



THE BIBLE
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and Herald of the Coming Kingdom

He Is Risen!

(H. Armstrong Roberts)

Your Editor's Viewpoint

Jesus Christ was born sometime in the month of October in the village of Bethlehem, State of Judea, Country of Israel. His birth was in the most humble surroundings and under the most threatening circumstances. Although little is known about His boyhood or young manhood, the events of His life after 30 years of age have for centuries been common knowledge the world over.

At 30 years of age, Jesus left His humble home in Nazareth where He had been raised, and began to travel around the countryside. He taught a scope of religion before unheard. His doctrines and methods were so vivid, so dynamic and so effective, that His fame grew and spread like fire on dry grass.

Men left their occupations to be always near Him. Women gladly waited on Him. Masses stood amazed as He healed the sick, fed the hungry, and raised the dead. Thousands rejoiced at His coming and were ready to crown Him King.

But as prophecy would have it, envious, power-hungry men were determined to do otherwise. Through their devilish treachery, they had Him betrayed. Through cunning falsehood, they made Him appear guilty of blasphemy; through political subtility, they secured legal consent to perform an illegal injustice. By means of crafty and deceptive speeches, they were able to transform a simple people into an insane, blind mob.

Jesus died like an innocent lamb. He wronged no one, yet all wronged Him. He broke no law, yet all laws were broken to have Him slain. He had but few loyal followers, yet today millions proclaim allegiance to His name. He wrote no book, but countless volumes have been written concerning Him. He left no earthly treasure, yet the record of His words and deeds are the most valued in the world.

Jesus Christ of Nazareth, also known as the Son of God, Prince of Peace and King of the Jews, died on a cross on the outskirts of the famous City of Jerusalem in His 33rd year in the month of Nisan, nineteen hundred years ago, a willing victim for the sins of the world.

God be praised! He is not dead. He still lives and dwells on the right hand of God the Father to make intercession in our behalf.

One of Jesus' last requests was that we, His followers, remember His death. Thus on the even of April eleven in the year of our Lord one thousand nine hundred and sixty-eight, we honor that request.

We remember the agony of His death, the cross, the nails, and the anguished cry! We confess to be unworthy of such sacrifice of love on our behalf. We ask for grace and mercy that we may never forget Him and His death and the life that it gave to the world.

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In its 105th year

The BIBLE ADVOCATE

AND

Herald of the Coming Kingdom

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The Passover



Past and Present

by Nathan Straub

The Modern Samaritan Passover

It is interesting to note that in Israeli-occupied Jordan, present-day Samaritans practice the Passover by dressing in pure white robes and head wear. At sundown they walk with their sheep to the foot of Mt. Gerizim where they pitch their tents.

Each family then sacrifices a Passover lamb. The lambs are roasted in deep holes over the red coals of wood fires. By the time total darkness comes, the meat is completely roasted. They then eat their meat with haste,

standing while they eat, just as the Hebrews did on the first Passover.

The Samaritans stay a full eight days and nights at Mt. Gerizim celebrating the Passover and the Feast of Unleavened Bread.

The Modern Jewish Passover

The modern Jewish Passover is a family affair, just as was the original Passover. By our time, in the course of human events, the Passover has become full of symbols. In the collection of this

information, credit is given to Rabbi Yonah H. Geller, of Temple Shaarie Torah, Portland, Oregon.

The major theme of the modern Passover is human freedom centered around the exodus from Egypt. It stresses that human freedom is not license, but the willingness of man to choose to abide by the laws given by God. It is a freedom to serve God.

Each Jewish family has a Seder Supper. The word *Seder* means *Order*. This order sets the

pattern for the meal. A special prayer book, called the Hagadah, is used to outline the way that the table should be set and the various foods that are to be found on the table.

In the first part of the Seder Supper, one must relate the whole history of the exodus, and feel as though he, himself, is being released from slavery to freedom. The meal breaks up the service, and the latter part of the evening one feels like a prince in his home; and even reclines on cushions, a pleasure that was given only to rulers in ancient days. In this state of comfort, many Psalms are read in praise to God for deliverance.

Modern Symbols of the Jewish Passover

The modern Jewish Passover is filled with symbols and meaning. *MATZOH* (unleavened bread): This is eaten for eight days and symbolizes the fact that no time was given to bake bread when the exodus occurred. It also suggests simplicity as the real mode of life.

WINE: Wine is drunk from four cups on this night to symbolize the four expressions of freedom found in Exodus 6:6-8. Wine also represents full joy; and the night of freedom is, indeed, a night of real festivity.

BITTER HERBS: These symbolize the bitterness of slavery. It must be eaten to show that even if a slave is partly free, he still tastes the bitterness of slavery as long as he is not his own master.

CHAROSES: This is a mixture of mashed apples, wine, and nuts. Sweet in taste and brown in color, this represents the mortar used in making the bricks and stones used in the construction of the pyramids. The stones were more important to the Egyptians than human life.

PARSLEY OR RADISH: To also represent the bitter taste of

slavery. The greens are also symbolic of the spring festival, a season when nature comes to life after the winter hibernation.

LAMB BONE OR CHICKEN BONE: This is to symbolize the lamb that was slaughtered, roasted whole, and eaten in one night; and that its blood was sprinkled on the door posts and lintel of each home so that the Angel of Death would pass over the Israelite homes. Lamb was the divinity of Egypt, and it was a sign of great courage and the time for freedom when slaves would no longer be afraid.

ROASTED EGG: This is to recall the destruction of the temple in Jerusalem. The egg symbolizes the holiday sacrifice that was made on the temple altar. This memory kept the yearning for a homeland alive through the centuries.

SALT WATER: Represents tears that were shed as slaves and, some say, the waters of the Red Sea which were split so that Israel could pass through on dry land.

The Ancient Passover

Having reviewed the modern Passover ritual, it is useful to this study to recall the original Passover in order to catch its significance for Christians today.

The record of the first Passover is found in Exodus 12. Each head of a household was to take a lamb on the tenth day of the first month. If a household was too small, two families could partake together. The lamb was to be of the first year and without blemish. They were to keep the lamb until the fourteenth day, and were to kill it in the evening. The people were then to take the blood of the lamb and strike it on the side and upper posts of the door. Then the people were to eat the meat of the lamb (in family groups) with unleavened bread and bitter herbs. They were to eat the

meal in haste, being fully dressed and ready for travel on foot with staff in hand.

During the night, when the Lord passed through the land meting out death to the first-born of the land, He passed over the homes which had the blood on the door posts. The Lord smote Egypt with death and grief so that Israel could be free to leave Egypt to go to Canaan and be free to worship God in the way He directed.

The Lord commanded Israel to commemorate the Passover (Exodus 12:27) so the people would not forget the great cost of Israel's freedom from slavery.

Significance to the Christian

The Passover not only pointed back to the time of Israel's freedom, but it pointed ahead to Christ and the time He would come and die to purchase freedom from sin for "whosoever will." Christ did come, and so we no longer need to keep the Passover (though we do reverence the new institution, the Lord's Supper, at that same time), but it is useful to see the significance of Christ in the ancient Passover.

1 Corinthians 5:6, 7 gives an interesting look at the symbolism of the Passover. Christ is a type of the passover lamb and Egypt is a symbol of sin. Jesus provides the blood sacrifices to protect His followers from the death that comes from sin, and to make them free from sin just as Israel was made free from Egypt.

Israel had to leave Egypt to be free. Each one must leave sin and sinfulness in order to live and to be immune from the effects of sin.

The Passover required that there be no leaven in the bread. Leaven is a type of sin. Those who want Christ and eternal life must avoid having sin as a part of their lives. Let us accept the cleansing blood of our passover lamb, Jesus.

SEDER SERVICE

(Union of American Hebrew Congs.)

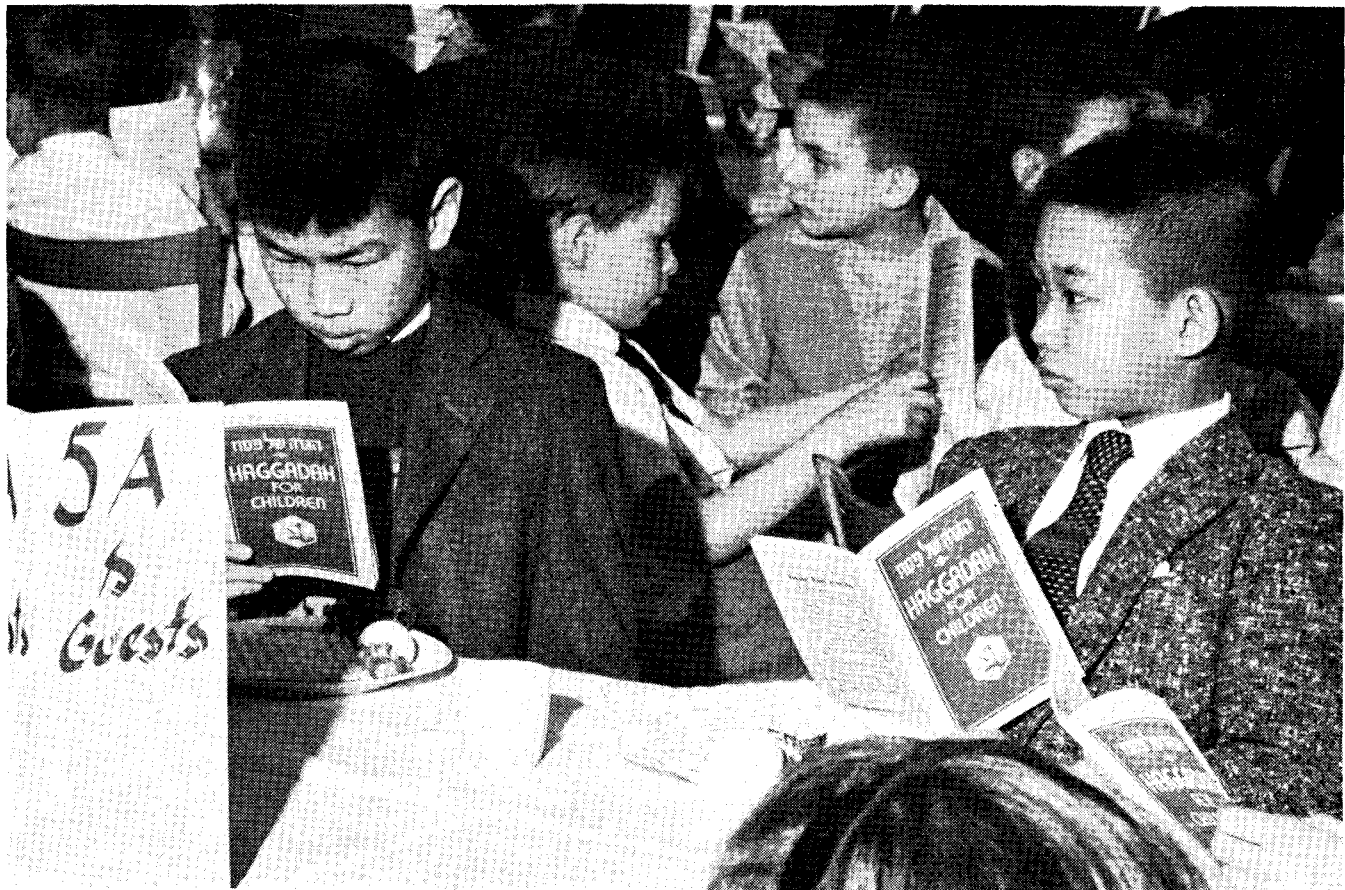
Order of the Passover Seder

1. Recite the Kiddush.
2. Wash the hands.
3. Eat a green vegetable.
4. Break the middle matzah and hide a half of it for the Afikoman.
5. Recite the Passover story.
6. Wash the hands before the meal.
7. Say the Hamotzi and the special blessing for the matzah.
8. Eat the bitter herb.
9. Eat the bitter herb and matzah together.
10. Serve the Festival meal.
11. Eat the Afikoman.
12. Say the grace after meal.
13. Recite the Hallel.
14. Conclude the Seder.



INTERFAITH SEDER

(Union of American Hebrew Congs.)



The Lord's Table

by L. L. Christenson

"But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28).

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this DO in remembrance of me. Likewise also the cup . . ." (Luke 22:19, 20).

Few indeed are the ordinances which may be considered as representative or typical found in the New Scriptures for Christians to observe. The Lord's Supper or Communion is one of them. This article is designed to stress the meaning and importance of this service.

A Sacred Blessing

The closing book of the Bible says, "Blessed are they that DO his commandments. . . ." The sincere follower of Christ is happy to comply with the Master's words—"this DO in remembrance of me." It is considered a sacred privilege which brings a heavenly blessing to the soul.

On one occasion our Lord said, "If ye know these things, happy are ye if ye do them," (John 13:17) and we believe this can well apply to this memorial service. It brings joy to the Christian to have the peace that comes from the close, special fellowship with the Lord that the Communion service affords him.

While "this do" is a command, the servant of God is not only anxious to obey, he is made to rejoice because he is called to have this right and privilege—privilege to be a participant and share in heavenly things. This right is not extended to those who are not in accord with the

Lord, as shall be explained later.

In a sense, the Christian feels he is on holy ground when he approaches "the Lord's table" and shares in the bread and cup of the Lord. It brings many lofty thoughts to mind concerning what the "Lamb of God" has done for us in making salvation possible. It is a solemn and holy occasion.

The Purpose and Meaning

The Lord Jesus stated, "I am that bread of life." ". . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:48 & 53). Some said to this, "This is a hard saying; who can hear it?" To this we may add Paul's words, "But the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned" (1 Cor. 2:14).

It was in the plan of God that Christ should die and shed His blood for man's sins (Gen. 22:18; Isa. 53; Heb. 9:12-14). The ancient animal sacrifices, including the passover lamb, were prophetic, for they pointed forward to and therefore prophesied of the true "Lamb of God, which taketh away the sins of the world." When Christ died on the cross, these prophetic ceremonies met their fulfillment. As one of the feasts (Ex. 12:14 &

Lev. 23), the Passover was also to remind Israel of their bondage in Egypt and deliverance therefrom. Since the Saviour came, we celebrate a greater deliverance—one that brings eternal life. Christ is the total substance of that typical feast.

The Communion service was instituted by Christ, the mediator of the New Covenant, at the Passover season. "And when the hour was come, he sat down, and the twelve apostles with him" (Luke 22:14).

Paul states this: "And when he had given thanks, he brake it (the bread), and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:24-26).

When we read the words "this do in remembrance of me" ("for a remembrance"—margin), or as another translation says, "do this as a memorial of me," we understand this to be indeed a memorial of Christ's death, and especially so inasmuch as verse 26 tells us, "ye do shew the

Lord's death. . . .” Thus and in this manner, we honor and commemorate Christ's sacrifice for us. It is something the child of God never forgets. His death means pardon for us—the forgiveness of our sins.

A Memorial

From the verses of Scripture above, we understand the Communion service to be a memorial of the Saviour's death. One translation, as already quoted, uses the word “memorial.” The dictionary explains a memorial as “something designated to preserve the memory of a person, event, etc.; as a monument, a periodic observance, etc.” The Lord's Supper is a “periodic observance.”

We note 1 Corinthians 11:23, “For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the SAME NIGHT in which he was betrayed took bread.” Let us not suppose it was unintentional that the time element was mentioned here. This teaches us that it was a night service (the word “Supper” harmonizes with this)—the night Christ was betrayed—which was the early part of the very day in which He made the atonement on the cross.

Is it not fitting that the memorial of a certain event be observed on the anniversary of that event—the same time each year? Therefore, if we do this the same time of the year, “the same night in which he was betrayed,” and at the time He said, “this do in remembrance of me,” we will be in harmony with Christ and His example.

It was an annual event that pointed forward to and prophesied the coming of “Christ our passover” who was “sacrificed for us” (note 1 Cor. 5:7). And it is a memorial, a yearly event, by which we commemorate the perfect “sacrifice for us.” This was the one and only complete sacrifice for sin that man needed. It never need be repeated in any

kind of Communion service, for such a service is never in Scripture called a sacrifice; rather, it is a memorial of the one perfect sacrifice. “But this man (Christ, of the seed of Abraham), after he had offered ONE sacrifice for sins FOR EVER, sat down on the right hand of God” (Heb. 10:12). Christians are “sanctified through the offering of the body of Jesus Christ ONCE for all” (v. 10).

1 Corinthians 11:28, 29

“But let a man examine himself, and so let him eat of that bread, and drink of that cup.”

And why is self-examination of such vital importance?

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.” This is a strong statement because it is dealing with a most vital matter.

The question is asked, “Who then is worthy?” In reply, let us first consider 1 Corinthians 10:16 & 21. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” In partaking of the emblems at the Lord's table, we signify that we are sharing in the benefits of Christ's broken body and shed blood, and are indeed in fellowship (in harmony) with Him.

Can we be in fellowship with Him, and at the same time walk carelessly in our daily lives? Paul says, “Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils” (1 Cor. 10:21). This should not be hard to comprehend. Now while the apostle is dealing with a specific matter in 1 Corinthians 10:19-22, we believe it is altogether fitting to apply verse 21 to the subject of this article. Therefore, we must be well aware of the fact that we are to serve the Lord and Him alone. Paul asks, “. . .

what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Cor. 6:14). Paul further asks, regarding an attempt to serve two masters (an impossibility—Matt. 6:24), “Do ye provoke the Lord to jealousy?” Yes we do, if we try to serve two masters!

In examining ourselves, we are told to “Purge out therefore the old leaven, that ye may be a new lump. . . .” In this case “leaven” is representative of “malice and wickedness,” and this takes in any and all evil. Wickedness is a strong word, and we don't want to be charged with such, but isn't that what sin is? Therefore isn't this leaven a very dangerous thing in whatever size or shape it may be?

In 2 Corinthians 13:5 we find these words, “Examine yourselves, whether ye be in the faith; prove your own selves. . . .” Another translation says, “You should be looking at yourselves to make SURE that you ARE really Christ's. . . . You ought to know by this time that Christ is in you, UNLESS you are not real Christians at all.” In the Church at Corinth there was at least one who was not a real Christian (1 Cor. 5). This was a particular case, yet we should not say that this “examination” cannot apply to all of us.

Each person is to do a self-examination. Sit, as it were, as a judge of yourself (1 Cor. 11:31). Ask some questions: “Am I fully in the faith of the Scriptures, living in harmony therewith?” “Do I harbor any ill-will toward anyone?” (Note Matt. 5:23, 24.) “Am I sincere in my spiritual life?” “Is it without any hypocrisy?”

In “discerning the Lord's body,” and being in communion and fellowship with Him, we do well to remember that “. . . we are members of his body, of his flesh, and of his bones” (Eph. 5:30). This reveals an intimate

relationship—not a part-time, haphazard union.

It is well to explain that as needy creatures before God, we are not worthy of His great love. We are not worthy by any of our good deeds of His mercy and pardon. However, by yielding to and complying with His requirements (repentance, confession, conversion, etc.), we become eligible to receive the merits of His grace.

By examining ourselves and purging out all “leaven,” we become worthy to share at “the Lord’s table.” If we do not feel worthy, is it because something is lurking in our hearts that troubles our conscience? If so, we should get right with God without delay. It is well that we cultivate humility, but along with it, let us have faith in God that He will accept us if we simply do our part.

If we are not worthy to partake of the Lord’s table, how can we be any more worthy to be accepted by Christ when He comes?

The Emblems

A few words are in order regarding the emblems—the bread and the cup. This may repeat a little, but it is necessary. The broken bread means to us the body of Christ broken for us. The cup, which Christ referred to as “this fruit of the vine,” means to us His “blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:28, 29).

The actual bread that was used was well known to be unleavened bread—without leavening. “Leaven” has already been mentioned in this article, and therefore unleavened bread is a most fitting emblem of Christ’s body. “Who did no sin, neither was guile found in his mouth” (1 Peter 2:22). The fruit of the vine likewise not associated with leaven is a fitting emblem of His pure and precious blood.

There is joy in following the Lord as closely as we know how in all things. To substitute, deviate, or change from the examples of the written word is human, for it is human to err; but to yield and submit to the Scrip-

tures is to be led by the Holy Spirit.

As you share in the Communion Service, may it bring to your soul the blessing that awaits every true Christian in full fellowship with the Lord.

(Reprint from Advocate files)

The Sealed Tomb

By Andrew C. Nelson

Let us for a moment fancy ourselves standing a short distance from Joseph’s new tomb, where Jesus was sealed within. While reviewing the last acts of Jesus, we see a couple of women approaching the lonely grave, yet with soldiers watching for something, not knowing what. Here Jesus was sealed within the walls, to human concept, impregnable.

As we consider the scene, the sun is fast sinking behind the western horizon. As the women slowly approached the tomb, wondering to whom they could turn for help to roll the heavy stone away, suddenly a bright light, coming from the vault of celestial glory, strikes the guards to the ground by the quaking of the trembling earth.

Among the women is Mary Magdalene who lingers after the others depart. Now the risen Saviour addresses her. She saw the open grave, and thinking that He is the gardener, she inquires, “If you have borne him hence, tell me where thou hast laid him. . . .”

To this question Jesus Himself responds, “Mary, Mary.” She turns to behold Jesus: then throws her arms about Him, thinking that now He would be with them, never more to part. But He gently rebukes her, “Hold me not, for I am not yet ascended to my Father.”

It is a fact that Mary had understood from Jesus’ statements that He would die and arise again after three

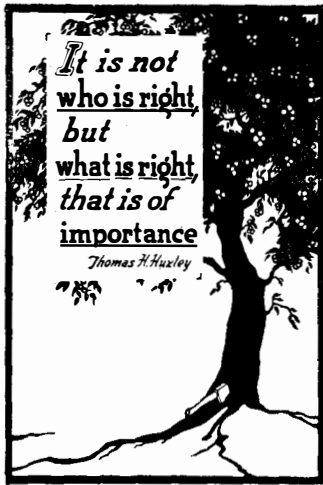
days and three nights. For when she anointed His feet, to the murmur of the disciples, Jesus replied, “. . . Let her alone: against the day of my burying hath she kept this” (John 12:7). One thing, however, Mary had failed to grasp was that a period should lapse before she and the rest of God’s children should be summoned to the mansions of glory. So Jesus told her, “Cling not to me, for I am not ascended to my Father” (John 20:17, marginal reading). There was a little more waiting for Mary.

At Jesus’ crucifixion the soldiers beheld the earth wrapped in gloom at noonday, and at His death they witnessed the earth tremble in anguish. And again when He arose the earth quaking announced His resurrection. Ere long the Archangel’s trumpet shall sound and the earth will again quake as the saints of all ages shall come forth to meet the Lord and ever be with Him in glory.

The Head that was once crowned with a wreath of thorns shall then appear wearing a diadem of pure gold.

Oh, what an awful scene to the plaiter of the thorny chaplet! What anguish it will bring to those who mocked Him as He was writhing in agony upon the accursed tree. Oh, the horror to those whose spear-thrust pierced His sinless side!

On the other hand, what joy and rapture it will bring to those whose lives have been spent in telling sin-
(Continued on page 10)



The Cup . . . Was It Fermented?

by Israel Haeger

“Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God” (Mark 14:25).

In connection with the bread that Jesus blessed, brake, and said, “This is my body which is given for you,” He also took the cup and said, “This is my blood of the new testament, which is shed for many. . . .” It is taken for granted that the bread was unleavened, simply because it was the passover they were eating when Jesus instituted the Lord’s Supper.

As we look at the scriptures which describe the passover and the feast of unleavened bread which followed, it is evident that unleavened bread was used by the Lord when He took bread and said, “. . . this is my body which is given for you.” However, the question seems to center around the cup. Was it fermented (wine); or was it the fruit of the vine, known as grape juice to us? We find that Jesus says He will not drink of the FRUIT OF THE VINE until He drinks it new in the Kingdom of God. He does not use the word “wine.”

The argument is used by those who seem to think the cup must be wine, that since

bread without any leaven in it was used to represent the body of Christ, the contents of the cup must be wine (fermented) because fermentation takes the leaven out of the grape juice. Whether this holds true, can only be solved by a thorough study of the subject using the scriptures and also a little logical reasoning, which, of course, has to be based on the scriptures.

As we consider bread that is baked for ordinary use, we find that yeast or some other form of leavening (fermentation) is added to the flour and the other ingredients. It is this leavening material that makes the bread rise and become fluffy. However, you will note that the leaven has to be added. If we take flour, salt, shortening, and water we get bread that does not rise. This is unleavened bread. It will not rise because no fermentation material is added, thus leaving it in the natural state.

Now let us consider the fruit of the vine for a moment. Grape juice, the fruit of the vine, is in its natural state when it is extracted from the grape. It has not gone through any defilement (fermentation). True, it will go through a fermentation process if you let it set for some length of time. However, you can keep

grape juice from fermenting by putting it into a container and sealing it. This would be using the same process as baking unleavened bread to keep it from decaying, which is a form of fermentation, although it is not leavening.

Let me point out again that grape juice is in its natural state when it is extracted from the grape, just as unleavened bread is in its natural state with no leavening ADDED. Leaven is a type of sin according to Paul in 1 Corinthians 5:1-7 and Galatians 5:9, and Christ was without sin.

We know that bread, when leaven is added to cause it to work and rise, does not rise any more after it is baked. This is because baking takes the leaven (fermentation) out of the bread. So then why not use it for the Lord’s Supper? The leaven is taken out of it just as fermentation takes the leaven out of the grape juice.

If anyone then, feels that wine must be used at the Lord’s Supper because the process of fermenting takes the leaven out of grape juice, ordinary bread can also be used because baking takes the leaven out of it as well. The reasoning, you see, that fermentation takes leaven out of grape juice, is inconsistent.

What we need to note is that leavening is ADDED to ordinary bread and not to unleavened bread. Nor is it added to the FRUIT OF THE VINE. The unleavened bread and the grape juice are thus left in their natural state.

In light of this, let us go to the Scriptures and consider the life of Christ, Who is symbolized by the bread and the cup. He said, "This is my body and my blood, which is given for you." In the following texts we find, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). "Who did no sin, neither was guile found in his mouth" (1 Peter 2:22). "And ye know that he was manifested to take away our sins; and in him is no sin" (1 John 3:5).

In these scriptures, is the purity of Christ clearly pointed out. He was tempted like as we are, yet there was no sin found in Him. As I mentioned before, Paul speaks of leaven as a type of sin, and inasmuch as there was no sin found in Jesus, we can say there was no leaven added to cause fermentation. Furthermore, we cannot find one scripture in the entire Bible that says Christ had to go through a process of any kind, whether flesh or blood, to remove fermentation or leaven (sin). He was pure, and remained even as the unleavened bread and grape juice are in their natural state. It was because of this that He could give His Body and Blood for the saving of the world.

In conclusion, we want to note the text used in the beginning of this article, as well as several others that speak in the same

manner. Jesus said, "... I will drink no more of the *fruit of the vine*, until that day that I drink it new in the kingdom of God" (Mark 14:25). These words are also found in Matthew 26:29 and Luke 22:18.

That this is unfermented juice can easily be seen in that Jesus does not use the word "WINE." The word WINE comes from an altogether different Greek word than does "fruit of the vine." Jesus knew the difference—He made water into wine at the wedding of Cana (John 2:1-10).

If FRUIT OF THE VINE would mean the same as WINE that is fermented, Jesus would not have purposely used different words to describe the cup that represents His blood. He would have used the word WINE. However, since no sin (fermentation, leaven, or defilement) had been added to His pure flesh and blood, He could not use WINE (fermented), but the undefiled fruit of the vine in its natural state.

He was pure and so are the emblems that He used to represent His body and blood.

THE SEALED TOMB

(Continued from page 8)

ners of the love of Calvary's Lamb!

The question we must ask ourselves is: Have we been faithful and never crucified afresh the Son of God by our careless living? On that great day when summoned to stand before the Judgment bar of infinite Justice, it will be revealed clear and open how we have spent our lives. It behooves us all to be faithful in showing Christ to the world.

When the Roman soldiers had regained their composure, they made their way toward Pilate's abode. As they went, they repeated over and over again to the passers-by the resur-

rection story. However, before they could reach Pilate their story had reached the chief priest, who summoned them and put a lying report in their mouths. These men came to the priest with the resurrection message of salvation, but left with lying words on their lips—words that would condemn them on that great day.

When the report was spread that Jesus had been resurrected, a sense of fear fell upon the chief accusers of Jesus. What if He should meet them face to face and charge them with their perjuries? What could they answer the meek Son of God?

And not only did they fear the risen Saviour, but the people. The fact that Jesus had been a benefactor to all Judea, and the regions farther on, made Him venerable in the minds of the common people. He had healed the sick and restored the paralyzed limbs of those who came to Him. He had opened the blind eyes, cast out devils, and restored the sufferer to sound health of mind and body.

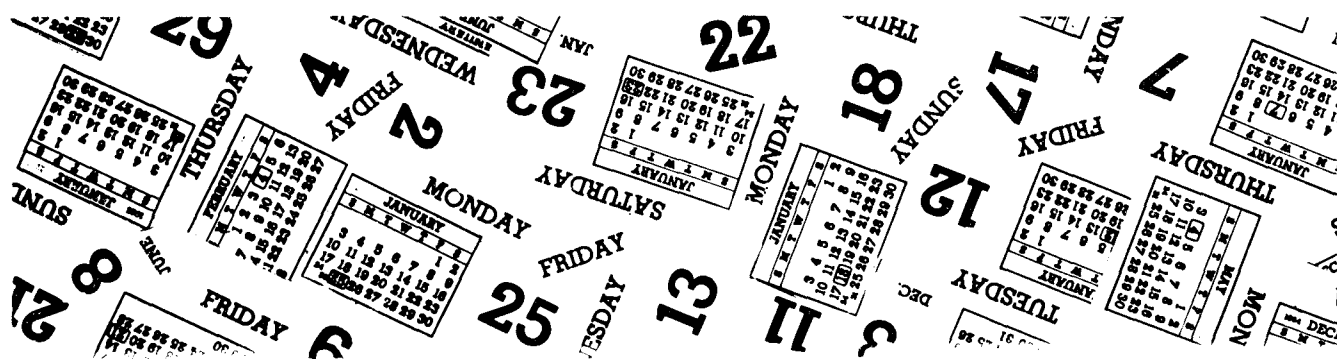
However, the time to meet the risen Son of God was deferred to a distant day, when not only the false accusers of Jesus shall stand before Him, but also all that have denied Him down through the ages. They will come from Sodom's deep, from the riven earth where the household of Korah and his confederates will come forth, from the ocean depths, from land and mountain shelter; they will come to meet the risen Saviour face to face. On the one hand the righteous will meet Him with praise, and on the other hand the wicked will be found praying to the rocks and mountains to fall upon them to hide them from the presence of a Magnanimity whose presence is beyond comprehension.

That sealed tomb was broken wide open. That broken seal speaks to us today in loudest accents, that death has lost its power to hold the sons of God beyond the trumpet's blast when the Archangel shall sound over land and sea, over hill and dale.

We can but cry out, "Lord hasten that day when the righteous shall gather at Thy trumpet's blast to go in and partake of the glories of that Kingdom which Thou hast prepared for the ransomed throngs of earth."

LORD'S SUPPER DATE

The date for the observance of the Lord's Supper Service this year is Thursday night, the night following April 11 (the beginning of April 12).



How to Reckon the Lord's Supper Time

by John Kiesz

Calculating scripturally-appointed dates involves a study of the Creator's sacred calendar, which is a system of determining the beginning, length, and the divisions of time. This order may be traced to the very foundation of the world, as seen from Genesis 1: 14-18.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

From earliest times, the sun and the moon were the deter-

mining factors for seasons, days, months, and years. Time was reckoned from astronomical observations. Each twenty-four-hour day began after sunset of the previous day (Gen. 1:19; Lev. 23:32), and each month began with each new moon (1 Sam. 20:5, 18, 24, 27, 34). The moon played a part in the seasons also (Psa. 104:19). Religious cycles were generally measured by all three—the sun, moon and stars.

In figuring the time of the Lord's Supper, which occurs at the same time as the ancient Passover, one has to reckon with the lunar-solar sacred year, based upon the earth's position with respect to the moon and also the earth's relationship to the sun.

The moon follows a cycle of its own. The time needed for the moon to make a complete revolution around the earth (called a "moon" or a month) is 29 days, 12 hours, 44 minutes, and 2.8 seconds long. A lunar year of twelve months (12 times $29\frac{1}{2}$) has 354 days, which is 11

days shorter than the solar year.

The seasons depend upon the movement of the earth about the sun. The time it takes for the earth to make a complete revolution is called a year (or a "time"), actually the solar, or sun year. It is 365 days, 5 hours, 48 minutes, and 45.51 seconds long. You see, the day does not fit neatly into the year, hence that extra day every four years—called leap year.

In order to make up the difference between the two calendar years, an intercalary month called Veador, or II Adar, is introduced approximately every three years, or seven times in every cycle of nineteen years.

The names of the months of the Hebrew year, since the Babylonian captivity, are: Nisan (Abib formerly), Iyar, Sivan, Tammuz, Ab, Ellul, Tishri, Heshvan, Kislev, Tebeth, Shebat, and Adah—with the Second Adar an interpolated leap-year month.

Nisan (Abib) is the first month of the sacred new year, coming in the spring season

(Exod. 12:2), and Tishri is the first month of the civil new year which occurs in the fall, the first day being called Rosh Hashana by the Jews. The scriptural designation for this day is: "A memorial of blowing trumpets," or the "Feast of Trumpets" (Lev. 23:24; Num. 29:1-6).

The Passover (and now the Lord's Supper) is observed on the 14th day, at even, in the first month (Nisan) of the sacred calendar (Exod. 12:1-14; 13:4). The commandment of the first day of the first month of the new year was determined by the new moon near the spring equinox, when day and night are of equal length. It is "when the sun is in Aries" (*Life and Works of Josephus*, p. 107), fourteen days following the new moon, that the moon is full on Passover day. Observe also this scriptural reference:

"Blow the trumpet at the new moon, at the full moon, on our feast day. For it is a statute for Israel, An ordinance of the God of Jacob. He appointed it in Joseph for a testimony. When he went out over the land of Egypt" (Psa. 81:3-5, ASV).

Approximately every third year a problem arises for those who do not follow the present Hebrew Calendar, for those who make their own calculations, as to whether the Lord's Supper should be observed in March or April. This problem springs from the fact that the intercalary month (II Adar) is being ignored. Actually, instead of observing the memorial on the

14th day of the first month of the new year, it is being celebrated in the thirteenth month of the old year. This seems bad.

Another thing to take into consideration is the time (16th of Abib) the barley sheaf was to be waved after it ripened, before any of the new crop was permitted to be eaten (Lev. 23:9-14). As a rule, barley is not ripe in Palestine early in March.

If the intercalary month (II Adar) were ignored every year, and if the Bible year were lunar only, that is, always twelve lunar months, Passover would arrive approximately eleven days earlier every year. Thus, in a few years Passover would come in midwinter, and in a few more years it would come in the fall. This, however, was always a set feast, set for a definite season of the year (Exodus 13:8-10).

Although the Bible does tell us of astronomical signs and times, it does not tell us in so many words just how to determine the exact times of the sacred festivals. The only reliable information we seem to have on how to compute the times is through the Jews—God's great time-piece. Among the Israelites were those who did know. "And the children of Issachar, which were men that *had understanding of the times*, to know what Israel ought to do" (1 Chron. 12:32).

Without Jewish records and calculations, we would be without information on a number of things. They have also kept the time in respect to the weekly Sabbath. Their present cal-

endar has come down intact for at least about nineteen centuries. In fact, their arrangements of the Feasts go back to Hillel the Second, sometimes called Hillel the Younger, about 350 B.C. If the Almighty had not preserved His sacred calendar through the Jews, we would not know for sure how to figure the time of the Passover.

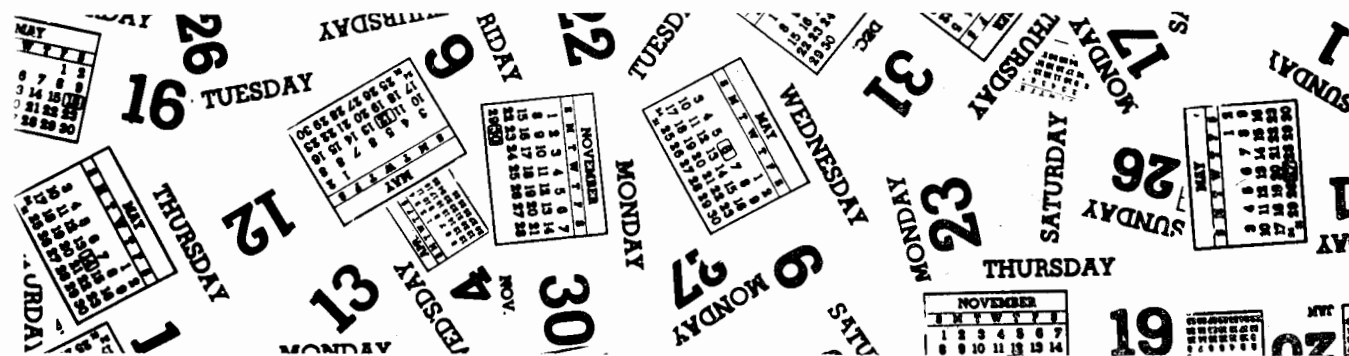
We have reasons to believe that they had the correct calculations when our Saviour was here on earth, ministering to the people in person, for He did not accuse the Jews of observing the Passover on the wrong dates. He Himself sent His disciples to prepare the Passover when the "day" came on which "the Passover must be killed" (Luke 22:7, 8).

"What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2).

Trouble arises when we endeavor to follow the Roman calendar solely. It is our opinion that the Hebrews have every advantage when it comes to these matters, for they were taught through Moses how to determine their annual holy days, and their calculations are still carried out by their best scholars.

When we follow the Jewish reckoning of the calendar which the Eternal gave to His people, which they themselves have followed for several millenniums, we will not go wrong but will have more uniformity in the

(Continued on page 31)



A Pictorial

Traditional Holy Sites

by N. H. Camero

At this season of the year, many thousands of pilgrims travel to the Holy Land to see with their own eyes the holy places of Christendom. Many more thousands such as we who have never been so fortunate as to even travel outside our own country, can only use our vivid imaginations to mentally picture the scenes associ-

ated with Christ's death and crucifixion.

The comments and captions beside these photos are not necessarily intended to either support or disprove the authenticity of these sites. They are merely offered to give the reader added insight on what is said and thought about these traditional holy places.

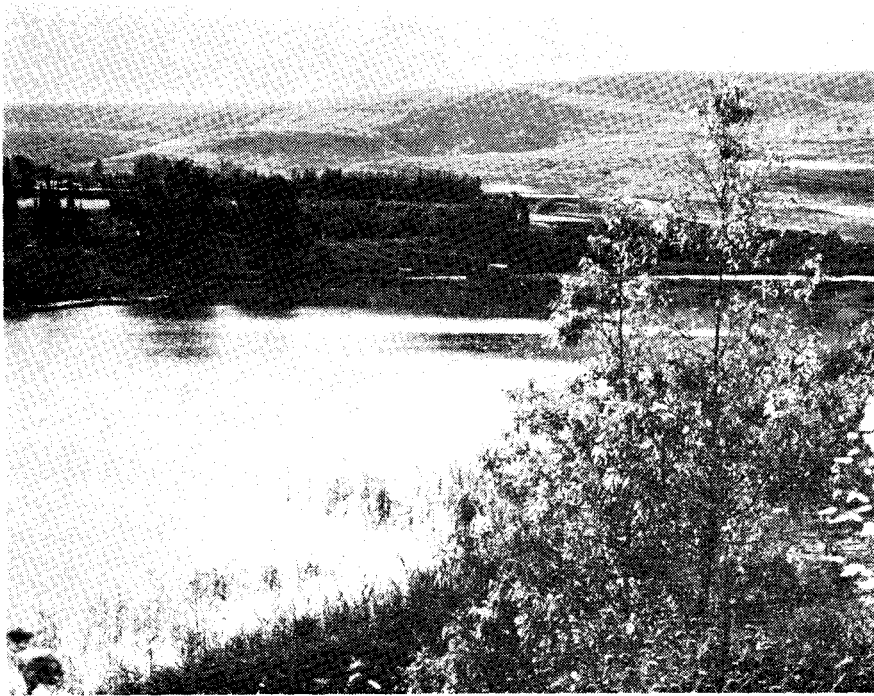
More important however, they are here offered that we may guard against the traditions of men, traditions being after all, but suppositions. And even so, what great doctrines have been built on their weak foundations!

The Holy Land is certainly a rich storehouse of vast historical records. But the rocks, hills, caves, valley and rivers in which

CHURCH OF THE NATIVITY

(Israel Information Services)





(Israel Information Services)

THE JORDAN RIVER

historical events have transpired are of little spiritual importance. The valleys, rivers, hills and rocks themselves contain no magical power to sanctify or to curse.

It is for this reason that our Lord and Master left no material object as a holy heirloom. Man's weak tendency to worship material things is all too obvious. The Catholic, Greek and Mohammedan churches have given way to this human weakness. This in turn has opened the door to wild tales of deception and has prepared the way for trends of corruption, jealousy and falsehoods. And all of this for what?

Our salvation hinges on faith in Jesus' saving power and the practice of God's principles and standards. Places and things are believed to have existed through our faith in God's Record for mankind, the Bible. Man's effort to supplement this faith with existing material objects, serves only to conceive and nourish doubt and confusion.

Church of the Nativity:

This Church in Bethlehem, ac-

ording to tradition, was built on the site claimed to be the place where Jesus was born. The Greeks and Latins have separate compartments.

There is also a Grotto of Na-

tivity beneath the high altar, a rocky cavern where, upon a slab of marble, a fourteen-point star marks the site of the Nativity. Also there is a Manger where the Virgin is supposed to have placed her child so that the shepherds could adore Him.

The Jordan River:

Among the rivers of the world, there is hardly one more famous than the Jordan River. It is the site of John the Baptist's baptism as well as where Jesus was baptized. Though it may be true that it may not be possible to mark the exact spot of Christ's baptism, there is no question that this is the same river and that its course has changed but little if any.

Mount Tabor:

This mountain site is revered as the place where the transfiguration took place. Mt. Tabor is said to be an imposing mountain some seven miles southwest of the Mt. of Beatitudes. Mts.



(Israel Information Services)

MOUNT TABOR



OLD JERUSALEM

(Israel Information Services)

THE DOME OF THE ROCK



Hermon and Little Hermon also contend for the same honor of being the place of the transfiguration; but Mt. Tabor, being two thousand feet high, seems to be the more probable transfiguration site.

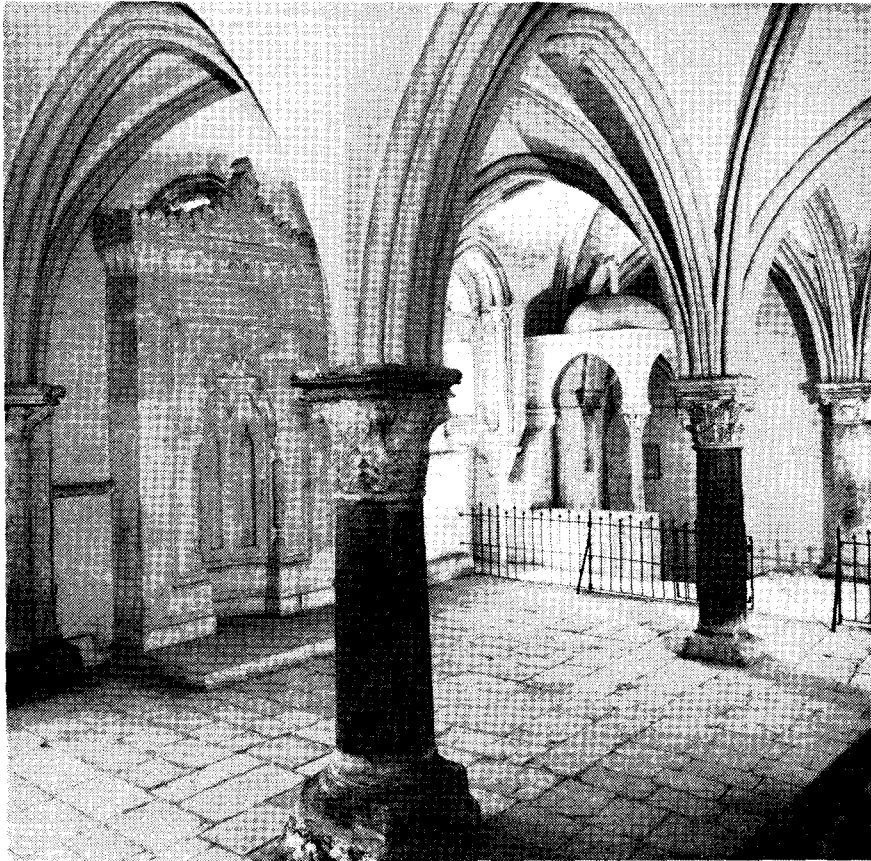
Old Jerusalem:

Volumes would indeed be needed to write on the history of Old Jerusalem. Suffice it to say, that as small as the above view may be, "Here it is, see for yourself!"

It may indeed have been a view similar to this that Jesus saw as He entered Jerusalem for the last time. Minus of course, some shrines and mosques.

The Dome of the Rock:

Tradition says that this mosque, known as the Dome of



ROOM OF THE LAST SUPPER (Israel Gov't Tourist Office)

the Rock, was built over the ancient Jewish temple and that it also shelters the rocks where Abraham bound Isaac for sacrifice as well as where Mohammed is supposed to have ascended into heaven.

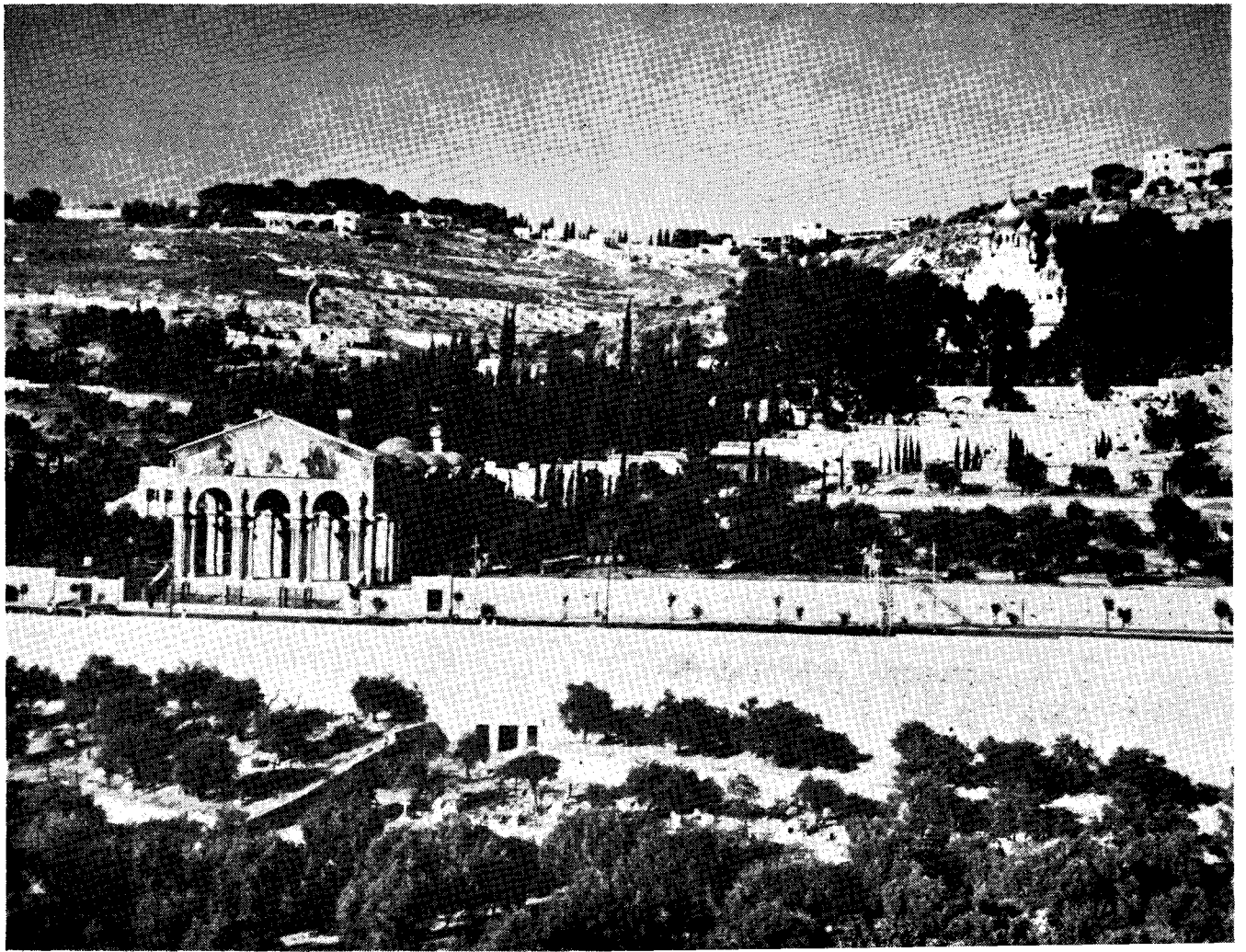
It is entirely possible that this was the region where Christ taught and where He was brought to be humiliated.

The Room of the Last Supper:

Located on Mount Zion outside the walled section of the city, this is the room where Jesus is believed to have taken the Last Supper with His disciples.

Tradition has it, that this house belonged to "Mary, mother of John also called Mark." This same room is thought to have been the upper room where the disciples met after Jesus' ascension.

GARDEN OF GETHSEMANE (Israel Information Services)





CHURCH OF THE HOLY SEPULCHRE

(Israel Gov't Tourist Office)

tombment. This is especially true when one considers that there was nothing to mark the spot of the crucifixion for at least 300 years and that the mother of Constantine erected this memorial in the fourth century.

To further strengthen this suspicion, it is said that Empress Helena was directed to this spot in a dream, and that upon digging at this spot there were found three crosses in a marvelous state of preservation.

All of these facts besides other more important geographical discrepancies, serve to cast a dark shadow of suspicion on this site as being the actual place of Christ's crucifixion and entombment.

The Garden of Gethsemane:

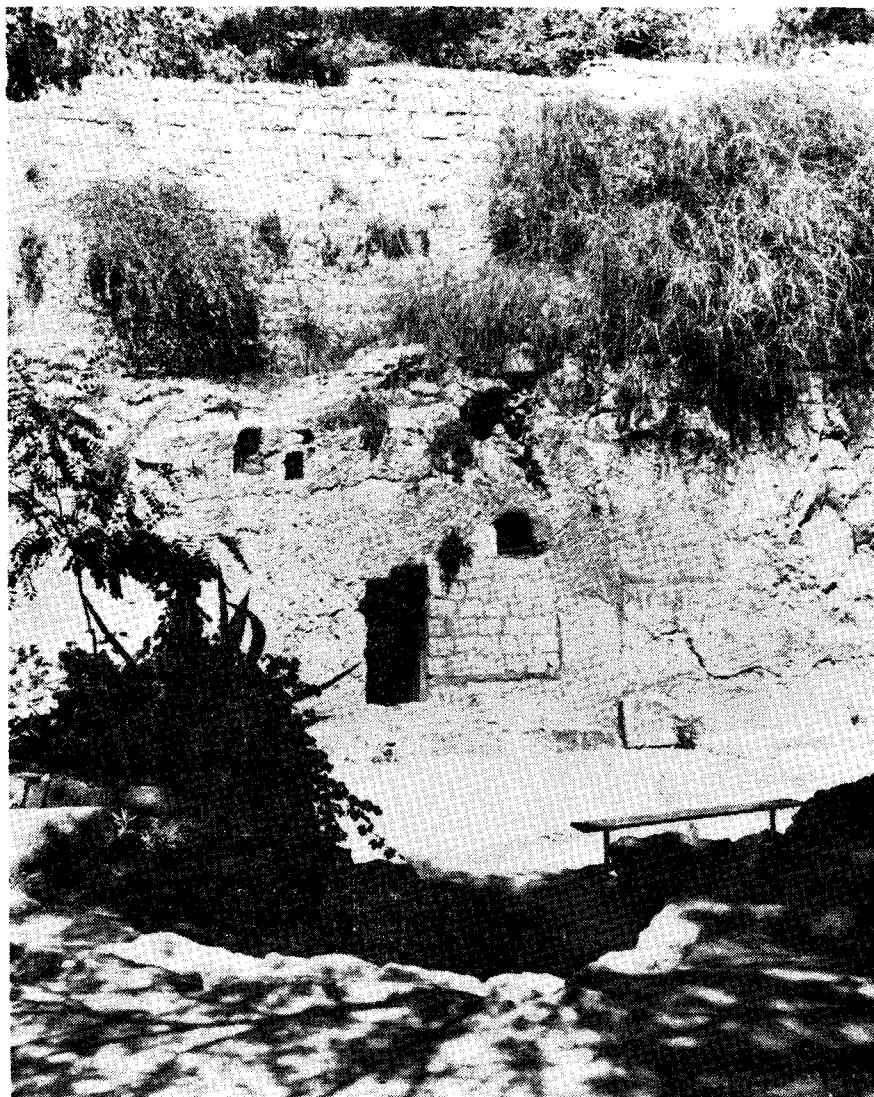
This is the famous garden site where Jesus rested and prayed after taking the Supper with His disciples. It is located on the slope of Mount Olives. Needless to say, a number of churches and shrines are located here.

Again, as in other traditional sites, the tourist is given a choice of sites as to the actual garden of Gethsemane. The Catholics claim one place, the Greek and Armenians, claim another. At least in this case, the choices are narrowed down to this general area of the Mount of Olives.

Church of the Holy Sepulchre:

This is the traditional location of the crucifixion and entombment of Jesus. Situated on Golgotha, tradition also claims that this is the spot where Adam's skull is buried.

In recent times, however, there exists among Bible scholars extreme skepticism that this site could have been the actual place of Christ's crucifixion and en-



TOMB WHERE CHRIST WAS LAID

(Religious News Service Photo)

The Tomb where Christ was Laid:

In modern times, this ancient tomb has been voted by Bible scholars to be the more probable site of Christ's entombment.

It is just under the Hill of Golgotha, outside the Damascus Gate and opens upon an age-old garden spot. Before the tomb, is a long deep groove in which a great stone was rolled to close the entrance.

This spot, says many British and American researchers, answers to the physical requirement specified in the Gospels. It is "outside the gate" and the hillock is shaped like a skull. Quite interesting too, is the fact that it was carved out of the rock and that it is by an age-old garden. And perhaps more convincing of all, is the fact that the Latin, Greek and Armenian churches do not claim it.

Church of the Ascension:

The Church of the Ascension is located on the Mount of Olives. In the 12th century it was converted into a mosque but it is used by the Christian churches to celebrate the Feast of the Ascension.

The great attraction of this site is a footprint encased in marble. This footprint is supposed to be Christ's made when from this spot He ascended into heaven.

Although no man can positively point to the exact spot where the cross stood or where the inert body of Jesus was laid, or where the disciples last beheld Him ascending into heaven; we do not doubt for one minute but that the recorded events transpired as recorded.

Those who entered the Garden where Jesus went to pray and those who saw with their own eyes the empty tomb, have long

been dead, but their written series of events still lives on. Perhaps it has been the Divine Will to obscure the sites where miracles were wrought, lest man become unduly attached and worship a piece of ground or an old tree or an ancient rock.

When the Samaritan woman tried to defend the sacredness of a certain mountain, Jesus said to her, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

Let us not worship the crea-

tion but the Creator. Holy ground is not terrestrial but within the very heart of man. "...For ye are the temple of the living God..." (2 Corinthians 6:16).

The Spirit of our God does not dwell in shrines and temples but within the sincere and humble of heart.

We serve not because of the memory of a dead Christ but for the glory of a living Mediator. The glory of our God can best be seen not in some ancient shrine or corroded relic, but in the living works and faith of His people.



CHURCH OF THE ASCENSION

(Israel Gov't Tourist Office)

What Did

the Resurrection

of Christ Accomplish?

by Kenneth H. Freeman

An old story worth repeating tells of a Mohammedan speaking to a Christian concerning the advantages of his religion over that of his companion: "On our way to Mecca to kiss the Black Stone, we can stop at Medina and visit the tomb of Mohammed. All that you Christians have at Jerusalem is an empty tomb!"

Praise God for the empty tomb! All of the people of God should be thankful for the empty tomb, and the hallelujahs should spring up within them as wells of flowing water when they think and meditate upon the love of God as manifested in the empty tomb.

We speak with reverence and respect of someone who risks his own life that he might save someone else from death. How much more is Jesus Christ deserving of respect and reverence because He actually gave His life that others might live.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would dare to die. But God commend-

eth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7, 8).

Looking At It Negatively

It may be helpful to us in better appreciating what the resurrection of Christ accomplished if we would first look at it negatively. What would we have lost if Christ had not been raised? What would need to be eliminated from the Gospel we now preach if Christ had not been resurrected? If Christ had not been brought again from the "Land of the Shadow," how would this affect Christianity?

"And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14).

The argument might be presented that there are many other important subjects on which the preacher could base his teachings, and the elimination of the resurrection of Christ need not affect his preaching. It is true that some congregations would

never miss the omission of the great truth of the resurrection of Christ, for they seldom, if ever, hear it preached. Many modern expositors believe that they are called to preach a gospel of social reform, to crusade in behalf of any movement as long as it is in opposition to something, and to carry the torch for any cause that smacks of the mysterious or mystical. Such preaching is in vain, and so is all preaching that does not lift up Christ and Him crucified and risen again.

Our faith would also be in vain if Christ was not risen. As we come to God we must believe that He is, and that He will reward those who diligently seek Him. Although I am enjoying life and rejoice as I walk with my God, it is true as Paul states: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Some will declare that the resurrection of Christ is a myth, a fairy story to be told to amuse children, and certainly not some-



thing substantiated by facts to be taught as truth. They ridicule anything that speaks of the miraculous, and their sophistry has made weak-willed people ashamed to lift up the banner of the truth of a risen Christ.

It is time for all born-again, blood-bought Christians to take their stand against the peddlers of such sentimental confessions and sweep their intellectual shavings out of the temple of God. This is the hour when we need to not only preach that God can perform miracles, but teach our people to EXPECT miracles in their lives, for they believe in a RISEN CHRIST. HALLELUJAH!

What Did the Resurrection Accomplish?

When holy men of God spoke as they were inspired by the Holy Spirit concerning the coming of the Messiah, they prophesied of the miracle of the resurrection. After Christ was raised from the dead, it was necessary for Him to remind His close followers that this event had been prophesied in the Scriptures.

"... These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:44-46).

His resurrection accomplished the accurate fulfillment of the Scriptures pertaining to this event.

Since we examined from a negative standpoint what would have happened if Christ had not been resurrected, let us examine the matter from a reverse angle and see the contrast.

Because Christ has risen, our preaching is not in vain, and our faith will be rewarded. God

will bless our preaching, because we are bringing the glad tidings of a risen Saviour to those who need this news, and we are assuring them by the power of the resurrection that there is a genuine hope of life beyond this one we are now living.

Because Christ has risen, we are not in our sins if we have confessed them to God and asked for forgiveness, trusting in the ransom price paid for our redemption, and believing in the power of God not only to raise Jesus Christ from the dead, but also to quicken our mortal bodies by His Spirit that dwells within us.

Because Christ has risen, we can be justified in the eyes of the Lord. Although justification and regeneration are closely connected, it may be well for us to realize that regeneration is the changing of a man's natural way of thinking and acting; and justification is the changing of his standing before God. We all stand before God as being guilty, and we cannot be justified by the law, nor by any change of mind we may determine to have in relation to sin. It took the resurrection of Jesus Christ to cause us to be justified in the sight of the Almighty.

"... If we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification" (Rom. 4:24, 25).

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

Because Christ has risen, we not only have forgiveness of sin through His shed blood, but because He came forth from the tomb and is at the right hand of God, we, through this sacrifice and gift, become citizens of the spiritual kingdom of God.

In the Heavenly Father's great plan of salvation, He recognized the need man would have of a

Saviour to bear his sins, and to have them washed away. The Almighty was also cognizant of the necessity of a mediator, for He knows our frame that we are dust. If the work of Christ stopped when He was buried in a borrowed tomb, we could have those sins forgiven which are in the past, but we would never be forgiven if we slipped and fell after conversion. Therefore, God, in His great wisdom and through His marvelous love, provided a way whereby we could come boldly to the throne of grace to find help in time of need; and to come humbly through the risen Christ asking for forgiveness. We are exhorted not to sin, but if we do, our case is not hopeless as it otherwise might be, but "... we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

The resurrection of Christ was not a postscript to the letter God caused to be written to mankind. His resurrection was not something "tacked on" the theme of salvation. The resurrection of Christ was not a belated afterthought of God. It was in the plan of God.

Have you ever considered how foolish the acts of men were in sealing the tomb of Christ in view of the tremendous proofs offered as to His resurrection in the prophecies? The edict concerning the sealing of the tomb was to "Make it as sure as you can," and the guards did just that very thing. They made it as sure as THEY could, but God in His heaven must have smiled at the puny efforts of mankind to contain the Son of God.

There should be a valuable lesson in this part of all these miraculous happenings. If we are in the will of God and desire to walk with Him, no man can hinder us for any length of time even though they attempt to seal us and roll stones in our way. Offences will come and persecutions arise, but even as Jesus

related that in the world we shall have tribulation, He assured us that we could be of good cheer for He had overcome the world. After we have done all that we can—prayed in anguish about some difficulty, and yet no immediate answer comes—we may have to wait for God to work. Christ rested in the tomb for three days and three nights, but when God's time came to work, Jesus came forth a victor in triumph over all enemies—even death.

May I say very reverently that God has angels in heaven who are specialists at rolling away stones from the path of fellowship and Christian progress. If we stay in close communion with God, He will indicate to us when He wants us to try to remove the stones, as well as show us when we need to just confidently wait on the Lord.

“Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord” (Psa. 27:14).

“Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass” (Psa. 37:7).

Summary

“He is risen!” What electrifying news this exclamation was to the disciples. Bereaved, bewildered, and beaten, the disciples had hung their heads in defeat and disappointment for the four days following the arrest of Jesus. On several occasions, the Master had gently tried to teach His followers that the former glory of the Kingdom of Israel would not be restored at this time. Jesus attempted to prepare the minds of His friends for the time when the Shepherd would be smitten. Coupled with this warning was the reassurance given numerous times of His presence with them, and of the coming of the Holy Spirit doing the work of a Comforter and Guide. Evident-

ly, at the time of His arrest, trial and crucifixion, they had forgotten His teachings. How prone we all are to forget the assurance and the promises of God. How thankful we should be for the longsuffering of God.

“Christ is risen!” Could there be any more glorious news than this, especially to the ones who had been so shocked at the death of their Leader?

“Low in the grave He lay—
Jesus my Saviour!

Waiting the coming day—
Jesus my Lord!

Vainly they watch His bed—
Jesus my Saviour!

Vainly they seal the dead—
Jesus my Lord!

Death cannot keep his prey—
Jesus my Saviour!

He tore the bars away—
Jesus my Lord!

Up from the grave He arose,
With a mighty triumph o'er
His foes;

He arose a Victor from the dark
domain,

And He lives forever with
His saints to reign.
He arose! He arose! Hallelujah!
Christ arose!”

—Robert Lowry

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Rom. 8:31-34).

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:20, 21).

Revelment

They planned for Christ a cruel death;

Steel pierced His hands and feet and side.

They mocked His last expiring breath,

And thought their hate was satisfied.

They wagged their heads and said, “Lo, He

Would crush our temple and in three days

Restore its beauty. Come and see

This boaster gone death's quiet ways.”

They did not know that on that hill

Eternal love was satisfied;

That Christ, who hung there, triumphed still,

And only cruel death had died!

—John Richard Moreland

The Day of the Goddess

by Ray L. Straub

Eastre was a Saxon goddess whose festival was celebrated annually in the Spring. Her name supplies the label for the "Christianized" Easter. With no timid appetite for pagan festivity, followers of Jesus, in their apostasy, designated this festival to celebrate Jesus' resurrection.

Many of the observances still connected with Easter come from the ancient pagan celebration. Christendom, unable to free itself from these enticements, attempted to give them symbolic significance.

For instance, joy previously expressed at the rising of the sun to honor the return of life to the soil became "joy" expressed for the resurrection of Jesus at sunrise. None seemed to be bothered by the fact that the Scriptures clearly state that Jesus did *not* rise at dawn.

Numerous rites involved the building of bonfires. These evolved into the making and burning of candles, sometimes weighing up to 300 pounds, which were lighted in churches on the eve of Easter.

The egg, again symbolic of the promise and coming of new life, surprisingly has become a symbol of the resurrection! Few bother to question the obvious dissimilarities in the issue of life to the newly-formed cell, and the resurgence of vitality occasioned by a resurrection.

Such is the basis for this prominent "Christian" festival. It is named after a pagan goddess, celebrated on the wrong day, for the wrong purpose, using procedures of pagan origin. It is not a day of, nor the celebration of, the resurrection of Jesus Christ the Lord from the dead. It is a celebration to and in honor of the goddess, Eastre.

Using the eternal Word of Truth as the authority, we set forth valid evidence which proves that Jesus resurrected on Sabbath (now called Saturday), not on Sunday. Sunday is not the Lord's Day, nor is Easter

Sunday or any Sunday the day of His victory over death. It is the day of a goddess.

Daniel prophesies in chapter 12:10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

There is sufficient evidence available to detach the wise Christian from the questionable practice of dedicating a day to the worship of a Saxon goddess. These truths have been sacredly guarded and taught through the years. The wise have understood, while others persist in their ways. Consider the evidence that follows.

The practice of celebrating the resurrection of Jesus once each year suggests it is an anniversary. No anniversary *always* falls on the same day of the week. Rather, birthdays, wedding anniversaries, even Christmas and New Years Day always fall on varying days of the week. None can even pretend that the day designated as the day of the Resurrection is accurately marked. This, in itself, is a misrepresentation.

A consideration of much greater importance is that the commonly accepted Friday crucifixion followed by the Sunday resurrection of Jesus is in direct conflict with a sign that the Christ Himself gave as a confirmation of His Messiahship.

Not only was it a sign of His Messiahship, but He gave it with the added emphasis that it was *the only* sign which would be given to that "evil and adulterous generation." Consider the worth of a follower or disciple who openly and repeatedly witnesses to the belief that his leader failed to fulfill his own sign confirming qualification.

Note carefully the sign given: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of

the prophet Jonas: For as Jonas 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" (Matthew 12:39, 40).

Jesus here states simply that if He remains in the heart of the earth three days and three nights, He is the Messiah. It follows that, should He have failed, He categorically excused that generation from accepting Him as the Messiah.

One recognizes quickly that there are not three days and three nights between Friday afternoon and Sunday morning. At the same time, none have concluded that Jesus issued the above-stated sign to the then-present generation and then wholly ignored it. Obviously, something is wrong. If Jesus was in the heart of the earth three days and three nights, there is miscalculation concerning the commonly accepted time of His crucifixion and resurrection. This error has deluded Christendom into imagining they celebrate the Resurrection Day, when it is fictitious. It remains merely the day of the goddess, Eastre.

No doubt there are many who stand ready to prove from their Bibles that the Gospels, located at the beginning of the New Testament, all teach that Jesus came forth from the grave on Sunday morning. They will find themselves unable to prove any such statement, for it is nowhere recorded that Jesus exited the tomb on Sunday morning. Beginning with Mark, a review will reveal that each of the three accounts following Matthew reports the emptied tomb. They inform us that Jesus had already resurrected.

Some contend that Mark 16:9 pinpoints the time of the Resurrection. The verse reports, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene . . ." The verb form "was ris-

"One recognizes quickly that there are not three days and three nights between Friday afternoon and Sunday morning."

en" is used here in its *indefinite* past tense. It denotes action that has passed, signalling no specific time.

The context of this 16th chapter of Mark supports this assertion. One notes from this ninth verse that when Jesus was risen He appeared first to Mary Magdalene. Looking backward in this same chapter to Verse 1 we are informed that ". . . when the Sabbath was past, Mary Magdalene . . . had bought sweet spices, that they might come and anoint him." The verses that follow tell how that upon their arrival, Mary and the two ladies with her found that the stone sealing the tomb was rolled away from the entrance revealing only emptiness. This incident proves that Jesus' appearance to Mary Magdalene was sometime *after* the resurrection. We must conclude that the reference to "early the first day of the week," in Mark 16:9 designates the approximate time of His appearance to Mary, rather than the time of Jesus' resurrection.

Luke 24:1-3 says, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus." This reference offers no information concerning the actual time that Jesus left the grave.

John 20:1 is also inconclusive. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

The verses following give an interesting account of the behavior of those who first heard of the incredible victory over death. Nothing tells of the exact time of the resurrection.

The first Gospel receives final review on this matter. It offers the *only* account of the Resurrection. It tells how and when it happened.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matthew 28:1-3).

An analysis of the first part of the first verse will give valuable light on the time element involving Jesus' release from the tomb.

Note the words, "In the end of the Sabbath." This event could not have taken place in the Sabbath *and* on the first day of the week, also.

Care must be exercised in the consideration of the verb, "to dawn," used here in its infinitive form. This is the *verb*, NOT the *noun*. The *noun* refers to the time of day near sunrise, at day-break. The *verb* can have reference to the drawing on of a day, to grow light. It *can also* mean simply to draw on, to begin to appear.

Which of these meanings is used here? Obviously, it cannot refer to the time of day when light begins to appear, because we have already read from John 20:1, that a visit was made to the tomb when it was yet dark, *before dawn*, and Jesus was already gone. Further, Matthew 28:1, uses the verb in this manner: "as it began to dawn *toward* . . ." which clearly implies that it was *drawing* toward, or approaching the first day of the week. To move *toward* something is indication that one has *not yet* arrived.

Confusion has resulted from overlooking the existence of two Sabbaths observed during the time of Jesus' decease.

Action recorded here took place "in the end of the Sabbath." Since time was still heading toward the first day of the week, we must understand that the first day of the week had not yet arrived. Jesus arose from the grave on Sabbath. Subsequent accounts which mention the first day of the week report only that the resurrection had already taken place.

Having our attention directed to the importance of establishing the length of Jesus' entombment as three days and three nights, and recognizing that His resurrection took place on Sabbath at sunset when the first day of the week was still approaching, we stand ready to determine the precise time element involved in His crucifixion. Obviously, it could not have been late on Friday afternoon, because that would allow but one day and one night for the Son of man to be in the heart of the earth.

Confusion has resulted from overlooking the existence of two Sabbaths observed during the time of Jesus' decease. Many have been aware that the event of His crucifixion took place during the Passover season, but few have considered that this Passover sabbath helps us to straighten out the time element which allows the fulfillment of the three-day and three-night prediction made by Jesus.

The Passover, mentioned with the Lord's Supper is referred to in all four Gospels (Matthew 26:17; Mark 14:11; Luke 22:15; and John 13:1). The day preceding the Passover is called a preparation day. "And it was the preparation of the passover . . ." (John 19:14). Since the Passover was an annual feast, it fell on various days of the week. It follows that the day before the

Passover would also fall on various days of the week. There is no reason to conclude that this preparation day was a Friday.

Further evidence to indicate that the Sabbath in question was not the weekly seventh-day Sabbath is shown in John 19:31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs be broken, and that they might be taken away." A "high" sabbath was a large, or loud sabbath, meaning that the Passover was a prominent, widely celebrated sabbath. Any suggestion that the high sabbath was one upon which a festival Sabbath and the weekly Sabbath coincided is without foundation. No recognized authority will support this definition of convenience.

There is also imposing evidence that a weekly Friday passed between the Passover sabbath and the weekly Sabbath. This may be determined by the preparation of spices by the ladies who wished to anoint the body of Jesus.

John 19:39 reports that Nicodemus brought spices, a mixture of myrrh and aloes, "about an hundred pound weight" to place into the tomb where the body of the Master was brought shortly after His demise. This seemed to take care of the immediate situation. It must also be remembered that the Jews were anxious to entomb the body of Jesus because their Sabbath was drawing on. To speed His death, they requested permission to break His legs, but His early expiration made this drastic measure unnecessary.

It is also pointed out in Luke 23:55, 56 that " . . . the women

also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

These two verses introduce some interesting questions. If the Jews were forced to find a tomb nearby into which Jesus' body could be laid before sunset, how could these women possibly have been present to see just how He was laid and still return to their homes, prepare spices (following the purchase of them) and rest on the Sabbath according to the commandment? One must remember here that the commandment did not permit work on part of the Sabbath. The Jews recognized this and made sure that Jesus was buried before the Sabbath.

To show further evidence of the regard these women had for the Sabbath, both Mark (16:1) and Luke (24:1) note carefully that it was not until the Sabbath was past that the women brought the spices to anoint the body of their Master. Matthew's report that they came in the end of the Sabbath makes no mention of spices. The accounts given by the gospel writers give clear impression that these devotees of Jesus had ample regard for the sacred nature of the Sabbath. This being true, when might they have prepared their spices without desecrating the Sabbath's sanctity? It had to be on Friday, the day before the weekly Sabbath. This allowed ample time to purchase, prepare, and store the spice mixture until after the weekly Sabbath. Following this they took their spices to anoint the body that was resurrected before their arrival at the tomb.

This analysis not only dispels confusion concerning the two Sabbaths that passed while Jesus lay in the tomb, but it gives fulfillment to the prediction of

(Continued on page 27)

The True Origin of Easter

By Bose L. Dickens

The common conception of Easter is that its origin dates from the Apostolic era, but can this view be substantiated from Biblical or Historical sources? This article gives the answer to this important question.

Some weeks ago, I sat in the living room of a friend here in New York and he asked me a question concerning a text which seemed to prove that Easter is Christian and Biblical in origin. This dear brother informed me that this text was cited to him while in a discussion about the mention of Easter being found in the New Testament. Not knowing that this text was a mistranslation, this man became a little concerned. I then began to explain to him that this word Easter is found but once in the entire Bible (Acts 12:4).

A MISTRANSLATION

We began to check a few reference sources to substantiate my statement. The Greek word from which this mistranslation arose is 'Pascha' and it is the Greek equivalent of the Hebrew 'Pesach' which means Passover and it is consistently translated so in most passages, with the exception of Acts 12:4 (1 Cor. 5:7; Luke 22:1; Matt. 26:2; Heb. 11:28). The Revised Standard Version properly translates this verse:

"And when he had seized him, he put him in prison and delivered him to four squads of soldiers to guard him intending after the Passover to bring him out to the people."

Most modern translations ac-

curately translate this verse. The proper translation of this verse eliminates the only trace of evidence that can show that the Apostles had any knowledge of Easter, therefore the task remains to show how it became to be accepted as Christian or Apostolic in origin.

Since the New Testament does not record a single instance where the Apostles kept or commanded the observance of Easter, we can logically assume that its entrance into the Christian Church must be somewhere at the close or at the beginning of the First Century; after the death of the last Apostle, John.

HEATHEN INFLUENCE

As the church moved farther and farther from the original Apostles and their immediate successors, there was a gradual decline in purity of doctrine and morals. The influx of partially-converted heathens did more to influence the church than the church did to influence them.

"This tendency on the part of Christians to meet paganism halfway was very early developed; and we find Tertullian even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity

of the Pagans to their own superstitions."

The Two Babylons, p. 93, A. Hislop

"Christianity, when it reached the Teutons, incorporated in its celebrations of the great Christian feast day many of the heathen rites and customs which accompanied their observance of the spring festival."

Encyclopedia Britannica, 1961 Ed., Vol. 17, p. 859.

The carnal or spiritually blind mind cannot discern darkness from light or truth from error. This is why these half-converted, nominal Christians could not readily associate Easter with heathen feasts and customs. When the blinded church leaders of that day observed the similarity between the resurrection and the spring festival of the heathens, they interweaved the two without taking recourse to see what the Word of God had to say about this matter.

"That the festival of the resurrection occurred in the spring, that it celebrated the triumph of life over death, made it easy for the church to identify with this occasion the most joyous festival of the Teutons held in honor of the death of winter, the birth of a new year and the return of the sun." Ibid.

The customs and rites of the Teutons can be traced to remote antiquity even to the Chaldeans, as the following quotation from

the *Encyclopedia Britannica* shows:

"The customs and symbols associated with the observance of Easter have ancient origin, not only in the Teutonic rites of spring but also far back in antiquity." 1961 Ed., Vol. 7, p. 869.

This authority further shows that the egg which has become a part of the Easter tradition is a symbol of life and renewed fertility and can be traced to Egypt and Persia, nations of antiquity:

"But the conception of the egg as a symbol of fertility and of renewed life goes back to the ancient Egyptians and Persians who had also the custom of colouring and eating eggs during their spring festival." *Ibid.*,

When we examine the etymology of the word **Easter**, we find that its source is pagan rather than Christian as the following quotation will show:

"What means the term **Easter** itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. **Easter** is nothing else than **Astarte** one of the titles of **Beltis** the queen of heaven..." *The Two Babylons*, by A. Hislop, p. 103.

CHANGED FORM AND NAME

The celebration of **Easter** as we know it today does not assume the same character which it did in the Pre-Nicean period. The celebration of **Easter** as we know it today was not known prior to this period but gradually assumed a more heathenistic form devoid of any Jewish elements.

"Thus the crucifixion day the Friday before **Easter** gradually lost its ancient paschal or Jewish character, and the day of the Resurrection assumed more and more the character of the Teutons and Slavonic spring festival with all its pagan rites and festive symbols."—*The Jewish Encyclopedia*, Vol. 5, p. 29.

The application of the pagan term **Easter** was applied to this

festival after the Third or Fourth Century, and at that time it was called "pesach" or the Passover.

"The festival of which we read in Church history under the name of **Easter** in the Third or Fourth Centuries was quite a different festival from that observed in the Romish Church, and at that time was not known by any such name as **Easter**. It was called **Pasch** or the **Passover**."—*The Two Babylons*, p. 104, by A. Hislop.

It is a shameful chapter in church history that we find the church clinging to a practice that neither Christ nor His Apostles commanded. We are therefore brought to the inevitable conclusion that Satan has done a good job of palming off this pagan holiday upon nominal Christianity as being an institution sanctioned by Christ and His Apostles.

Search the Word of God where you may, and you will never find justification for this damnable belief. Oh that God would help Christendom to rid itself of all pagan spots on its garments and get back to Apostolic purity of life and teaching. Satan has done a good job on Christianity by the manner in which he has stealthily brought this pagan holiday into the church. As long as the Apostles lived, Satan knew that he could by no means ease this deception over on them for several reasons:

- (1) They knew the word of God (Acts 2:17; 13:33).
- (2) They knew Satan's deceptions (Acts 8:18-25; 2 Cor. 2:11; 11:13-15).
- (3) They maintained living communion with God (1 Thess. 5:17; Phil. 1:4; Acts 3:1).
- (4) They had the Holy Spirit's leading (Rom. 8:14; Acts 8:26, 29).

The Apostle Paul foresaw the coming intrusion of Satan into the church and penned these words of warning:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29).

Again to the Thessalonians he uttered prophetically that the initial intrusion of Satan into the Church was apparent, even while he yet lived:

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (2 Thess. 2:7).

It was against such perils that 2 Peter; Jude; 1st, 2nd, and 3rd John were written. They serve to warn the Church of impending heresy. (See *New Testament Survey* by Terril C. Tenney, p. 236).

EASTER CONTROVERSY

There is another factor that should open the eyes of those who would seek to defend **Easter** from a historical premise, and that is the controversy that raged from the 2nd to the 8th Century over the proper time to celebrate it. The conflict resulted in an attempt to avoid having this festival on the day of the Jewish Passover. This controversy may be divided into three types, namely; (1) the quartodeciman, (2) the Roman-Alexandrian, and (3) the Celtic **Easter** controversy. (See *New Catholic Encyclopedia*, Vol. 5, p. 8).

If the Apostles had commanded the keeping of **Easter**, certainly they would have set a definite time that this feast should be kept. But when we search the pages of the New Testament, we cannot find one passage of scripture which indicates that **Easter** or any other day is to be kept in honor of Christ's resurrection. Despite this fact, the present-day Christian Church can be still found nurturing this child of Paganism in her bosom and advancing the same proof for its retention as the Ante-Nicean and Nicean church.

HISTORICAL DISCERNMENT

We may show the existence of this feast from the 2nd to the 8th Century historically, but to establish from this evidence its validity would be to use history as a standard measure for Christian doctrine in place of the Bible. Some historians have fallen into this error of establishing the validity of this feast from its presence in church history rather than understanding why it is found on the pages of history.

We are thankful to God that those careful and discerning historians and sacred authorities know that this festival cannot be established upon Biblical grounds. In the People's Bible Encyclopedia, we find this interesting statement of fact which concurs with the above statement:

"A festival (Easter) observed in commemoration of our Lord's resurrection. Although not of Apostolic institution, the observance of Easter was early introduced into the church." p. 288, art. Easter.

A previously-quoted authority in his book, "The Two Babels," in commenting upon the historical origin of Easter, makes this interesting statement of fact:

"It was called Pasch, or the Passover, and though not of **Apostolic institution**, was very early observed by many professing Christians in commemoration of the death and resurrection of Christ." P. 104, (Emphasis mine).

We quote one more discerning Biblical authority, who shows the true nature and origin of Easter:

"Originally, the spring festival in honor of the Teutonic goddess of light and spring known in Anglo-Saxon as Eastre. As early as the 8th century the name was transferred by the Anglo-Saxons to the Christian festival designed to celebrate the resurrection of Christ."

—The Westminster Dictionary of the Bible, revised & rewritten by H. S. Gehman, p. 145.

CONCLUSION

In the light of overwhelming Biblical and historical evidence, we must discard Easter as pagan in origin. We, as children of God, cannot honor that which God has not honored. Heathen practices are forbidden in the Old Testament (Jer. 10:1-3; Deut. 18:9-14) and the New Testament (Acts 19:19; Gal. 5:20; Rev. 21:8). We must either take our stand with and for the Lord or we must side with Satan; there is no neutral position in this matter. The Apostle Paul has well summed up the matter when he said:

"Ye cannot drink the cup of the Lord, and the cup of devils: ye can not be partakers of the Lord's table, and of the table of devils" (1 Cor. 10:21).

THE DAY OF THE GODDESS

(Continued from page 24)

Jesus that He would remain in the heart of the earth three days and three nights.

Since this presentation begins with an account of the resurrection, we begin our count of the three days counting backwards to the crucifixion. In tabulating this, it must be kept in mind that a day then began at sunset and ended the following sunset. Jesus was resurrected at the end of the weekly Sabbath. This was His third day in the tomb. The ladies prepared their spices on the Friday between the Passover sabbath and the weekly Sabbath. This was the second day. The Passover followed the crucifixion, which prompted the rushed burial of Jesus. That was the first day. Wednesday was the day of the crucifixion.

Jesus was laid in the tomb just before sunset on Wednesday. He was in the tomb Wednesday night and Thursday, one day and one night. He remained there on Thursday night and Friday, two days and two nights. He was in the tomb on Friday night and all day Sab-

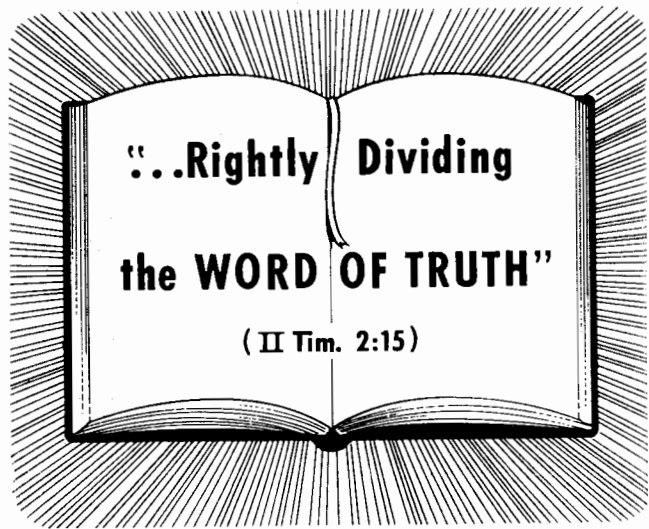
bath, resurrecting just before sunset on Sabbath night, making a full three days and three nights. Jesus' prophecy was fulfilled!

That the three-day and three-night sign was significant in Jesus' day was recognized by the chief priests and Pharisees who requested that Pilate seal the tomb and place a guard there. They sensed that any means of fulfilling this prophecy, whether by fair means or foul, would give great prestige and momentum to the cause Jesus initiated. It was their correct opinion that it would be worse to allow fulfillment of this sign than to have left Him go free earlier. Not even Christendom today can appreciate the real meaning of Jesus' sign of His Messiahship to this degree!

There is no Scriptural basis for endorsing the celebration of Easter Sunday. It is not the day of Jesus' resurrection, nor does it bring any honor to Him or His cause. It is the day of the goddess, Eastre, and at best, deludes would-be but unlearned "Christians" into participating in an observance that is almost wholly pagan in origin and practice.

Some may ask, "What is wrong with celebrating Easter, since we are enlightened on the matter?" The question represents a paradox. A desire to celebrate a day that merely brings honor to a Saxon goddess is not a result of enlightenment.

To be a faithful disciple one assumes carefully the discipline outlined by His Master. The discipline offered by our Lord says nothing about illusory rites to honor His resurrection on a fictitious date. It repels the static puppetry offered by ancient pagan rites. To share at some future date the glories of a resurrection, we must put on the mind of Christ, "... who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).



By Elder Israel Haeger

I have read your literature and noticed that you teach Jesus was crucified on Wednesday. Mark 15:42 says it was the preparation of the sabbath, which is Friday. Can you explain this and still get Wednesday as the crucifixion day?

May I point out that it is purely assumption that preparation means Friday. The verse in question would seem that way if it would be the only one dealing with the crucifixion week. Whether this preparation was for the weekly Sabbath or for the High Day Sabbath has to be determined by other scriptures.

The "high day sabbath" is one included in the feasts which are described in Colossians 2:14-17 as pertinent to Christ's coming as the Saviour of the world. It could happen to come on any day of the week, depending on the feast. The weekly Sabbath is the seventh day of the week and never comes on any other day, nor is it any "higher" or "lower" one time than it is the other times.

In John 19:14 we are told that it was the "preparation of passover." This speaks of the same day as does Mark 15:42, only it names it "preparation of passover." Then in John 19:31 we are told it was the "preparation of the high day Sabbath." This again, speaks of the same day as does Mark 15:42. In order to determine what the "high day sabbath" was, we will need to read from the account that records the origin of it.

The 14th day of the first month, Bible time, is the time that the children of Israel ate the first passover. It was also the preparation time for them to leave Egypt (Exodus 12:6, 35, 36). The 15th day of this same month was the first day of the feast of unleavened bread. It was a Sabbath (Leviticus 23:5-7 and Numbers 28:16-18). These Sabbaths were high day sabbaths.

This then teaches us that there were two sabbaths in the crucifixion week, the high day sabbath and the weekly sabbath, with Friday between them. To pursue this a little further, we note that spices were bought "when the sabbath was past," in Mark 16:1, and before the Sabbath in Luke 23:56, thus again pointing out two

sabbaths in the crucifixion week, and bringing us back to Wednesday for the time of crucifixion, and preparation for the "high day sabbath" which occurred on Thursday. Friday spices were bought, and then they rested on the seventh day Sabbath according to the commandment.

In 2 Corinthians 12:2 Paul says he knew a man about fourteen years ago, and that he was caught up to heaven. Who was this man, and did he go to heaven?

The Apostle Paul had several revelations from God. They were such things that he did not learn from other brethren. In Galatians 1:12 he states, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This he said concerning the understanding of the gospel.

The man that Paul speaks of in 2 Corinthians 12 is himself. God by His spirit revealed to Paul what it will be like in the eternal kingdom. To explain this we need to consider 2 Peter 3:5-13.

In verses 5 and 6 of 2 Peter 3, we find Peter speaking of the *heavens* and earth before the flood, which were overflowed with water. In verse 7 he speaks of the "Heavens and earth" which are today, and are reserved unto fire against the day of judgment and perdition of ungodly men. In verse 13 we find the "new heavens and new earth," which are the eternal home of the righteous that we are looking for, and is the third heaven that Paul speaks of in 2 Corinthians 12:2.

In verse 4 of 2 Corinthians 12, Paul says, "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Here Paul does not use the word "heaven," but he uses "paradise" instead. Paradise is the restored new heaven and earth for the redeemed. Paul also speaks of words that were heard that surpass the comprehension of the human mind and understanding in this life, which can be uttered only by those who are redeemed. Paul was so deep in spiritual things that he could not only understand the things of the First heaven and earth which were before the flood, or the Second heaven and earth which are now, but he was able to see and understand some of the glories of the Third heaven and earth, the eternal kingdom of God, our eternal home.

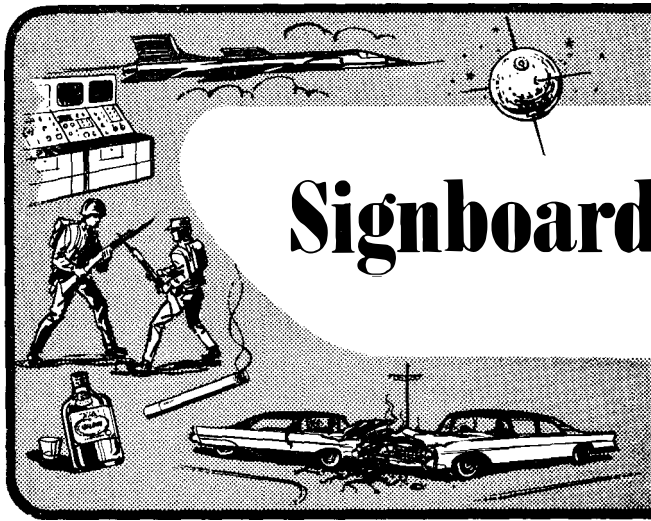
Bible Knowledge

A preacher entered a class while the lesson was in progress and asked the children some questions. "Now who broke down the walls of Jericho?" he asked. A boy answered, "Not me, Sir."

The preacher turned to the teacher and asked, "Is this the usual standard in this class?" The teacher answered, "This boy is honest and I believe him. I really don't think he did it."

Leaving the room in disgust, the preacher sought out the deacon in charge of the teaching and explained what had happened. The deacon said, "I have known both the teacher and the boy for some time, and neither of them would do such a thing."

By this time the preacher was heartsick and reported it to the elders. They said, "We see no point in being disturbed. Let's pay the bill for the damage to the walls and charge it to upkeep."



Signboards of the Time

Israel Mints Victory Coin

Israel has produced a Victory Coin to commemorate the Six-Day War. The obverse side shows the Emblem of Israeli Defense Forces against a stylized star and the nominal value in Hebrew. Between the star's rays, the word "Israel" appears in English, Hebrew and Arabic. On the reverse, the Western Wall of the Temple of Solomon in Jerusalem, known as the "Wailing Wall," is portrayed with the date of its restoration to Jewish worship. On the edges, in Hebrew and English, are the date 5.6—10.6.67.

Israel Accused of Religious Coercion

Religious coercion was depicted as Israel's number one social problem in a feature article of a national magazine published in Washington, D. C. The article reported: "Orthodox Judaism has, for all practical purposes, become Israel's state religion. Not only is the Orthodox establishment completely financed by public monies, but it actually uses the state as an instrument to impose its sectarian observance of all of Israel's citizens, regardless of their religious convictions."

Gospel in Olympics

It is reported that some 100,000 pieces of literature distributed in 12 to 15 languages by teams of the Olympic Christian Action in Grenoble, France. Alain Calmet, the runner who ascended the 96 steps to light the flame at Grenoble, was reported to be carrying a Scripture portion in the other hand.

New Approach

Some Ministerial Associations are trying to do away with the local church by having one large church of each major denomination serve a large area. This they say will serve the best interest of the community.

Six Missionaries Killed in Vietnam

Viet Cong soldiers destroyed the Christian and Missionary Alliance station at Ban Me Thout, 160 miles north of Saigon, either January 30 or 31. This attack left five dead and one wounded who died later.

Catholic Youths Studying Hebrew

Thirty-five members of the Catholic Youth Club in East Jerusalem recently began a three-month course in Hebrew, free of charge, under the auspices of the Jerusalem Municipality.

Japanese Visit Temple Wall

A Japanese group of 84 members of the Christian Scripture-Lovers denomination, also known as the Tabernacle or Makoya movement, were jubilant visitors at the Temple Wall. They said they had come to help celebrate the reunification of old and new Jerusalem in accordance with God's will.

Students in Rebellion

In recent months and weeks, students around the world are protesting against their governments or school administration. The U. S., London, Rome, Bonn, Paris, Tokyo, Mexico, Spain, Poland, Algeria, yes and even Russia, is experiencing growing student demands and protests.

The Fight is On

Republicans and Democrats are at it again. One blames it on the other and each claim to have a better solution to our national problems. Whoever wins, it's not going to be easy!

Revision Needed

The old saying about something or someone being "worth its weight in gold" may need some revising. Who knows how much gold is worth?

Israel Acquires New Submarine

The purchase of a third submarine of the British "T" class, the former T.M.S. Truncheon renamed Dolphin by the Israel Navy, was announced by the Israel Army spokesman on 30 January. The new submarine is a sister ship to the Leviathan and the missing Dakar. She was transferred to the Israel Navy on 9 January—the day the Dakar left Portsmouth on her ill-fated journey.

The Feast of Unleavened Bread

By K. C. Walker

The feast of unleavened bread followed the passover. It was a seven-day feast as a memorial of the seven days of feasting on unleavened bread in their rush out of Egypt.

Exodus 12:33, 34, 39 tell us, "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

The urgency by which Israel was thrust out of Egypt, and their travel through the Red Sea, caused them to eat unleavened bread as there was lack of time for the dough to leaven. Thus the unleavened bread became a type of the real spiritual bread by which our deliverance really comes. Even in the deliverance of fleshly Israel, Paul tells us that they ate of that spiritual meat, and drank of that spiritual drink for they drank of that spiritual Rock that followed them, and that Rock was Christ.

Thus, the bread that sustained them through the Red Sea became a type of our bread of de-

liverance, the "unleavened bread of sincerity and truth." This, Jesus brought to the world in His message and sacrifice for us on Calvary.

There were two sabbaths of rest during the 7 days of the feasting of unleavened bread. The first day was a holy convocation and the last day was a holy convocation according to Leviticus 23:6-8. They were sabbaths in which no servile work was to be done.

Here again we have gospel rest prefigured. It was on the 15th day of the first month that the firstborn of the Egyptians were slain. This caused Pharaoh to release Israel from their enslavement. They were released from their serving the Egyptians, and thus were given rest.

It is the death of our firstborn nature that gives us rest from serving sin—our sinful nature. Jesus provided for this deliverance in His death for us on Calvary. He became our firstborn nature to die for the sins of the world. Thus in our acceptance of Him, we put our life in the hands of God to slay our firstborn nature that we might become the servants of God.

What about the holy day, or rest, that came in the end of the feast of unleavened bread? It is difficult to exactly determine how many days it took Israel to get to the Red Sea after leaving Egypt. The Bible does tell us that they "... departed from Rameses on the fifteenth day of the first month, on the

morning after the passover..." (Exodus 33:3).

Commentaries seem to agree that the crossing of the Red Sea was on the 7th day after their departure. We know that it was at that time that Moses said to Israel, "...Fear ye not, stand still, and see the salvation of the Lord..." (Exodus 14:13). That which followed was the dividing of the Red Sea for Israel to pass over, while the Egyptians assaying to do so were drowned.

As the passage of the Red Sea by Israel was a type of baptism, then it follows that our experience of salvation is not complete until we exercise faith to obey from the heart the gospel of Christ, and have buried that which had enslaved us. Thus in a figure, that is what happened in the destruction of Pharaoh's army in the Red Sea. They no doubt represent the evil forces and temptations which follow and will overcome us unless we go all the way with Jesus in obedience.

By getting out of the reach of the Egyptians a real rest came to Israel by separation. The sea now stood between Egypt and Israel. Their enemy had been drowned in the sea, or buried, of which baptism is a symbol.

It is in Jesus that we find rest for our souls. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). Thus the first rest day of unleavened bread fits the sacrifice of the firstborn of the Egyptians; the last, the burial of those who made a last attempt to re-enslave Israel and were drowned in the sea.

Deliverance is not complete until we pass through the Red Sea. Then we begin our wilderness journey to the promised land. That is where we live today as Christians—just pilgrims and strangers passing through the wilderness to inherit eternal life with Jesus, in the kingdom of God.

Remember, it was God Who provided miracle bread for their wilderness journey. That is equally true today in our Christian life of separation from the world. The unleavened bread of sincerity and truth is our bread of hope—that spiritual bread given to us by Jesus Christ our Lord.

**HOW TO RECKON
THE LORD'S SUPPER TIME**

(Continued from page 12)

time we observe this important memorial.

The Church of God has for many years observed the Lord's Supper at the season of the Passover, and usually some of the leading brethren tried to figure the time by the new moon nearest the equinox. The result was that some groups observed the memorial on different nights of the week, and in some areas in two different months. There is no definite formula laid out in the Bible on how to figure the time, and thus the confusion.

So the leading brethren of the Church of God organization, several decades ago, agreed upon setting the time according to the Hebrew Calendar, and observing the Lord's Supper in the evening (night) of the beginning of the 14th of Nisan (Abib). Generally this has worked out very well.

If the reader is interested in pursuing the study of this subject further, please see the *Encyclopedia Britannica*, subject, "Calendar."

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (1 Sam. 17:45).

**The best jobs haven't been started.
The best work hasn't been done.**
(Berton Bradley)

RADIO LOG

FAITH FOR OUR TIME—Speaker: K. H. Freeman

KALN	Iola, Kans. 9:15 a.m. Sabbath 9:15 a.m. Sunday	1370 kc	KXEL	Waterloo, Iowa 9:00 p.m. Mon.—Fri.	1540 kc
KBRL	McCook, Nebr. 9:15 a.m. Sunday	1300 kc	KXEN	St. Louis, Mo. 9:15 a.m. Sabbath	1010 kc
KBYE	Okla. City, Okla. 1:00 p.m. Sabbath	890 kc	WPIT	Pittsburg, Pa. 9:30 a.m. Sunday	730 kc
KCRG	Cedar Rapids, Ia. 5:00 p.m. Sunday	1600 kc	WMBC	McMinnville, Tenn. 12:15 p.m. Sunday	960 kc
KESM	El Dorado Springs, Missouri 9:30 a.m. Sunday	1580 kc	WEHH	Horseheads, N. Y. 8:45 a.m. Sunday	1590 kc
KFE	St. Joseph, Mo. 9:30 a.m. Sunday	680 kc	WERX	Grand Rapids, Mich. 9:00 a.m. Sunday	1530 kc
KFMJ	Tulsa, Okla. 9:30 a.m. Sunday	1050 kc	WBNI	Boonville, Ind. 7:45 a.m. Sunday	1540 kc
KMO	Tacoma, Wash. 9:00 a.m. Sunday	1360 kc	WBFG-fm	Detroit, Mich. 12:15 p.m. Sabbath	98.7 mc
KNED	McAlester, Okla. 9:15 a.m. Sabbath	1150 kc	WFPA	Ft. Payne, Ala. 8:45 a.m. Mon.—Fri.	1400 kc
KSEO	Durant, Okla. 7:15 a.m. Sunday	750 kc	WGOC	Kingsport, Tenn. 9:30 a.m. Sunday	1090 kc
KSTL	St. Louis, Mo. 11:00 a.m. Sunday	690 kc	WJBS	Deland, Fla. 9:15 a.m. Sunday	1490 kc
KTEL	Walla Walla, Wash. 8:45 a.m. Sunday	1490 kc	WJOR	South Haven, Mich. 9:45 a.m. Sunday	940 kc
			WROS	Scottsboro, Ala. 7:45 a.m. Sabbath	1330 kc
			WSPD	Toledo, Ohio 8:15 a.m. Sunday	1370 kc

Searchlight Bible Broadcast—Speaker, Elder Trinidad Padilla

KCLO	Leavenworth, Kan. 4:30 p.m. Thursday	1410 kc	KLEY	Wellington, Kansas 9:15 a.m. Sunday	1130 kc
KGFF	Shawnee, Oklahoma 8:45 a.m. Sunday	1450 kc	KSDN	Aberdeen, S.D. 5:00 p.m. Sunday	930 kc
			KMAC	San Antonio, Texas 6:30 p.m. Sun.	630 kc

TRUTH FOR TODAY

Speaker, Terril D. Littrell

WMBH	Joplin, Mo. 8:00 a.m. Sunday	1450 kc
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CHURCH OF GOD HOUR

Speaker, Ivan Harlan

KFDF	Van Buren, Ark. 8:00 a.m. Sunday	1580 kc
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"SEARCH THE SCRIPTURES" BROADCAST—Speaker, L. L. Christenson
KSWs Roswell, New Mexico 1020 kc—10:15 a.m. Sunday

***ou, I will not drink henceforth of
this fruit of the vine, until that day when I drink it
new with you in my Father's kingdom. And when they
had sung an hymn, they went out into the mount of
Olives" (Matthew 26:29, 30).***



(Israel Tourist Office)

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