



# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. CCXIII.

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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.)

(Continued from August and to be concluded D. V. in October.)

## FROM "NOTES AND QUERIES."

In Review : S. C. GOULD, Editor.

"THE 'OUR-RACE' NEWS-LEAFLETS. This is a serial, published in a series of thirteen numbers in a Set. The Eighteenth Set is now being issued by "Our Race" Publishing Company, New Haven, Conn.; Prof. C. A. L. Totten is the editor. \$1.00 a Set, thirteen numbers, and all previous Sets can be supplied to the present and future subscribers. These volumes comprise an encyclopædia of information on all kinds of subjects. The editor goes to the bottom of his subject and gives basic facts and then constructs his edifice. The numbers are issued in single, double, and even quadruple numbers, according to the subject under consideration, and hence one has practically covered the complete ground of the matter, even accompanied with charts, maps, solutions, and the summations of the results."

"THE 'OUR RACE' SERIES. These are another Course of Enlarged Studies on "Our Race: Its Origin and Its Destiny." Published in quarterly numbers (averaging 365 pages each), and in Sets; Seven Sets have been completed. Price, 75 cents each, breaking Sets; \$2.00 a Set, and each Set can be supplied to present and the near future subscribers; or the entire Seven Sets will be sold at one time for \$15.00. Study them for yourself. Studies need students.

"These works have been written and edited by Prof. Totten himself, and contain all the essential data he has given to the Press during the entire course of his latter-day testimony. He is indeed a modern prophet, as many of the events now occurring are forecasted in these writings. They cover all phases of knowledge, classified and unclassified, as the following shows." — (Here followed a full list of the studies, which are given elsewhere; *q. v.*)

**Section 673.**

Further remarks by John as to failure. Same at Same. Narrative at large.

**Section 674.**

Many, however, even among the Rulers, secretly believe. Same at Same. Narrative at large.

**Section 675.**

Finally, Jesus closeth his remarks in the Temple, and leaves the city to recline on Olivet with his Apostles and Friends. Same at Same.

**Section 676.**

Meantime the Rulers take final counsel. March 16th, Wednesday (Nisan 13th); Court of Calaphas.

**Section 677.**

Satan's conquest of Judas announced. March 16th, Wednesday (Nisan 13th); at large. Narrative.

**Section 678.**

Judas has a final conference with Rulers in session. March 16th, Wednesday (Nisan 13th); Court of Calaphas.

**Section 679.**

Jesus gives instructions as to the 1+7 days Feast: i. e., as to the Preparation day Supper and the rest of the Pascal week. March 16th, Wednesday, P. M. (Nisan 13th); Seated still on Olivet; having returned from the city.

**Section 680.**

Peter and John go back to the city and make arrangements. During P. M. of March 16th, Wednesday (Nisan 13th); Jerusalem.

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**Period XXXII. (e) Fifth Day of Week (Nisan 14th).**

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**"THE DAY OF PREPARATION."**

Begins 6 P. M., Wednesday, March 16th, to 6 P. M., Thursday, March 17th. Therefore Crucifixion Day.—On this day all "Leaven" was put away, after a ceremonial search, lest any remain over to the "Feast Day". So at "its" supper, and search, Judas, was sent away. He could not pass the "Ordeal"!

**Section 681.****"EVENING."**

Introductory remarks by John. 29 A. D. March 16th, Wednesday (Nisan 14th); At large.

**Section 682.**

Jesus returns to Jerusalem for supper: the opening supper of "that" day, but, of course, NOT the "Pascal Supper." March 16th, Wednesday (Nisan 14th). They had evidently taken the Upper Chamber for the entire eight days, 14th to 21st, inclusive!

Jewish Law, Mosaic and Talmudic is conclusive as to this fact, that, on the 14th of Nisan; or "Preparation Day" for the Great Passover Feast or (High Day) Sabbath, all Leaven must have been put away; and that, after due search, none should be found at its close. So there was a preliminary day of unleavened bread, to wit Nisan 14th, always known as "the Preparation Day" lest any leaven might perchance be left over on the Feast Day itself. It was a type of the Last Supper, the supper previous to His sacrifice.

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**Section 683.**

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**THE INSTITUTION OF THE LORD'S SUPPER.**

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**IN REALITY IT WAS ONLY THE LAMB'S OWN, PART-  
ING (BECAUSE PRELIMINARY) SUPPER TO HIS  
FRIENDS! BEFORE HIS OWN "ORDEAL". SO IT WAS  
TREMENDOUSLY A NEW THING, AND AN ABIDING ONE!**

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**DIVISION I.**

A. The general principle of Precedence announced and they sit down.. Same at Same.

**Section 684.**

Jesus announces that He cannot eat the coming Passover, (itself). Same at Same: Naturally, for as the Antitype He was the Passover to be slain, on time, for others: as ordained in the counsels of His Father before the world began!

**Section 685.**

He blesses and passes the usual Opening cup, of Preparation day eve. Same at Same.—All leaven put away!

**Section 686.**

Also the Opening loaf. Same at Same.

**Section 687.**

**SPECIFIC.**

As to the Lord's Supper (Part 1st). Same at Same. Compare 1 Cor. x, 18-17.

**Section 688.**

He washes the Apostles' feet:—even those of Judas! Same at Same.

**Section 689.**

He resumes his place and explains. Same at Same.

**Section 690.**

But he qualifies his promise. Same at Same.

**Section 691.**

A fragment of his discourse. Same at Same.

**Section 692.**

Jesus points out Judas as the Traitor. Same at Same.

**Section 693.**

Judas leaves the room. Same at Same. Thus all "Leaven" was put away, after due search.

Section 694.  
 "And it was Night": i. e., well after 6 P. M. of our March 16th, and therefor was well into the "Evening" of Nisan 14th. Same at Same.

Section 695.  
 An indirect comment on the previous incident. Same at Same.  
 Section 696.  
 He reiterates a prediction, reapplied. Same at Same.  
 Section 697.  
 Jesus issues the New Commandment. Same at Same.  
 Section 698.

#### PETER THRICE WARNED.

1. Simon Peter is warned. Same at Same.  
 Section 699.  
 2. Jesus warns Peter still further. Same at Same.  
 Section 700.  
 A question as to carnal weapons; raised and answered. Same.  
 Section 701.  
 As to the Lord's Supper (Part 2nd). Same at Same.  
 Section 702.  
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 Section 703.  
 Thomas asks a question. Same at Same.  
 Section 704.  
 Philip makes a condition. Same at Same.  
 Section 705.  
 The Comforter promised. Same at Same.  
 Section 706.  
 Judas, (not Iscariot), asks a question. Same at Same.  
 Section 707.  
 Jesus gives them "Peace". Same at Same.  
 Section 708.

#### DIVISION II.

B. They rise from the table. Same at Same.  
 Section 709.

#### THE POST PRANDIAL ADDRESS.

(a) Parable. The true vine and branches. Same at Same.  
 Section 710.  
 (b) The blessedness of abiding in Jesus. Same at Same.  
 Section 711.  
 (c) More upon the New Commandment. Same at Same.  
 Section 712.  
 (d) The World's hate certain. Same at Same.  
 Section 713.  
 (e) More about The Comforter. Same at Same.  
 Section 714.  
 (f) He forwarns his Disciples. Same at Same.  
 Section 715.  
 (g) As to the expediency of his departure. Same at Same.

**Section 716.**

(h) Their quandary elicits further explanation. Same at Same.

**Section 717.**

(i) All Prayer to be made in Christ's name. Implied, we think: (as to after his Ascension); when He will be "there", to endorse and guarantee the prayer of faith! Same at Same.

**Section 718.**

(j) They now begin to see; further warning. Same at Same.

**Section 719.**

(k) Jesus prayeth for Glorification. Same at Same.

**Section 720.**

(l) He prayeth for them, his Disciples (The Apostles). Same at Same.

**Section 721.**

(m) He prayeth for all other Disciples (men and women, of course): who follow on. Same at Same. Few seem to perceive that there may have been others than the Apostles at that table—or at least in evidence in that "Upper Chamber". See as to its occupants, Section 964—but they are figuratively silent!

**Section 722.**

They close with a hymn and go out. 29 A. D. March 16th, Wednesday (Nisan 14th); From the Upper Chamber down, and through Jerusalem, and out of the city—manifestly leaving the women there at rest, if so be they could take it!

**Section 723.**

They walk towards Olivet over Cedron. 29 A. D. March 16th, Wednesday (Nisan 14th); Olivet.

**Section 724.**

He predicts their general desertion. Same at Same.

**Section 725.**

Appoints a meeting in Galilee. Same at Same.

**Section 726.**

(3) Peter again warned. Same at Same.

**Section 727.****GETHSEMANE.**

They enter Gethsemane (for prayer). March 16th, Wednesday (Nisan 14th); Gethsemane.

**Section 728.**

He selects three, and goeth further on. Same at Same.

**Section 729.**

A. He alone goeth further in. Same at Same.

**Section 730.**

An Angel ministers unto him. Same at Same.

**Section 731.**

(a) Jesus returns to the three. Same at Same.

**Section 732.**

B. He returns to his travail. Same at Same.

**Section 733.**

(b) Again he comes back to the three. Same at Same.

**Section 734.**

C. He goeth back for Prayer again. Same at Same.

**Section 735.**

(c) He returns finally and rouses them. Same at Same.

**Section 736.**

Judas knew the place well and anticipates its selection. Same at Same. Proleptic, and Narrative.

**Section 737.**

He obtains a band of soldiers, and follows. Same at Same.

**Section 738.**

The traitor and his Roman band arrive. Same at Same. The time of this invasion of that solemn sanctity must have been quite close to midnight.

**Section 739.**

Jesus at once advances to surrender himself. Same at Same.

**Section 740.**

The Posse-Commitatus retreats. Same at Same.

**Section 741.**

Jesus again advances with a thoughtful request. Same at Same.

**Section 742.**

Comment as to Prophecy by John. Narrative.

**Section 743.**

Judas betrays Jesus with kisses. Same at Same.

**Section 744.**

Jesus repudiates Judas as a "Stranger"! Same at Same.

**Section 745.**

The Arrest. Just as midnight came on, and with it, the new Roman day, March 17th (Thursday) also came on.

**Section 746.**

A weak attempt at a rescue, was at once made by Peter. 29 A. D. March 17th, Thursday (Nisan 14th); Just out of Gethsemane.

**Section 747.**

Jesus condemns the midnight craft of his persecutors. Same at Same.

**Section 748.**

Incidents of the desertion of his Apostles—all of them! Same at same.

**Section 749.**

The Provost Guard leads Jesus away at once to Annas. 29 A. D. March 17th, Thursday (Nisan 14th); Jerusalem.

**Section 750.****THE TRIAL BEGINS.**

A. Jesus is first but only briefly examined by Annas. March 17th, Thursday (still, of course, Nisan 14th); Palace of Annas. City.

**Section 751.**

Annas orders him right on to Caiaphas. Same at Same.

**Section 752.**

Explanation by John (as to Caiaphas). At large. Proleptic. Editorial.

**Section 753.****CAIAPHAS.**

B. They forthwith conduct Jesus to Calaphas. Same date; Place, Court of Calaphas.

**Section 754.**

Meantime they hurriedly complete their Assembly: The Sanhedrim: Court of Calaphas. During the Middle or "Cock Watch", all Jerusalem, and particularly its Roman, and Herodian ruling contingents must now have been well aware of and alert for coming trouble.

**Section 755.**

Peter and John follow on from afar. Same at Same.

**Section 756.**

John alone goeth into the Palace. Same at Same.

**Section 757.**

John secures Peter's admision. Same at Same.

**Section 758.**

Peter joins the servants and officers about the fire. Same at Same.

**Section 759.**

Many false witnesses, avail nothing. Same at Same.

**Section 760.**

At last, though disagreeing, two sult them. Same at Same.

**Section 761.**

Jesus is summarily condemned by Calaphas. Same at Same.

**Section 762.**

Jesus subjected to all manner of insults. Same at Same.

**Section 763.****PETER'S THREE DENIALS.**

(1) Peter denies the Lord, first time. Same at Same.

**Section 764.**

Peter goes out and the "cock crows". Watch Trumpet, called the "Gallia". March 17th, Thursday (Nisan 14th); Porch of Calaphas. 1 A. M.

**Section 765.**

(2) Peter denies the Lord again. Same at Same.

**Section 766.**

(3) Peter's final denial. Nisan 14th); Court of Calaphas.

**Section 767.**

The second "cock crow" sounds. About an hour later, i. e., 2nd cock-watch, Trumpet. Same at Same. 2 A. M.

**Section 768.**

The Lord merely looks at Peter, who remembers all! Same at Same.

**Section 769.**

Peter goes out, weeping; and disappears from the record: from early March 17th, until after the Resurrection on March 20th!. At large. Narrative and Record.

**Section 770.****JUDAH OFFICIALLY CONDEMNS THE KING.**

C. The Sanhedrim now formally condemns Jesus, probably



very early in the morning. (Roman) or still Hebrew "Evening", i. e., long before sunrise. March 17th, Thursday (Nisan 14th); Court of Caiaphas. 3 A. M., third "Galla" or cock crow; its "thrice"! (End of Middle Watch) at Court of Caiaphas, for any due length until about 4 A. M. Early Morn.

**Section 771.**

The court adjourns at once to Pilate for ratification: few slept that night in Jerusalem; and all the Rulers, Roman and all, were well awake! March 17th, Thursday (Nisan 14th); En route to Pretorium.

**Section 772.**

**THE END OF JUDAS.**

Meantime Judas tries to undo his acts. March 17th, Thursday (Nisan 14th); Temple. Probably very early in the morning; and as soon as he sees the outcome of his treachery.

**Section 773.**

He casts the silver down and withdraws. March 17th, Thursday (Nisan 14th); From the Temple out of the City!

**Section 774.**

And hangs himself (Nisan 14th) at "Aceldema". His own field; (bought of stolen money; for he was a thief and had held the bag all along), and it was subsequently bought back of his estate—"with the thirty pieces"—for the burial of other "Strangers"!

**Section 775.**

The priests hesitate to appropriate the money that Judas had cast down "for it was the price of blood";—Eternal Life!—their own price, too, however! Narrative; transaction seen after.

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(Independent Comment only.—C. A. L. T.)

I wonder if it has struck you—it never did me, until this moment,—that; in accepting the inestimable benefit of that Blood of the Life of God Almighty Himself, shed from the wounds and pierced and broken heart of his Only Begotten Son, that "all of us, of all races", even all human beings, are thereby made "parties" (even if without actually having been immediate and local accessories to the act) to the Crucifixion!

If it be a recognized trespass—secondary only to the primary filch—to accept the benefit of stolen goods; how do "we" stand, as accepting of the Life of that Only Begotten Son of God poured out by Judah? We could not have any part in that Life had it not been split! The Father provided the Son; the Son like Isaac acquiesced; an agent had to be provided, and was provided; so that His beneficiaries could obtain,—lest ye yourselves be judged this very way! Judge ye not Judah therefore; for from Judah's necessary and most sorrowful crime we, as accessories thereto, obtain the ultimate benefit—thus not preventing Judah! For Judah, too, in the Father's Own good time shall look upon Him whom they pierced and mourn—and be accepted!

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**Section 776.**

So they purchase "The Field of Blood". Narrative. Aceldema. Subsequently, of course.

**Section 777.**

Memorandum by Matthew. As to Same. Narrative.

**Section 778.**

In fulfillment of prophecy. As to Same. Narrative.

**Section 779.**

Peter's summary of the matter. As to Same. Proleptic.

**Section 780.****THE TRIALS CONTINUED.**

The sequence resumed. Arrival at Pretorium. Soon after 4 A. M. Earliest dawn.

**Section 781.****PILATE'S COURT.**

D. Pilate goes out for the Accusation. Same at Same. Outside Pretorium.—(For that day was not the "Feast day", but the day before it—the Preparation day—and those "Sons of Cain" feared (Sic, and "for sooth"!)) to be defiled, lest they could not go into their place and eat their merely ceremonial Passover—they deemed not that they were electing the real, the ordained "seed of woman", the veritable "Lamb of God")!

**Section 782.**

He forces them to the issue. Same at Same.

**Section 783.**

Comment by Matthew. Same at Same.

**Section 784.**

The Accusation begins. Same at Same.

**Section 785.**

Pilate examines Jesus in private. Same at Same. In the Pretorium.

**Section 786.**

He announces the innocence of Jesus. Same at Same. Out of the Pretorium.

**Section 787.**

Jesus stands mute before his accusers. Same at Same.

**Section 788.****AT HEROD'S TRIBUNAL.**

E. Pilate sends Jesus to Herod. Still very early, 4:30 A. M. or earlier. Herod's Palace.

**Section 789.**

Jesus before Herod. Same at Same.

**Section 790.**

Before Herod they renew the Accusation. Same at Same.

**Section 791.**

Herod despises them all, and insults and sends Jesus back to Pilate. (Nisan 14th).

**Section 792.**

Herod and Pilate become friends: that day; Typifying all the World as such. (Nisan 14th); Jerusalem. 29 A. D.

**Section 793.****AGAIN BEFORE PILATE.**

F. Pilate reconvenes the Assembly. Same at Same. Pretorium. 5 A. M.

A modern politician has no ground upon which to criticise Pilate. Mammon's ways have never changed; one is hoisted to a position and is expected to hoist his neighbour too, to another. The "degrees" are the Devil—(Cæsar, Pilate the High Preists, the Pharisees and the Mob)—or the "Deep Sea"!

**Section 794.****BARABBAS VERSUS BAR ABBA!**

Memorandum as to Pilate's annual custom to release a Prisoner at the Passover! At large. Narrative.

**Section 795.**

As to Barabbas. A notable fellow prisoner; an actual murderer. March 17th, Thursday (Nisan 14th); Jerusalem. Memorandum.

**Section 796.**

The crowd demands the annual amnesty. Same at Same. Pretorium.

**Section 797.**

Pilate offers Jesus as the Amnesty:—for "that" year, as was "his custom"! Same at Same.

**Section 798.**

A message from Pilate's wife arrives. Tribunal. Same at Same.

**Section 799.**

The High Priests force the selection of Barabbas. Same at Same.

**Section 800.**

Pilate resumes as to the selection. Same at Same.

**Section 801.**

Pilate again attempts to release Jesus. Same at Same.

**Section 802.**

Pilate the third time makes the effort. Same at Same.

**Section 803.**

Pilate, "the fit man", disavows; and the Jews accept the guilt for themselves and their children! Same at Same.

**Section 804.**

So Barabbas was elected as the "Scape-Goat"—the Goat chosen to escape "scott free"!—instead of Bar Abba. Same at Same. The name of both was Jesus! Jesus Barabbas, "the son of his father"! "Versus" Jesus BAR ABBA—THE SON OF THE FATHER!

The tremendous significance of this incident; in fulfilment of a ceremony established by Moses centuries before, has been pointed out in full elsewhere. It masses all the evidence and

identifies the Messiah as the one "devoted" to Jehovah.—Leviticus xvi, 1-28. Q. E. D. Vide Study No. 15, Leaflets Nos. cxi, cxli, cxlii, December, 1899, January, 1900.

**Section 805.**

Jesus Bar Abba is therefore scourged in public and Jesus Barabbas released! Same at Same. The one the Life Giver provided by Jehovah before the world began; the other the life-taker, a murderer, at that very time.

**Section 806.**

This was necessary, so he could be crucified: for in those days the Jews, Sons of Judah, could not inflict capital punishment legally—by stoning One to death;—and the Roman method was the dreadful "stake" or "tree", accursed by the Law!—Accursed (for our sake) is He that is hung, crucified, upon a tree."

**Section 807.**

Jesus given over to the soldiers, to be insulted. Same at Same. In the Pretorium.

**Section 808.**

Pilate renews his effort to release Jesus Bar Abba. Same at Same. (Nisan 14th); Outside the Pretorium.

**Section 809.**

But they reject the "Son of God": Joshua, Jesus, Son of "Jehovah"! Same at Same.

**Section 810.**

Pilate's final interview with Jesus, Son of "Jehovah Jireh"! Same at Same.

**Section 811.**

Jesus relatively absolves Pilate—a mere agent of Caesar! Same at Same.

**Section 812.**

Yet Pilate still delays; so they deliberately cite "Caesar"! Same at Same. Gabbatha. Pretorium—Pavement.

**Section 813.**

G. At this Pilate resumes his Judgment seat. Same at Same.

**Section 814.**

The time explicitly specified. 29 A. D. March 17th, Thursday (Nisan 14th); Gabbatha. 6 A. M. Roman time, in this case. Vide Study Number 15, Page 97, &c. St. John always uses Roman Time.

His Gospel was written last and published long after the Jewish City and Chronologico-Mosaic system was destroyed. It is as written at Ephesus, and, of course, in no other Chronological terms than the Roman which were those in vogue throughout the Empire.

**Section 815.**

So Judah accepts Mammon for the Age then to come—i. e., this Good-Tiding (or "Gospel"—"God's Spell") Age! Same at Same.

**Section 816.**

The final Judgment therefore pronounced. Same at Same.

**Section 817.**

The preliminary farce, terminates. March 17th, Thursday (Nisan 14th); Jesus in the Pretorium. Two to three mortal hours of anguish, say 6:30 to 8:30 A. M., before they took him forth.

**Section 818.**

They lead him out to execution. March 17th, Thursday (Nisan 14th), about 8:30 A. M. From the Pretorium through the streets: over the real "Via Dolorosa"!

**Section 819.**

Two others also—actual malefactors—were led with Him. Same at Same.

**Section 820.**

He bears even his own cross through Jerusalem—the City that he loved—unto Death! Same at Same.

**Section 821.**

But outside they impress Simon—thank God, probably an "Israelite", one of Our Race!—to assist! March 17th, Thursday (Nisan 14th); "Without the walls". North of the City.

**Section 822.**

Vast multitudes, and weeping women follow—thus "Eve, the Mother of all Living"—and yet the daughter of Man—(the man Adam, as she was taken out of him at the beginning and therefore was the Second Generation in the "descent" of man!)—had her representation there when her Seed—the "Seed of Woman", without any human instance was to have his heel wounded! Same at Same.

**Section 823.**

Jesus knows all this and turns and addresses them. Same at Same. On the slope: and up towards the very spot where tradition hath it that Adam and Eve lay dead and buried!

**Section 824.**

They arrive at Calvary—"the Place of the Skull"—no doubt. Jeremiah's Grotto, "the Cranium" hill. Still in suggestive evidence! It looks like a Skull to this day!

**Section 825.**

Jesus declines any stimulant. Same at Same.

**Section 826.**

The time specified. "Now it was the 3rd hour" of Day, i. e., 9 A. M. Same at Same.

**Section 827.**

They crucify him there. Same at Same.

**Section 828.**

The prayer of Jesus for the mere official Roman "agents". Same at Same.

**Section 829.**

The two malefactors also crucified. Same at Same.

**Section 830.**

Comment as to fulfillment of Prophecy. Narrative.

**Section 831.**

They divide his raiment; raffling for his seamless vesture! Same at Same.

**Section 832.**

Further comment, in fulfillment of prophecy. **Narrative.**

**Section 833.**

The "Death-watch" set. Same at Same.

**Section 834.**

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I. N. B. I.

I. N. R. I.

The Superscription to his Accusation. Same at Same.

**Section 835.**

This Title was very generally read. Same at Same.

**Section 836.**

The Chief-priests try to have the title changed. Same date, at the Pretorium.

**Section 837.**

Pilate's curt reply. Same at Same.

**Section 838.**

The populace stand beholding. Same at Same.

**Section 839.**

Those passing by revile him, variously. Same at Same.

**Section 840.**

All the several Ruling classes taunt him. Calvary.

**Section 841.**

The soldiers also mock him. Same at Same.

**Section 842.**

The malefactors, too, dispute about him, and the repentant thief's faith is accepted—on its merits, i. e., when he shall return, (still future)! Same at Same. When He shall come back, and into his kingdom, that dying malefactor shall be there too!—in evidence, to all concerned, and be about as perfect an example of Faith as I can find in all the pages of that wonderful book, the Bible!

**Section 843.**

A supernatural darkness falls (12-3 P. M.). Over Palestine at least; and tradition and some data indicate generally!

**Section 844.**

Jesus crieth out in desolation as the 3rd hour of Afternoon approaches, the 9th hour of day; then alone on Calvary.

**Section 845.**

Some think he called for Elias. Same at Same.

**Section 846.**

Jesus recovers strength enough, and commends his Mother to John. Same at Same.

**Section 847.**

Jesus thirsts:—but merely "tastes" the bitter gall and vinegar. He "thirsted", as the mortally wounded and dying always do upon the battle field, and battle ship, for "water", yet they gave him gall to drink! Yea, and some even said "Let be"! Let's see, et cetera! Same at Same.

**Section 848.**

Jesus succumbs, all things being fulfilled: the final cup, the Gall of Death! Same at Same.

**Section 849.**

The Death scene, His Heart—Its Vail, the pericardium, over loaded with the sur-charged and separated Blood of Life!—breaks—a medical certainty! Same at Same.

**Section 850.**

Other accompanying portents. That other Vail, even that of the old ante-typical Temple in the City is mysteriously rent down from the top!

**Section 851.**

The Centurion testifies. There and then, at about 3 P. M. On Calvary!

**Section 852.**

Those that were with him—guard of 4 for all the quarters of the inhabitable earth—also testify. Same at Same.

**Section 853.**

The people are smitten with dismay. Same at Same, and all surge back to Jerusalem: to keep the Feast! with bitter herbs, and lambs and leaven, sodden "dough"—all in vain for Sin! The First-born of Jehovah's Self had paid the penalty for all the world!

**Section 854.**

The many witnesses to the event. At large. Narrative.

**Section 855.**

Meantime, the Jews had secured Pilate's permission to expedite the execution. At the Pretorium.

**Section 856.**

So the soldiers dispatch the two thieves. Calvary.

**Section 857.**

But they only pierce the side of Jesus. Death by a broken heart, demonstrated by the issue of blood and water in separation had already taken place. They merely tested—so "not a bone in Him was broken"! Same at Same.

**Section 858.**

John as an eye-witness testifyeth. Same at Same.

**Section 859.**

Comments as to fulfillment of Prophecy. Narrative.

**Section 860.**

Joseph at once petitions Pilate for the body. Pretorium, about 3:30.

**Section 861.**

Pilate verifies the death, and grants the body. Same at Same, about 4 P. M.

**Section 862.**

Joseph buys linen and comes back to Calvary for the body. Jerusalem to Calvary: not long after 4 P. M.

**Section 863.**

Nichodemus also arrives with 100 lbs. of spice. Calvary.

**Section 864.**

They lower and hastily prepare the body:—they note not that it had already been "Anointed"! Same at Same.

**Section 865.**

The body is then laid away in haste—not unseemly, but as indicated, with only time enough for due respect to Him. March 17th, Thursday (Nisan 14th); In Joseph's Tomb: there, near by: in that same place; the Tomb as new as the pure and "Holy Thing" to which, as "His Beloved", God gave "REST".—For, note right here, He himself said three days later (See Section 899): "Detain me not, for I have NOT YET ascended to my Father"!

**Section 866.**

Joseph makes the tomb fast, enough, and departs. Same at Same.

**Section 867.**

Now it-had-been Preparation Day. Still March 17th, Thursday (Nisan 14th); well before Sundown, at Golgotha, Calvary, beyond the walls, under the "Cranium" Hill, the Son was buried and the Sun went down! And so the Day of Preparation for the worn out Typical Feast ended!

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**PART IX.****TWO DAYS OF REST—BOTH SABBATHS.**

1. THE DAY OF HOLY CONVOCATION, OR THE FEAST-DAY SABBATH; AND 2. THE REGULAR SABBATH DAY OF PASSOVER WEEK.

COVERING PERIODS XXXII. (f) AND XXXIII. (g), SECTIONS 868 TO 874. NISAN 15TH AND 16TH, 29 A. D. (INCLUSIVE). THURSDAY "EVE", TO FRIDAY "EVE", MARCH 17TH-18TH (NISAN 18TH-19TH), 29 A. D. FRIDAY "EVE" TO SATURDAY "EVE", MARCH 18TH-19TH (NISAN 19TH-20TH), 29 A. D.

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**Period XXXIII. (f). The "Feast-Day" Sabbath.**

Begins 6 P. M., Thursday, March 17th, and ends 6 P. M., Friday, March 18th; covering all of the Feast-day-Convocation Sabbath: i. e., Nisan 15th, 29 A. D.

**Section 868.****"EVENING."**

So now the Feast-Day-"Convocation", (an annual High-Day "Sabbath" began. 29 A. D. March 17th, Thursday (Nisan 15th); 6 P. M. Palestine, and wherever there were "Jews".

**Section 869.**

The women, however, loiter to the last moment of light. March 17th, Thursday (Nisan 15th); at Calvary.



**Section 870.**

Then they return, and being free not to keep that Passover, but to keep the Second Passover, they prepare aromatics, March 17th; Thursday "evening" and even during the "morning" of Friday (Nisan 15th); Jerusalem.

**Section 871.**

"MORNING."

The Leaders ask Pilate to secure the tomb. March 18th, Friday (Nisan 15th); The Feast day: Pretorium: a. m.

**Section 872.**

Pilate directs them to do it with their own Roman Guard. Same at Same.

**Section 873.**

They seal the tomb themselves:—with the Seal of the Sanhedrim. Solomon's Seal on the Tomb of David's Root and Branch! Same at Same.

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**Period XXXIII. (g). The Seventh-day Sabbath.**

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Begins 6 P. M., Friday, March 18th, ends 6 P. M., Saturday, March 19th, covering Nisan 16th, 29 A. D.

**Section 874.****EVENING AND MORNING.**

The women rest on the "real"—this is the power of the Greek!—Sabbath. 29 A. D. March 19th, Sabbath (Nisan 16th); Jerusalem.

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**PART X.****THE RESURRECTION.**

**COVERING PERIOD XXXIV. ONLY, SECTIONS 875-932. NISAN 17TH. SATURDAY-SUNDAY, MARCH 19th-20th, 29 A. D. "THE MORROW AFTER THE (WEEK-DAY) SABBATH OF PASSOVER WEEK."**

**"WAVE-SHEAF DAY,"**

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**Period XXXIV. 1st day, Nisan 17th.**

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Begins 6 P. M., Sabbath, March 19th, ends 6 P. M., Sunday, March 20th.

**Section 875.****"EVENING."**

They purchase aromatics (more, etc.) 29 A. D. March 19th, Sunday "Eve" (Nisan 17th); Jerusalem.

**Section 876.****WHAT DROVE THE ROMAN GUARD AWAY?**

A great earthquake occurs, and an Angel descends and breaks the tomb: Sanhedrim Seal and all: as March 20th, Roman Sunday, began (Nisan 17th); at Calvary.

**Section 877.**

The women start for the tomb, in the dark. Early on March 20th, Sunday A. M. (Nisan 17th); Jerusalem to Calvary.

**Section 878.**

They question each other as to the Stone, upon the way. Same at Same; En route through the dark and dawn.

**Section 879.****"MORNING."**

Most of them arrive at Sunrise. March 20th, Sunday (Nisan 17th); Tomb.

**Section 880.**

And find the Tomb open. Same at Same.

**Section 881.**

They find the Tomb empty. Same at Same.

**Section 882.**

But Mary Magdalen in advance of all, still quite dark, at sight of the open tomb hastens back at once to tell the Apostles. March 20th, Sunday, 6 A. M. (Nisan 17th); Back to Jerusalem and back again to Calvary. Narrative, and proleptic; to clear up possible confusions.

**Section 883.**

General Statement. What happened in the meantime, at the Tomb!

**Section 884.**

Details: What occurred outside. Same at Same.

**Section 885.**

Details: What occurred within. Same at Same.

**Section 886.**

The women recall the words of Jesus. Same at Same.

**Section 887.**

The women start back to Jerusalem precipitately. Same at Same.

**Section 888.**

Mary Magdalene notifies Peter and John; they run for the tomb. Same, en route.

**Section 889.**

John outstrips Peter, and sees somewhat. At the tomb.

**Section 890.****WHO FOLDED THOSE NAPKINS?**

Peter follows, sees, goes in, and sees more. Same at Same.