Historically Arranged —

—  
Matthew's, Mark's, Luke's, John's and Paul's ;  
According To Their  
Chronology, Geography and Genalogy.

— The Three Great Lights of History. —

—  
Event; Place, Time and Actors All Accounted for,  
in the Harmony of History.

—  
The Scarlet Thread of Identity.

—  
BY C. A. L. TOTTEN

—  
OUR RACE PUBLISHING COMPANY  
NEW HAVEN, CONN.

1906

**AN ANTHEM.**

**Ages past, in far Judea,  
Dawned a joyful Christmas morn;  
Meek and Lowly in a Manger,  
Jesus, Prince of Peace, was born!  
Angels raise your tuneful voices,  
Catch the chorus floating by;  
Heavens resound, while Earth rejoices,  
Glory be to God on High!**

**—Elouise H. Thatcher.**

## \* PREFACE \*

An Outline History must comprehend all of the essential elements that go to justify a record. These, by universal consent, and legal requisite are 1 Time, 2 Place, 3 Actors. In other words, History must stand in the focus of 'the Three Great Lights', "Chronology, Geography, and Genealogy"—which latter Searchlight, in a running sequence of years, resolves itself into Contemporaries. Time and Place alone are not enough to satisfy an event even circumstantially—it needs the personnel, actors, contemporaries, and the identified Star in proper place and time to consummate and round the sylogism to a conclusion.

In this mere Outline (of what we have already given out in detail in The Consolidated Gospel, Matthew, Mark, Luke, John and Paul, Harmonized: word by word, date by date, place by place, person opposite to person! and comment upon comment), we are simply summarizing the result so that one may quickly, and without detail get at the real skeleton, from each point of view in the most expeditious manner.

In fact this Outline is an Index; and a mere reading thereof will enable one to trace in due order each of the three strands of History, or twine them altogether in a single cord.

Remembering that within the threefold cord that is not easily broken there runs the "Scarlet thread" of Royalty.

Find the strands, and keep them all taught in the rope walk—but by all means be sure that the Scarlet Thread runs through the Cordage.

**CAROL.**

Christ was born on Christmas day,  
Wreath the Holly twine the Bay;  
"Christus Natus Virgine"—  
The babe, the Son, the Holy One,  
—Of Mary!

—Elouise H. Thatcher.

## \* INTRODUCTORY \*

Our work has heretofore dealt chiefly with Chronology: much of it was too hard for our fellow Gideonites: but Geography is very simple in comparison thereto, and from this Summary you can very readily determine the place, and sequence of places at which the Saviour was to be found at any time throughout his short but eventful public career; and his companions!.

Now there is nothing more to History than the blending of its "Three Great Lights" into one clear whole—if verification is the purpose of the student.

If one is familiar with the Gospels he should desire their harmony; if One is satisfied that he has received their harmony he should desire their epitome—and this for mere purposes of review and quick assistance; if one has a working schedule of time, place, and actors such as this, he can utilize it may make consecutive lists of Dates, Places, and Parties, Parables, Miracles, Sermons, and Commandments.

In fact I cannot conceive of a more valuable adjunct to the Study of the Life of the Lord, than such an Index, one that takes one at once to the detailed account; and yet allows him to run over the familiar whole and refresh his mind.

In reality such an Index as this is by no means intended for the mere beginner, but for the Graduated Bible Student—no diploma necessary; but a mere interior warrant from the Spirit that he is accepted as a Berean, or a Gideonite Searcher after what is taught of God in the School of the Prophets.

Nevertheless no beginner need hesitate at studying this continuous and harmonized Outline, in that an honest stranger is far more likely to catch on to the gist and purpose of a thorough analysis than a prejudiced "sectarian". And mayhap there be many unto whom these presents shall come who have been snared in the toils and coils of "isms" that bid fair but never "make good"—but rather the opposite, and unto whom a mere glimpse of this System will do a world of good. In final words therefore, though intended for advanced students along our own verified lines, this Summary may prove valuable to many an earnest lover of the truth who never heard of the little Kindergarten we are opening up—and may serve to lead him to the truth—along such lines as his own independent "common sense" can endorse.

One thing is eternally sure; one must seek and accept the truth with the heart and simplicity of a little child, and of course with its full license of reply in generous query. A little child's question, based upon a clear enumeration of the

facts vouchsafed for, will search the vitals of an elder's knowledge down to its core; and if the elder is unfortified, and with all so dissected as to be a sect unto himself—well, we may pity him at Childhood's bar of judgment! and pity the child entrusted to his care.

We have no purpose in this Outline save to epitimize what has gone before. The details are all given (in Studies Nos. 25-26) and, until disturbed in our position we are committed to them: If separated without answer from any of them we shall gladly pull out the "brick without straw" in the wall; and put a new one in duly "credited"—are we not all builders?

The heaviest burden upon us, in all these years has been—not lack of support (for we have had that provided) but—the previous assumption that we were not in earnest or had attempted what could not be proved. Mean time, who has disproved our premises; or the sequence of our reasoning in the premises of authentic history; and hence who shall curtail our conclusions?

But let all this go; we are now resting; and reverting to past work, so as to put it closer to our neighbors through an Index that is threefold, and has a fourth and royal "Scarlet (thread) "dimension". We are satisfied that it ought to supply to old subscribers what they need; and suggest to new ones that they need the full Harmony itself.

The Diatessaron of Titian we have never seen; we have gathered that it was lost: we do not controvert the fact that it may have been recovered—in the current and accepted vernacular—but if it is weak on the 31.416 year Life and 434 year Avocation and 365 day Solar year, and 354 Lunar year subdivided ministries of the Lord—we fear it will never prove satisfactory to a Gideonite who has lapped.

There is little further to add save the advice to read, mark, learn, and inwardly digest this "Vade mecum", this systematic accompaniment or Index to the Life and Work of Jesus Christ.

Pentecostal Epistle,  
1906.



# THE ANALYSIS OF THE GOSPEL.

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Matthew, Mark, Luke John and Paul Historically Arranged According To Chronology, Geography, and Contemporaries.

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— (The Three Great Lights of History.) —

\* \*

Event by Event, in Due Sequence.

\* \*

For Parts, Paragraphs and Sections See the Harmony of History'

— \* \* \* \* —

THIS IS THE ORDER.

— \* \* \* \* —

PART I.

PRELIMINARY.

Covering Periods I.-VI.; Sections 1-101. And Extending from Saturday, October 28th (Bul 26th), 5 B. C., to Saturday, August 23rd, (Ve-Adar 3rd), 27 A. D.

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Period I. Introductory Matter.

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Section 1.

"A." The Title. (Mark's Prologue). Written probably at Alexandria, about 55 A. D.

Section 2.

"B." The Dedication. (Luke's Prologue). Written probably at Rome, about 64 A. D.

**Period II. Preparatory Matter.**

**Section 3.**

**DAVID'S DAUGHTER.**

**"A." (a). The Preface.** Messiah's Genealogy by the Female Line! i. e., Via Mary, and her Father Joseph; and without reference to Joseph her espoused husband! (Matthew's Prologue.)

Christ Jesus was the "Root of Jesse" as well as the "Son David"; and pre-eminently among begotten beings was he alone the "Seed of the Woman" as to the "flesh," and as promised unto Eve at the Dawn. Hence David calls him "Lord"; and prophetically makes Jesus call himself "the Son of thine hand-maid," referring to his Divine paternity, via Mary, the Davidic daughter of Eve, the Mother of all living. To redeem the flesh of Adam, the Son of man had to be born of a woman, and yet sired from with in of God; so that, warring from within from birth to death, the Divinity of Jesus actually made His Humanity incorruptible. Consequently when offered for Sin, and made Sin upon the stake, for the sake of his brethren, his body was a perfect sacrifice, so acceptable to God, his literal Father, that He raised it from the dead and gave unto him a complete release for all his brethren whereby they may become adopted sons at the instance of the Son and heir himself! He was the "seed of woman" in a specific and solitary sense, in that God was his direct father; he was the son of man not only because Mary was the daughter of Joseph, her own father, but even as remotely as the beginning, because Eve herself was, so to speak, the divinely taken out daughter of Adam!

**Section 4.**

(b). From Abraham to David: Ur of the Chaldees to Hebron; 2007 to 2920 A. M. (1992 to 1079 B. C.)

**Section 5.**

(c). Solomon to Jechoniah; Jerusalem to Babylon; 2972 to 3406 A. M. (1027 to 593 B. C.)

**Section 6.**

(d). Salathiel to Jesus: Babylon to Bethlehem; Circa; 3406 to 3996 A. M. (593 to 4 B. C.)

**Section 7.**

(e). Verification. Showing Matthew's own System.

**Section 8.**

**"B." (a). The Introduction** (John's Prologue). Written (completed), probably at Ephesus, between 80 and 100 A. D. Notes evidently made all through his long career.

## Section 9.

(b). Introduction continued. Hebron, and Bethlehem. 5-4 B. C. Referring back to those incidents.

## Section 10.

(c). Introduction concluded. Palestine in General. 5 B. C. to 29 A. D. Probably not completed, and Published, until 100 A. D. at Ephesus.

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 Period III. As to John and Jesus.
 

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## Section 11.

## JOHN.

"A." (a). Zacharias the Priest. Jerusalem, The Temple. 5 B. C. October 28th (Sabbath Bul 26).

## Section 12.

(b). His Vision of the Temple. Same Date and Place.

## Section 13.

(c). Vision continued. Same at Same.

## Section 14.

(d). Vision concluded. Same at Same.

## Section 15.

(e). Zacharias communicates with the People. Same at Same; and that night, the evening Sacrifice, and "the Course of Abijah" being completed, his duties at Jerusalem ended.

## Section 16.

(f). Zacharias returning home. October 29th, Sunday (Bul 27th). Jerusalem to Hebron.

## Section 17.

(g). The Conception of Elizabeth. Hebron; October 31st, Tuesday (Bul 29th).

## Section 18.

(h). Elizabeth's retirement; for 5 months, November 1st, Wednesday (Bul 30th), 5 B. C. to March 19th, Monday (Nisan 21st), 4 B. C.

## Section 19.

## JESUS.

"B." (a) The Annunciation to Mary. March 22nd, Tuesday (Nisan 24th), 4 B. C. Nazareth.

## Section 20.

(b). Same at Same, continued.

## Section 21.

(c). Same at Same, continued.

## Section 22.

(d). Same at Same, continued.

## Section 23.

(e). Same at Same, continued.

## Section 24.

(f). Same at Same, continued.

**Section 25.**

(g). Same at Same, concluded.

**Section 26.**

"C." (a). Mary Visits Elizabeth; at Hebron; i. e., during Elizabeth's sixth, seventh, and eighth months; her visit began Wednesday, March 28 (Nisan 30th), 4 B. C.

**Section 27.**

(b). Same at Same. Mary salutes Elizabeth!

**Section 28.**

(c). Same at Same. Elizabeth's recognition.

**Section 29.**

(d). Mary's Song of Triumph. Same at Same.

**Section 30.**

(e). Length of Mary's Visit. It terminates on Sunday, June 24th (Tamuz 29th), 4 B. C.

**Section 31.**

(f). She returns to Nazareth between June 26th, Tuesday (Ab 1st). and June 28th, Thursday (Ab 3rd),

**Section 32.****JOHN IS BORN.**

"D." (a). The Birth of John. Hebron. Monday, July 31st (or Elul 7th), 4 B. C.

**Section 33.**

(b). The rejoicing general. Hebron. August 1-7th (Elul 7th to 14th), 4 B. C.

**Section 34.**

(c). The Circumcision of John. Tuesday, August 7th (Elul 14th), 4 B. C., at Hebron.

**Section 35.**

(d). Zacharias' Voice Restored. Same at Same.

**Section 36.**

(e). The Neighbours Astonished. Same at Same.

**Section 37.**

(f). The matter treasured up. In all that region. From 4 B. C. to 27 A. D. General Remarks.

**Section 38.**

(g). Providence supervenes. 4 B. C. General Remarks.

**Section 39.**

(h). Zacharias Prophecies. 4 B. C. Hebron. General Remarks.

**Section 40.**

(j). John's Preparation. In the Wilderness, and Hill country about Hebron. 4 B. C. to 27 A. D. General Remarks.

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**Period IV. The Birth of Jesus.**


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**Section 41.**

Mary's condition discovered. 4 B. C. August (Elul); Nazareth.

**Section 42.**

Joseph's personal decision. 4 B. C. August (Elul); Nazareth.

**Section 43.**

Mary's Honor guaranteed by a Vision. 4 B. C. August (Elul); Nazareth.

**Section 44.**

Proleptic remarks (by Matthew); Jerusalem. At writing.

**Section 45.**

Joseph takes Mary to wife. September 21, 4 B. C. Friday (Tishri 1); Nazareth.

**Section 46.**

Important Statement (Matthew); Jerusalem.

**Section 47.**

Edict of Augustus; For the Empire. 6 B. C. Rome. Proleptic and Narrative.

**Section 48.**

Its date (Provincial) consummates. 4 B. C. Under Cyrenius, President the first time of Syria.

**Section 49.**

All go up to be registered. 4 B. C. Late in November (Chisleu); Palestine.

**Section 50.**

Joseph and Mary also. 4 B. C. November 29th, Thursday (Chisleu); Bethlehem.

**Section 51.****JESUS IS BORN.**

Birth of Jesus. 4 B. C. December 25th, Tuesday (Tebeth 8th); Inn of Olives. Bethlehem "House of Bread"—The Manger—(House of the Son of El—"Cave of the Sun"—of Righteousness!) Here "the Word" became Flesh, and by manifestation first to "Shepherds", who kept their flocks by night for sacrificial purposes, indicated that their typical occupation was soon to end—the antitypical day being near at hand.

**Section 52.**

The Shepherds see Angels. 4 B. C. December 26th, Wednesday (Tebeth 8th); Bethlehem.

**Section 53.**

Th Angelic Anthem. 4 B. C. December 26th, Wednesday (Tebeth 8th); Bethlehem.

**Section 54.**

The Shepherds decide. Same at Same.

**Section 55.**

They verify the report. Same at Same.

**Section 56.**

They return praising God. Same at Same. Proleptic Narrative.

**Section 57.**

They spread the information. 4 B. C. From December 26th, or (Tebeth 8th), and Bethlehem.

**Section 58.**

Widespread wonder follows. 4 B. C. (Tebeth).

**Section 59.**

Mary treasures it all up. From 4 B. C. (Tebeth); General Narrative.

**Section 60.****CIRCUMCISION.**

The Circumcision of Jesus. 3 B. C. January 1st, Tuesday (Tebeth 15th); Bethlehem.

**Section 61.****PRESENTATION.**

Presentation in Temple. 3 B. C. February 2d, Sabbath (Shebet 18th); Temple. Jerusalem.

**Section 62.**

As to Simeon. Same at Same.

**Section 63.**

Simeon's Testimony. Same at Same.

**Section 64.**

Joseph and Mary astonished. Same at Same.

**Section 65.**

Simeon's prophecy. Same at Same.

**Section 66.**

Anna the Prophetess. Same at Same.

**Section 67.**

Her testimony. Same at Same.

**Section 68.****THE RETURN HOME.**

The return to Nazareth (start); may have been at once. 3 B. C. February 3rd, Sunday (Shebet 19); Jerusalem: but in all probability they remained until after Passover, near at hand. The situation justifies this inference; as they are recorded to have gone to that Feast every year, and we need not except this one. In this case they returned to Bethlehem, and then after Passover to Nazareth. In either case the all things necessary having been done they returned to Nazareth.

**Section 69.**

Early life of Jesus. 3 B. C. to 28 A. D. Nazareth.

**Section 70.**

Their yearly custom announced. Yearly, to the (Nisan 14th-22nd) Feast. Nazareth to Jerusalem and back. Every single year. 3 B. C. to 28 A. D.

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**Period V. The Visit of the Magi—The Flight to and Return from Egypt.**

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**Section 71.****THE MAGI ARRIVE.**

The Magi arrive. 2 B. C. March 23rd, Sunday (Nisan 19th); Jerusalem.

## Section 72.

Herod disturbed. 2 B. C. March 24th, Monday (Nisan 20th); Jerusalem.

## Section 73.

The Sanhedrim convened. 2 B. C. March 25th, Tuesday (Nisan 21st); Jerusalem.

## Section 74.

It instructs Herod. 2 B. C. March 26th, Wednesday (Nisan 22nd); Jerusalem.

## Section 75.

Herod and the Magi. Same at Same.

## Section 76.

He directs them. Same at Same.

## Section 77.

## THE MAGI VISIT BETHLEHEM.

They depart for Bethlehem. 2 B. C. March 26th, Wednesday (Nisan 23rd). Doubtless late in the afternoon (evening).

## Section 78.

While en route, and after Sun Set the Star rises, and culminates. 2 B. C. March 27, Thursday (Nisan 23rd); Bethlehem.

## Section 79.

They verify their locality: Tradition says by seeing it culminate over Bethlehem by reflection in a well. Same at Same.

## Section 80.

In the morning of that day they visit "The King." Same at Same.

## Section 81.

The Magi warned in a dream depart quietly. 2 B. C. March 28th, Friday (Nisan 24th); Bethlehem.

## Section 82.

Joseph's vision. 2 B. C. March 28th-29th, Friday-Sabbath (Nisan 24th-25th); Bethlehem. That is same night or the next.

## Section 83.

## THE FLIGHT.

The Flight to Egypt took place at once. 2 B. C. March 29th-30th, Sunday (Nisan 25th-26th), found them all en route to Egypt.

## Section 84.

## THE SOJOURN IN EGYPT.

Proleptic remarks by Matt. as to him. 2 B. C. Made at Jerusalem when his Gospel was written.

## Section 85.

## RACHEL'S LOSS. .

Herod slays the Innocents. 2 B. C. April 1st-7th, Monday-Sunday; Bethlehem.

## Section 86.

Comments by Matthew. Jerusalem.

## Section 87.

Herod's death. Joseph's Vision. 1 B. C. November 4th, Tuesday (Chisleu 7th). Decided to return at once from Egypt to Judea.

**Section 88.****THE RETURN.**

Joseph and family return early in December, 1 B. C., into Land of Israel. Probably beyond the border and out of Judea.

**Section 89.**

He fears to settle in Judea. December. "Land of Israel."

**Section 90.**

Confirmed by a Vision. December. Starts for Galilee.

**Section 91.**

They resettle in Nazareth by December 25th, Thursday (Tebeth 29th). 1 B. C.

**Section 92.**

Comments by Matthew. Jerusalem. At writing.

**Period VI. The Visit to the Temple; and the Subsequent Youth of Jesus.**

**Section 93.**

Jesus at twelve:—in his 13th year! They go up to Passover as usual. 10 A. D. March 9th-12th, Sunday-Wednesday (Nisan 6th-9th). Nazareth to Jerusalem. 4 days leisurely. Then spent the feast there (Nisan 14th to 21st).

**Section 94.**

When they left Jesus tarried behind. 10 A. D. March 25th, Tuesday (Nisan 22nd); Jerusalem.

**Section 95.**

His parents go a day's journey. 10 A. D. March 25th, Tuesday (Nisan 22d); Sychar (?).

**Section 96.**

They seek for Jesus. Same at Same.

**Section 97.**

They return to Jerusalem. 10 A. D. March 26th, Wednesday (Nisan 23rd); Jerusalem.

**Section 98.****JESUS FOUND IN HIS FATHER'S HOUSE.**

They find him after three days. 10 A. D. March 29th, Sabbath (Nisan 26th); Temple. 4 days back.

**Section 99.**

They all return home. 10 A. D. March 30th, Sunday (Nisan 27th). En route; arriving in due time.

**Section 100.****THE FORMULATION PERIOD.**

Mary treasures up the incidents. 10 A. D. April 2d, Wednesday (Nisan 30th); Nazareth.

**Section 101.****THE SON OF THE CARPENTER.**

The rest of Jesus' youth. Nazareth. Narrative skips 17 years. 10 A. D. to 27 A. D., as his formulative period.



— \* \* —

**THE INTERIM; SPENT AT NAZARATH.****Working at Building; and Being Built Upon,  
By the Spirit.**

11	A. M.	4009-10	A. D.
12	"	4010-11	"
13	"	4011-12	"
14	"	4012-13	"
15	"	4013-14	"
16	"	4014-15	"
17	"	4015-16	"
18	"	4016-17	"
19	"	4017-18	"
20	"	4018-19	"
21	"	4019-20	"
22	"	4020-21	"
23	"	4021-22	"
24	"	4022-23	"
25	"	4023-24	"
26	"	4024-25	"

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**PART II.****THE MINISTRY OF JOHN. PERIOD VII. ONLY.**

Covering Period VII. only: Sections 102-141, and extending from just before Tabernacles, 27 A. D., to Passover Season, 28 A. D., or about Saturday, August 23rd (Ve-Adar 3rd), 27 A. D., to Saturday, March 20th (Nisan 6th), 28 A. D.

**"THE ACCEPTABLE YEAR": JUBILEE—SABBATIC!**

— \* \* —

**Period VII. John Called and Obeys.****Section 102.**

John Summoned to begin his Mission: At the start of this Seventieth, "Shabua" or "Sabbatic Year." 27 A. D. August 23rd, Sabbath (Ve-Adar 3rd); Hebron.

**Section 103.**

He begins preaching and baptising. 27 A. D. August. Jordan. August 24th-30th. 9th Course 418.

**Section 104.**

According to Prediction. 712 B. C. Proleptic Remarks by Luke. Jordan.

**Section 105.**

Further details as to John. Fall of 27 A. D. Jordan.

**Section 106.**

The multitudes resort to him. 27 A. D. September (Ve-Adar) (Tishri); Jordan.

**Section 107.**

He lectures the Pharisees and Sadducees. 27 A. D. September (Tishri); Jordan.

**Section 108.**

The people ask advice. Same at Same.

**Section 109.**

The Publicans ask advice. Same at Same.

**Section 110.**

The Soldiers come to John. Same at Same.

**Section 111.**

John's first testimony as to Jesus. Same at same.

**Section 112.**

His general method. Same at Same.

**Section 113.**

Jesus cometh to John. 28 A. D. January 8th, Thursday (Tebeth 22nd); S. Bethabara.

**Section 114.**

John objects. Same at Same.

**Section 115.**

Jesus overrules the objection. Same at Same.

**THE AVOCATION BEGINS.****Section 116.**

Jesus baptized. The 62-week Avocation begins; (434 days to death; 40+29+365 days). Same at Same. N. B. At about the 9th hour, or 3 p. m.; so as to end the 62 weeks exactly at his death!

**Section 117.**

Jesus immediately starts away. Same at Same.

**Section 118.**

Testimony from on High. Same at Same.

**Section 119.**

John again testifies. Same at same.

**Section 120.****LEGAL GENEALOGY.****Section 121.**

The Genealogy of Jesus. Same at Same. Proleptic remarks by Luke, as to the generally "supposed" Paternal (Josephetic), Legal and Official.

**Section 122.**

Jesus driven into the wilderness to be tempted—"tried" of the Devil. 28 A. D. January 8th, Thursday (Tebeth 22nd); Dead Sea Region, South and beyond the Jordan.

**Section 123.**

The time spent there (40 days of preparation, etc.). 28 A. D. In January and February. Dead Sea Region, etc., beyond "Judea" and the Jordan.

Jesus physically exhausted at the end—but strong in the spirit! 28 A. D. February 17th, Thursday (Adar 3rd); Dead Sea Region, etc.

## Section 124.

## THE FINAL TEMPTATION.

The first trial. Same at Same. Now it will be seen that this "Devil," "Adversary," "Satan," or "Old Serpent," must not be confused with the symbolic Power of the Apocalypse; except as this one is the "Obsessor" and power behind its throne.

Section 125.

The Saviour resists. Same at Same.

Section 126.

The second trial. 28 A. D. February 18th, Wednesday (Adar 4th); The Temple: (Taken thither in the Spirit).

Section 127.

Jesus again resists. Same at Same.

Section 128.

The third trial. 28 A. D. February 19th, Thursday (Adar 5th). (Dan. ii. 35.)

Section 129.

Jesus silences "the Devil"—that Old Serpent, Lucifer, The Adversary, that Tempted Eve in person. Same at Same.

Section 130.

"The Devil" departs. Same at Same.

Section 131.

The Angels now minister to Jesus: Such ministrations must have been complete! 28 A. D. February 19th, Thursday (Adar 5th); Palestine.

Section 132.

John's third testimony. 28 A. D. March 11th, Thursday (Adar 26th); At North Bethabara, Jephthah's, and Jacob's Ford. House of the Ford, "Beth-barah." Gideon's Victory El Arebeim.

Section 133.

John's fourth testimony. 28 A. D. March 12th, Friday (Adar 27th); North Bethbara.

Section 134.

## PRELIMINARY APOSTOLIC SELECTION.

John's fifth testimony. 28 A. D. March 13th, Sabbath (Adar 28th); North Bethabara. Two of John's disciples, John and Andrew, follow Jesus and lodge with him.

Section 135.

Peter brought to Jesus. Same at Same.

Section 136.

Jesus goes on, findeth Phillip. 28 A. D. March 14th, Sunday (Adar 29th); Galilee. Twenty miles to Nazareth.

Section 137.

Phillip goes on, seven miles to Cana, and finds Nathaniel. 28 A. D. March 15th, Monday (Nisan 1st).

Section 138.

Phillip and Nathaniel seven miles back to Nazareth. Jesus convinces Nathaniel. 28 A. D. March 16th, Tuesday (Nisan 2nd); Nazareth.

## Section 139.

## THE SOLAR YEAR MINISTRY BEGINS.

The marriage at Cana. 28 A. D. March 17th, Wednesday (Nisan 3rd); Cana. Solar year ministry begins: (365 days to Crucifixion!)

## Section 140.

Jesus continues on to Capernaum. 28 A. D. March 18th, Thursday (Nisan 4th); Capernaum.

## Section 141.

Abides there only a few days: i. e., over the Sabbath. 28 A. D., March 20th, Sabbath (Nisan 6th); at Capernaum: and at least only long enough to reach Jerusalem, at leisure by the "Passover Season".

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## PART III.

## PASSEVER TO PENTECOST.

Covering Periods VIII. to IX.: Sections 142 to 192; and Extending.

From just before Passover, to about Pentecost. 28 A. D. Tuesday, March 23rd (Nisan 9th), to Sunday, May 16th (Sivan 4th). 28 A. D.

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Period VIII. One Year (Lunar), Ministry begins (354 days to Crucifixion:  $365-11=354$ ). (Nisan 14th). 28 A. D.

## Section 142.

Jesus goes up to Passover. 28 A. D. March 23rd, Tuesday (Nisan 9th); Jerusalem. Capernaum to Bethlehem, 30 miles; Bethlehem to Shiloh, 30 miles; Shiloh to Jerusalem, 20 miles.

## Section 143.

He cleanses the Temple (First time!) 28 A. D. March 24th, Wednesday (Nisan 10th). "Selection day!"—They were selling, bartering salvation there! right in the Temple. He was the Lamb; provided free: (Jehovah Jireh's Own; and "Only Begotten Son"; the Anti-type Himself): He was naturally indignant that even the "type" should be made merchandise of in the Temple!

## Section 144.

Comments by John (The Evangelist). 28 A. D. March. Written later (Ephesus).

## Section 145.

The Jews demand of Jesus his authority. 28 A. D. March 25th, Thursday (Nisan 11th); Temple.

## Section 146.

Comments by John (The Evangelist) as to this incident of 28 A. D. March. (Ephesus.)

(To be continued in July, D. V.)