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ANOTHER ERROR REFUTED

— ABOUT —

THE TRUE RESURRECTION DAY

OF CHRIST

AND

CHRIST AND THE PASSOVER

By **G. G. RUPERT**

Price 10 Cents

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ANOTHER ERROR REFUTED ABOUT THE TRUE RESURRECTION DAY OF CHRIST,

AND CHRIST AND THE PASSOVER.

The deliverance of Israel from Egypt and the observance of the typical feasts instituted to commemorate past events in Israel's history are of special interest to the Remnant people now. Nothing is more evident than the repetition of past events are to be lived over by the Remnant. This is plainly stated in the following Scripture:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:10-12.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." Eze. 20:33-38.

Many other Scriptures could be given. See, "Time, Tradition and Truth" for further instruction on this point. It is evident from the above that the story of

Israel, beginning with their deliverance from Egypt, is an important one.

In order to perpetuate the deliverance the following instructions were given:

"This month shall be unto you the beginning of months: it shall be the first month of the year to you.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

"And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

"And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

"Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

"And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." Ex. 12:2-10.

Note, the even when the lamb was to be killed was the beginning of the fourteenth day, or the dark part which comes first in the day as given in Genesis first chapter. The reason for the observance and the name given the feast is as follows:

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." Ex. 12:11-14.

The manner of its observance is as follows:

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

"And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

"And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

"Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

"Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Ex. 12:15-20.

We read again,

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

"And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

"It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." Ex. 12:40-42.

The male lamb of one year represented Christ the Lamb of God slain from the foundation of the world. In eating this lamb, as stated by Christ when here, they ate His flesh. The blood which was sprinkled on the door post represented the blood of Christ which would preserve their lives. This act was performed by faith. We read of Moses thus, "Through faith he kept the passover and the sprinkling of blood lest he that destroyed the first-born should destroy them." Heb. 11:28. The definite month is given when it is to be observed.

"Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

"Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

"Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

"And there shall be no leavened bread seen with thee in all thy coast seven days: neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning." Deut. 16:1-4.

Note. It was to be killed the first evening of the feast which was the dark part of the day. Nothing was to remain over till the morning. It was to be killed after the going down of the sun. Deut. 16:6. We think the above is sufficient on the institution of the ordinance. The month Abib in the Jewish count is the month of April in the Gentile calendar. Thus, the fourteenth day of April, 1919, is the same day as the fourteenth day of Abib in the Jewish calendar. Note. It was to be observed on the fourteenth day of the month. The day of the week is changable each year, but not so with the month. The record says plainly it shall be observed each year on the fourteenth day of the month. The feasts of the Lord are unchangable as to the time of their observance. They all come on certain days of the month. Were they to be changable by the moon then that could not be true that they would come on certain days of each month. Let all these things be noted by the reader. The feast must come on the same month and the same day of the month each year. If man later makes a calendar wherein the month is changed in any way by the moon such a calendar would not be inspired, and should not be followed. God's standard is the sun to regulate the year and not the moon. The months must be adjusted to the sun movements.

We now turn to the apostles' comments as to the lesson taught by the observance of the feast.

"Your glorying is not good. Know ye not that a little leaveneth the whole lump?"

"Purge out therefore the old leaven, that ye may be a new

lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:6-8.

In the days when Israel came out of Egypt there was no written Scripture hence every truth of the Gospel was taught by a kinder-garten or object lesson. Leaven in the bread was taken to represent sin in any of its forms, so the feast was and is to be observed in the manner of self-examination of each individual and the "purging out of the old leaven" of sin that they may be a new lump. It also says, "Christ is our passover," thus showing the object of the lesson, as we keep the feast, is to feed on his word which is the emblem of his flesh. Christ said, "Beware of the leaven (doctrine) of the Pharisees and Sadducees," (their false doctrine) of the Pharisees and Sadducees. The passover of seven days is intended for each individual to examine their faith regarding the doctrine they have accepted whether it is the truth or not which they hold. They are also to put away every wickedness in act or word which they practice if they would be a new lump. Now says the apostle, "Let us keep the feast." This shows it is to still be observed. This was written many years after the crucifixion. The night of Christ's betrayal the emblems were changed to the bread and wine but no more, for He says, "As often as you do this," thus signifying it was an established ordinance to be observed each year as commanded by Moses. Every Sunday or Sabbath keeper would use the text to sustain their observance of the day they are keeping if it read let us keep the day instead of let us keep the feast.

We would next call attention to the history of Israel's deliverance. It was thus: First, the passover was killed the first part of the fourteenth day, as the sun went down. Second, it was eaten the same night. Third, the same night at midnight the first-born of Egypt were slain. Fourth, they and all their host left Egypt the same day with their unleavened bread in their dough

trays with all their herds, women and children. This is all well to be noted for we now examine its observance by Christ and His disciples.

The New Testament Record.

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

"And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples.

"And the disciples did as Jesus had appointed them; and they made ready the passover."

"Now when the even was come, he sat down with the twelve." Matt. 26:17-20.

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" Mark 14:12.

The above shows positively the disciples made the preparation on the first day of the feast and not the day before the feast.

"Then came the day of unleavened bread, when the passover must be killed.

"And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

"And they said unto him, Where wilt thou that we prepare?"

"And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

"And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?"

"And he shall shew you a large upper room furnished: there made ready." Luke 22:7-12.

Jesus knew before the feast His hour had come.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." John 13:1, 2.

The last quotation says, "Before the feast of the passover." That is, as the connection shows, before the regular time it was celebrated. Jesus was to meet the

antitype on the same day so he ate it earlier than the regular time adopted by the Jews as the comparison shows.

We now have it clear that both the preparation by the disciples and the eating of the passover by Christ and the disciples all occurred on the same evening of the fourteenth day, which was the first part of the day or dark part.

The Next Step.

From this supper Christ and the disciples went to the garden to pray.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Matt. 26:36-38.

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

"And when he was at the place, he said unto them, Pray that ye enter not into temptation.

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

"Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"And there appeared an angel unto him from heaven, strengthening him.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

"And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

"And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." Luke 22:39-46.

"Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him." John 13:31.

The above all agree, so thus far there is no question about the order. Thus far all happened on the same day—the first day of the feast.

The Next Step was the Betrayal.

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

"And consulted that they might take Jesus by subtilty, and kill him.

"But they said, Not on the feast day, lest there be an uproar among the people." Matt. 26:3-5.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

"And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

"Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them." John 18:1-5.

"And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

"And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

"And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

"And they laid their hands on him, and took him." Mark 14:43-46.

"And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

"But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" Luke 22:47, 48

The above shows conclusively that while they were eating the night of the betrayal they ate the passover supper. Every thing happened on the same day. Some get the thought that Christ had told Judas to get something more for the feast they were then eating.

The next step was Christ being led to the house of the High Priest.

"And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

"But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

"But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

"And said, This fellow said, I am able to destroy the temple of God, and to build it in three days." Matt. 26:57-61.

"And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

"And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

"And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

"For many bare false witness against him, but their witness agreed not together.

"And there arose certain, and bare false witness against him, saying,

"We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." Mark 14:53-58.

"Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

"But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

"And he denied him, saying, Woman, I know him not.

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not." Luke 22 54-58.

"Then the band and the captain and officers of the Jews took Jesus, and bound him,

"And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year." John 18:12, 13.

The Next Step was Before Pilate the Governor.

"When the morning was come, all the chief priests and elders of the people took council against Jesus to put him to death:

"And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor." Matt. 27:1, 2.

"And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate." Mark 15:1.

"And the whole multitude of them arose, and led him unto Pilate.

"And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King." Luke 23:1, 2.

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

"Pilate then went out unto them and said, What accusation bring ye against this man?" John 18:28, 29.

These Scriptures state plainly that it was the same day and that the Jews were then preparing to eat the passover, also they would not enter the hall of judgment for fear of being defiled. As the result of this, Pilate came out to them not less than three times to report on his examination of Christ. From this, Christ was next taken before Herod.

Christ Before Herod.

"When Pilate heard of Galilee, he asked whether the man were a Galilean.

"And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time.

"And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracles done by him.

"Then he questioned with him in many words; but he answered him nothing.

"And the chief priests and scribes stood and vehemently accused him.

"And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." Luke 23:6-11.

Again Before Pilate.

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

"And Pilate, when he had called together the chief priests and the rulers and the people,

"Said unto them, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

"No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

"I will therefore chastise him, and release him.

"(For of necessity he must release one unto them at the feast.)

"And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

"(Who for a certain sedition made in the city, and for murder, was cast into prison.)

"Pilate therefore, willing to release Jesus, spake again to them.

"But they cried, saying, Crucify him, crucify him.

"And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

"And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

"And Pilate gave sentence that it should be as they required." Luke 23:12-24.

This all from the betrayal to the crucifixion happened the same day. The crucifixion took place about the ninth hour of the day. His last visit before Pilate was the sixth hour.

"And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

"And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

"But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away." John 19:12-16.

It says that was the preparation of the passover. It don't say it was the preparation day of the passover, but it was the time of the day to prepare for the passover to be eaten that day. There is no place in the Bible that the day before the passover was called the preparation day to prepare for an annual Sabbath. Note this point well, for it may help some one to clear up some points in their mind concerning the time that was used from the betrayal to the resurrection of Christ. Also the time he Jews made their preparation.

The Crucifixion.

"Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

"And they stripped him, and put on him a scarlet robe.

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

"And they spit upon him, and took the reed, and smote him on the head.

"And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

"And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

"And when they were come unto a place called Golgotha, that is to say, a place of a skull."

"The thieves also, which were crucified with him, cast the same in his teeth.

"Now from the sixth hour there was darkness over all the land unto the ninth hour.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?

"Some of them that stood there, when they heard that, said, This man calleth for Elias." Matt. 27:26-33, 44-47.

"And when the centurion, who stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

"There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

"(Who also, when he was in Galilee, followed him, and ministered unto him,) and many other women which came up with him unto Jerusalem." Mark 15:39-41.

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke 23:44-46.

The above all happened on the same day of the betrayal and trial. It says that day was the day of the passover and the preparation for the passover was, following the sixth hour in the morning of the same day, and further, from that hour till the ninth hour about three hours. This period of darkness was very significant at that time when they were preparing and eating the passover. It signified that the passover was being crucified for all who would accept Him. John says it was the preparation of the passover and about the sixth

hour. John 19:14. That time was from nine to twelve o'clock in the day. The 9th hour was from 12 to 3.

His Death.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthan, that is to say, My God, my God, why hast thou forsaken me?"

"Some of them that stood there, when they heard that, said, This man calleth for Elias.

"And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink."

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth.

"And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." Matt. 27:46-48, 57-61.

"And now when the even was come, because it was the preparation, that is, the day before the sabbath,

"Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

"And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

"And when he knew it of the centurion, he gave the body to Joseph.

"And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

"And Mary Magdalene and Mary the mother of Joseph beheld where he was laid." Mark 15:42-47.

Verse 42 says it was even when Joseph took the body of Jesus. That would be the beginning of the next day or the second day from all that had happened thus far. Mary says the day of the crucifixion was the preparation day before the Sabbath. Matthew speaks thus:

"And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth.

"And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

"Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first." Matt. 27:55-64.

This shows the night following the crucifixion Christ was buried in Joseph's tomb. That the day of crucifixion was the day before the Sabbath. Luke says:

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

"(The same had not consented to the counsel and deed of them:) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

"This man went unto Pilate, and begged the body of Jesus.

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

"And that day was the preparation, and the sabbath drew on. And 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." Luke 23:50-56.

The above states clearly that after the women saw the body laid in the tomb they prepared the spices and rested the Sabbath according to the commandment. Let not the reader confound, this in any way with the preparation of the passover in the morning before the crucifixion. This is the preparation of the Sabbath, the morning preparation was to get ready to eat the passover, the same day. Thus both preparations were on the same day, one for the Sabbath according to the commandment,

the other to get ready the passover to eat that day. Note this point well. John says:

"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 might be broken, and that they might be taken away."

"And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

"And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." John. 19:31, 38-41.

The coming weekly Sabbath was an high day. Why? We reply. The fifteenth was the day of unleavened bread, which followed the passover. The unleavened bread was a symbol of Christ's body as it would lie in the grave. Lev. 23:6. This explains why that Sabbath was an high day. Following the fifteenth day the wave sheaf was to be waved which represented Christ's resurrection and so we will find it so as we pursue the story further.

The Resurrection Day.

Mathew says, "In the end of the Sabbath as it began to dawn towards the first day of the week came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. Mark says:

"And when the sabbath was past Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

"And when they looked, they saw that the stone was rolled away: for it was very great."

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:1-4, 9.

Some say Christ rose on the Sabbath from the statement of Matthew saying "in the end of the Sabbath." Mark says, "When the Sabbath was passed." He further says, "When Jesus was risen early the first day of the week." The only way the whole narrative can be harmonized is to understand Matthew's expression in the end of the Sabbath to imply when the Sabbath ended. Luke says, "Now upon the first day of the week very early in the morning the women came to the sepulcher bringing the spices with them which they had prepared and certain others with them and they found the stone rolled away." Luke 24:1, 2. Note Joseph placed Jesus in the tomb in the beginning of the Sabbath. Pilate granted the privilege of sealing the sepulcher next morning. The first day of the week early in the morning they found the stone rolled away. This harmonizes with John that Christ arose the beginning of the first day. John gives the same report as Luke, only adding, it was yet dark. This harmonizes with Matthew, "As it began to dawn towards the first day of the week." The dawning of a day is the early dawn of the day not the beginning of the day in the evening.

Recapitulation.

First. The night of the betrayal was the passover day.

Second. The passover day was the day of the crucifixion.

Third. The day of the crucifixion, in the morning of that day, the Jews did not wish to enter the judgment hall of Pilate for fear of being defiled so they could not eat the passover that day.

Fifth. The same day was the preparation day for the Sabbath. The 7th day of the week.

Sixth. When, the evening of the Sabbath arrived (the dark part of the second day) Joseph placed Jesus in his own new tomb.

Seventh. The tomb was sealed Sabbath morning.

Eighth. The women rested after preparing the spices and seeing how the body was laid over the Sabbath.

Ninth. Early the next morning while it was yet dark they came to the sepulcher and found Christ was risen.

Tenth. John says when Jesus was risen early the first day of the week. These are plain Scriptural statements as given by the four writers examined.

Eleventh. The Sabbath when Jesus laid in the tomb was the day of unleavened bread, making it the High day spoken of as the high Sabbath.

Twelfth. The day following was the first day of the week answering to the wave sheaf which pointed out the resurrection of Christ "the third day." This tells exactly how long it was from the night of the betrayal till the resurrection. Namely, the night of the sixth day and the light of the sixth day. The dark and light of the seventh day and the dark of the first day of the week total two days and three nights from the time of his betrayal till his resurrection. Hence the question is left with the reader to harmonize any other Scripture which in their mind may contradict this, such as Jonah was three days and three nights in the fish and the Son of Man was to be that time in the heart of the earth. Matthew 12: 40.

The above record harmonizes with the teaching of Christ. Christ had said of His temple, speaking of His body, that if it was destroyed it would be built again in three days. This was the great accusation against Him by the false witnesses. Now let us see if it was true.

"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 it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

"He is not here, but is risen: remember how he spake unto you when he was in Galilee,

"Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

"And, behold, two of them went that same day to a village

called Emmaus, which was from Jerusalem about threescore furlongs.

"And they talked together of all these things which had happened.

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

"But their eyes were holden that they should not know him.

"And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

"And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

"And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

"And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

"But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done." Luke 24:1, 2, 4-7, 13-21.

In the above it is plainly stated that he told the disciples he would rise the third day, to this the disciples testified that the first day of the week was the third day since the Lord had been betrayed, crucified, buried and had risen. The record further says that Christ began at Moses and showed them by the writings of Moses that He would rise the third day. Paul positively says, in 1 Corinthians fifteenth chapter verses 1-3, "That he would rise the third day." That third day according to the plain record dates from the night of His betrayal and not evading it. Further if the third day was the first day of the week then the sixth day was the day of his betrayal and crucifixion which we call Friday. There is no possible way of evading it. We care nothing about the month Nison. Neither the preparation of the passover in the place of the preparation of the Sabbath. Nor any other argument that can be produced. The foregoing is the absolute truth, the whole truth and nothing but the truth. We leave it with the reader to adjust the three days and nights in the heart of the earth. Their interpretation must harmonize with the record written of the event and the prediction of the Scriptures and Christ Himself. If we are willing to admit that the heart of the earth is to date from the time of his betrayal and

surrender to the powers of the earth, all is harmony, if not, then discord will ever result from all who reject the plain record. Christ said that night,

"I have glorified thee on the earth: I have finished the work which thou gavest me to do."

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:4, 11.

We greatly fear the argument introduced to prove that Christ lay in the grave three days and three nights was begun to prove that Christ did not rise on the first day of the week, thus meeting the argument that Sunday was sanctified as a day of rest by the resurrection of Christ on that day. It is a poor policy to evade a plain truth to head off some one else. In such a case as this they do not realize that their error when followed would cause Sunday to really be, according to such reasoning, an holy day. We sometimes prove too much in our false positions.

The resurrection of Christ could not sanctify any day. Neither could His crucifixion. It is the Word of God that appoints any day to be observed. That has been done in the commandment to keep the seventh day. That forever settles that day above every other day to be observed. On that Word we stand and need no far-fetched argument to sustain it.

Sunday is the old "venerable day of the sun," as set apart by Baal worship. On that authority alone it stands. It is sustained by custom of Baal worshippers of our day.

The Bible is the best argument any one can have. We hope this may result in overthrowing the false idea that Christ did not rise on the first day of the week. If he did not, then he did not rise the third day according to the Scriptures. The Scriptures said He would, and we believe He did. The apostle said it was the first day of the week, which the disciples said was the third day, and we believe what they said. We have no confidence in error, it matters not from whence it comes or who teaches

it. The error we will condemn and ask those who hold it to have grace enough to give it up.

A Few Additional Thoughts.

The third day as spoken of by Paul in 1 Corinthians 15:1-3 is found in Numbers 19th chapter. There the person which had become in contact with a dead person was to be sprinkled the third day with the water of purification, then again the seventh day, thus teaching faith in Christ's resurrection the third day and the general resurrection of all the righteous at the beginning of the seventh thousandth year. The next place it is found is in Leviticus 23, where the wave sheaf was to be waved the third day of the feast of the passover, which again symbolized Christ's resurrection on the third day. Then in Luke 24:21 the disciples said the first day of the week was the third day since his crucifixion. Thus we have three positive witnesses. If the third day was the first day of the week, then He was crucified on Friday or the sixth day. No evading this. The next point, Matthew says it was "In the end of the Sabbath as it began to dawn towards the first day of the week." Mark says, "Very early in the morning of the first day." Mark 16:1, 2. John says it was very early in morning. John 20:10. Let the reader note Matthew's statement is a continued sentence, Yet dark as it began to dawn towards the first day of the week, which shows the expression, the end of the Sabbath as it began to dawn, shows clearly the Sabbath had ended and so Mark says, "when the Sabbath was past." Why try to make these writers contradict each other to save a theory of error?

It says of the creation, "And God ended His work on the seventh day." Who that is honest will take the story of creation and say that God worked on the seventh day when He says in six days He made heaven and earth and all that in them is. So each of the other writers say positively the women did not go to the sepulcher till the first day of the week, in the morning. Why make them contradict to save an error? Some say Christ was crucified on the preparation day before the

passover. There is not a statement that says so. Neither is there a statement that that any day before the passover was a preparation day for the event. The only preparation mentioned about the passover by the Jews was in the morning as they expected to eat it that day. The weekly Sabbath has a preparation day, but not the passover. **It can't be found.**

It is sad that such errors should be advocated contrary to every principle of Bible teaching and also the plain history of the crucifixion as recorded by the four writers about the event. Christ Himself said He would rise the third day. Matt. 27:63. Every writer said that third day was the first day of the week. They also said the day on which He was crucified was the preparation day before the seventh day or Sabbath according to the commandment.

"An High Day." John 19:31.

What made the Sabbath, or this certain Sabbath, an high day? We reply, It was the second day of the feast which was the feast of unleavened bread, which taught Christ would lie in the grave the day following the crucifixion. It was not the passover Sabbath as some teach. Far from it.

John says the preparation for the passover took place following the sixth hour as practiced by the Jews at that time on the same day as the crucifixion. John 19:14. So any view point taken, and the whole theory, that Christ was not crucified on the sixth day of the week, which is called Friday, is a fatal error and must be abandoned if held by any true Remnant of Israel.

Said Christ: Every plant not planted by my heavenly Father shall be rooted up. The doctrine taught that Christ was resurrected on the Sabbath and was betrayed on Wednesday or even any part of Thursday is one of these plants of error. It has no place in the teaching of the remnant. Neither has the doctrine that Christ was in the **grave three nights**. No man on earth can harmonize such with the plain record written or with the perdition of Scripture. No such teaching should be recognized.

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