

The following booklet, by **May Orma Luce**, Bethel Temple Book Room (date unknown), was scanned from Bob Reetz's private library.

PASSION WEEK

Type and Antitype

Easter Sunday

The Morrow After the Sabbath



Jesus saith unto him, "I am the way, the truth, and the life; no man cometh unto the Father but by me."
—John 14.6.

Jesus said unto her, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."—John 11:25.

FOREWORD

The subject matter of this little book is not controversy over the regarding or keeping of a day (Good Friday). It is a clear cut exposition of scripture showing that Christ, our passover, was in the grave the appointed length of time Matt. 12:40 and John 2:19. That God works on schedule the Bible plainly shows. Jesus, the Son of God, came into the world "when the fullness of the time was come" Gal. 4:4. Jesus, the Lamb of God, was slain when his hour was come John 13:1 and 17.1.

Habakkuk 2:2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

The chart in the middle of the book concerns the most momentous week of all time and we believe of all eternity. The events of Passion Week are so clearly shown that he who reads may run with the message. Too long has the truth, as set forth in the Bible, been perverted. Too long have ministers of the glorious gospel of our Lord Jesus Christ, even many fundamentalists, failed in "rightly dividing the word of truth." We thank God for every minister who does preach the truth.

There are two other messages of vital importance to the church. "The Lord's Day or The Morrow after The Sabbath" and "Fasting" are subjects worthy the pen of a great writer on Biblical topics. But we have written out of the heart as the Lord enabled.

Here we wish to thank and praise our Heavenly Father that he led us to Bethel Temple, Seattle, more than twenty years ago. Under the ministry of Pastor W. H. Offiler, we have acquired a deep appreciation of and love for the pure word of God, The Holy Bible. Without that teaching and training in studying the scriptures this book could not have been written.

May Orma Luce

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35-8

EASTER SUNDAY THE MORROW AFTER THE SABBATH

Day of Pentecost The Morrow After The Sabbath

The Lord's Day Ordained of God. Psa. 118:24

The resurrection, of course, follows the crucifixion and death of Jesus; but we are going to give our Easter Message first. We pray it will be a blessing to Christians, many of whom are honestly in doubt concerning the keeping of the Sabbath.

Lev. 23:9-10-11. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you. On the morrow after the Sabbath the priest shall wave it.

Luke 24:1-6 Now upon the first day of the week (the morrow after the sabbath) very early in the morning, they came unto the sepulchre, and they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. 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. I Cor. 15:20. But now is Christ risen from the dead and become the first fruits of them that slept.

A glorious RESURRECTION, a wonderful SALVATION. A new day, a new creation. Therefore, if any man be in Christ he is a new creature (or creation): old things are passed away; behold, all things are become new II Cor. 5:17. It was on the morrow after the Sabbath when the Israelites went through the Red Sea upon dry ground; but their enemies, the pursuing Egyptians, were drowned. Ex. 14:13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord which He will show to you today.

The seventh day Sabbath is past; sabbath means rest. But the morrow after the sabbath, the first day of the week is not a day of rest. The Lord's Day is a day of intensified activity in the affairs of the kingdom of God. A day of harvest, a day of ingathering. Acts 2:41. Then they that gladly received his word were baptized; and the same day (Pentecost) there were added unto them about three thousand souls. Preach the word; be instant in season, out of season. Occupy till I come, Jesus said. The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers in to His harvest.

There is a rest for the Christian. His rest is in the Lord as he ceases from his own works as Jesus did. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Heb. 4:9 speaks of a literal rest as well as the spiritual mentioned above. There remaineth therefore a rest (or keeping of a sabbath, marg.) to the people of God.

We are swiftly nearing the end of the sixth day. Tomorrow is the Sabbath and it will be kept holy for one thousand years, Rev. 20. No sin, no sinners. No sorrow, sickness or death. And no devil. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Holy, holy holy is the Lord of hosts: the whole earth is full of his glory. Amen, and Amen. Hab. 2:14 and Isa. 6:3.

FEAST OF WEEKS OR PENTECOST

Day of Pentecost The Morrow After The Sabbath

Lev. 23:15-16. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. This 'morrow after the sabbath' was the feast of harvest or ingathering. The Hebrews called it the Feast of Weeks. In the New Testament it is called Pentecost from the Greek word pentecoste meaning fifty.

To the apostles Jesus shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Reader, have you been baptized with the Holy Ghost according to this pattern? Or does your experience conform merely to the doctrine of some church organization?

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Ten days later, and fifty days after Easter, on the Lord's Day, the Holy Ghost came to the one hundred and twenty waiting disciples. And the church of the living God was established, "built upon the foundation of the apostles and prophets, Jesus Christ himself being

the chief corner stone." Isa. 28:16. Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.

Psalm 118:22-23-24. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.

Who, loving our blessed Redeemer and understanding the scriptures could object to giving the first day of the week to his glad service and worship? It is the morrow after the sabbath, the Lord's day. And a true Christian remembers the seventh day to keep it holy just as he endeavors, by the grace of God, to keep every day holy.

PALM SUNDAY THE TENTH DAY OF ABIB AND MONDAY AND TUESDAY OF PASSION WEEK

Ex. 12:3-5-6. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month (Abib or Nisan) they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:—Your lamb shall be without blemish, —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.

Gen. 22:8. And Abraham said, My son, God will provide himself a lamb for a burnt offering.

Luke 9:51. When the time was come that Jesus should be received up, he steadfastly set his face to go to Jerusalem. Luke 18:31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

John 12:12-13. Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. Math. 21:4-5. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

John the Baptist had identified him. "Behold the Lamb of God which taketh away the sin of the world," John 1:29.

Luke 21:37. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

FROM SIX P. M. TUESDAY TO SIX P. M. WEDNESDAY OF
PASSION WEEK

The Lord's Supper, The Bread and Wine; Gethsemane, the Bitter Cup. Preparation of Passover; Christ Our Passover, Crucifixion, Death, and Burial.

Matt. 26:26-28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

Matt. 26:30. And when they had sung an hymn, they went out into the mount of Olives.

Isa. 53:6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on him. This was the bitter cup Jesus drank for the whole world.

Matt. 26:36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. Matt. 26:38. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. Luke 22:44. 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.

Isa. 53:4-5. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed.

John 18:3-12-13-28. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Then the band and captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was fatherinlaw to Caiaphas, which was the high priest that same year. 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 the passover.

John 19:14 to 18. And it was the preparation of the passover; — And they took Jesus and led him away. And he bearing his cross went forth into a place called Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst.

John 19:31 and 33. 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. But when they came to Jesus, and saw that he was dead already, they brake not his legs: For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. Cit. from Exodus 12:46. For holy convocations or sabbaths see Lev. 23.

John 19:41-42. Now in the place where he was crucified there was a garden: and in the garden a new sepulchre, wherein was never yet man laid. There laid they Jesus therefor because of the Jew's preparation day; for the sepulchre was nigh at hand.

Sometime between six o'clock Wednesday evening and six o'clock Thursday morning the Jews, while Jesus lay in the grave that first night, were eating the passover.

THURSDAY, FRIDAY AND SATURDAY (THE SABBATH) OF PASSION WEEK

The Israelites ate the first passover ready for their journey. Ex. 12:11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand.

Ex. 13:21. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. In the end of the Sabbath they were encamped by the Red Sea, and here Pharaoh's Army overtook them. But the story of their mighty deliverance on the morrow after the Sabbath belongs to the first day of another week.

Matt. 27:62-63. Now the next day, that followed the day of 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.

Matt. 27:64-65-66. 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. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

The day that followed the day of the preparation and the crucifixion was Thursday. It was the Feast Day, an High Sabbath beginning at six P. M. Wednesday. The Passover Lamb was eaten at midnight between six o'clock Wednesday and six o'clock Thursday morning.

And the Roman soldiers watched and guarded the tomb of the Slain Lamb of God from Wednesday evening until the end of the Sabbath (Saturday). And when the Sabbath was past—but that brings us to the morrow after the Sabbath, Easter Sunday, and the first day of another week.

IN THE MIDST OR MIDDLE OF THE WEEK

In the midst of the week he shall cause the sacrifice and the oblation to cease. Daniel 9:27.

He who by the Eternal Spirit offered himself and who died for the sins of the whole world was never guilty of speaking idle words. And yet we imply that very thing if we say that he was in the grave only Friday night and all day Saturday, or even Saturday night also. Jesus had declared, "So shall the Son of man be three days and three nights in the heart of the earth." And he taught his disciples that. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Since Christendom has, for so long a time, believed a falsehood, we will make a further search of the scriptures for the truth. It is the truth that makes us free; not error, not half truths.

THE WEEK OF CREATION

Gen. 1:14-15 and 19. 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 heaven to give light upon the earth: and it was so. And the evening and the morning were the fourth day.

It is of great significance that the sun, moon, and stars were created on the **FOURTH DAY**, the day in the middle of the week. They were to be the first of all for signs. A sign stands for or points to something else; a symbol. In the scriptures we discover that these three created things are a sign of the Godhead, God the Father, Son, and Holy Spirit. Rom. 1:20. For the invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Psa. 19:1-2. The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. Read *The Majesty of the Symbol* by Rev. W. H. Offiler.

A WEEK OF SEVEN THOUSAND YEARS

I Peter 3:8. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. See also Psa. 90:4 and Rev. 20.

Toward the end of the FOURTH DAY of this week Jesus the Son of God was born of a virgin, Isa. 7:14 and 9:6. Matt. 2:1-2. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. This was the middle day of the week in which we are now living.

From Adam to Christ was four thousand years or four days. The Lamb of God kept up four days. It is now nearly two thousand years or two days since the Lord Jesus Christ. We are in the sixth day. In the end of today as the seventh day (Sabbath) draws near Jesus will return to earth again to reign for one thousand years. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20:6.

A WEEK OF SEVEN YEARS

Now we come to a week of seven years and in particular the seventieth week of Daniel's prophecy, Dan. 9:24-27. For a week of years see Gen. 29:18-28. Thirty years after the birth of Jesus he came to John to be baptized by him in the river Jordan. John the Baptist was filled with the Holy Spirit from his mother's womb: but the Son of God was baptized with the Holy Ghost and fire (Matt. 3:11) as he came up out of the water. Matt. 3:16-17. And Jesus, when he was baptized, went up straightway out of the water; and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven saying, This is my well beloved Son, in whom I am well pleased.

Acts 10:38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. This ministry of the Messiah was for three and one-half years or half a week. In the middle of the week he was cut off. For the last half of the seventieth week Rev. 11-12-13.

In the ninth chapter of Daniel we read, "Messiah shall be cut off, but not for himself." Isa. 53:8. And who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. Dan. 9:27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.

The Father made the covenants and the Son, when he came, by his life, and death, and resurrection ratified or confirmed those covenants. Acts 3:25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy

seed shall all the kindred of the earth be blessed. Gal. 3:16. He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ.

Heb. 10:4-10. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he Lo, I come to do thy will, O God. He taketh away the first (causes the sacrifice and the oblation to cease) that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

A WEEK OF SEVEN DAYS

A week of twenty-four hour days has been fully covered by the chart and in the context. Of the day in the midst of Passion Week many Bible commentators make the statement, "No mention made of Wednesday in any of the Gospels. "They make Friday, instead of Wednesday, the day of the crucifixion. Are they simply following the traditions of men?" Certainly they have not searched the scriptures, nor have they obeyed the injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To the writer it seems a serious matter that the church should be divided on this, the very foundation of the gospel, the death and resurrection of Christ.

True the day of the crucifixion, the length of time in the grave are immaterial to salvation; but the word of God is vital to the life of the Christian. Matt. 4:4. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. John 6:63. The words that I speak unto you, they are spirit, and they are life.

John 2:19 and 21. Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. But he spake of the temple of his body. Matt. 12:39-40. But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given unto 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.

All the world is agreed as to the time of the resurrection. Going back three days and three nights takes us to Wednesday, the day in the midst of the week. The scriptures show this was the day of the cruci-

fixion and the day of the preparation when the Passover Lamb was killed. All things that were written by the prophets concerning the Son of man were accomplished. Luke 18:31. Then he took unto him the twelve, and said unto them. Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

Yes, we believe it is a very serious matter that ministers of the gospel should carelessly disregard the positive declaration of the Son of God. Carelessness here too must result in failure to comprehend God's pattern for the church in the matter of fasting.

FASTING AND PRAYING THREE DAYS AND THREE NIGHTS

God has a plan for the church the body of Christ. He has graciously given it to us in his word. One fault in the church today is men do not search the Bible as they should and allow the Blessed Holy Spirit to give them the interpretation. That is why there is division in the body, so many denominations.

II Peter 1:20-21. No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost. Why is there no private interpretation? Because the prophecy came by the moving of the Holy Ghost. Therefore you have no right, I have no right; this denomination, that denomination, no right to a private interpretation. Holy men of God must be moved by the Holy Ghost for the interpretation of the Scriptures. Then only will the flock be fed and the word of God grow and multiply as it did in the early church.

There is a pattern for the church of the living God, the house of which the Lord Jesus Christ is the head as well as the chief and precious corner stone. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. 3:6.

In whom ye also are builded together for an habitation of God through the Spirit. Eph. 2:22.

If the building is to be finished, brought to perfection, there must be fasting and prayer.

The three days and three nights period of time from Abraham down the ages speaks of death and resurrection. It points to the Atonement, the death and resurrection of the Lamb of God.

To fast and pray for this period of time is to put, in a peculiar way, the Atonement back of our prayers and worship and work for God.

There are many reasons why the church should fast and pray. We mention a few. That we might draw nearer to God, Matt. 9:15. That those who are bound by the devil, demon possessed, etc., may be set free. Matt. 17:21.

For the whole body of Christ and for the nation. Esther 4:16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

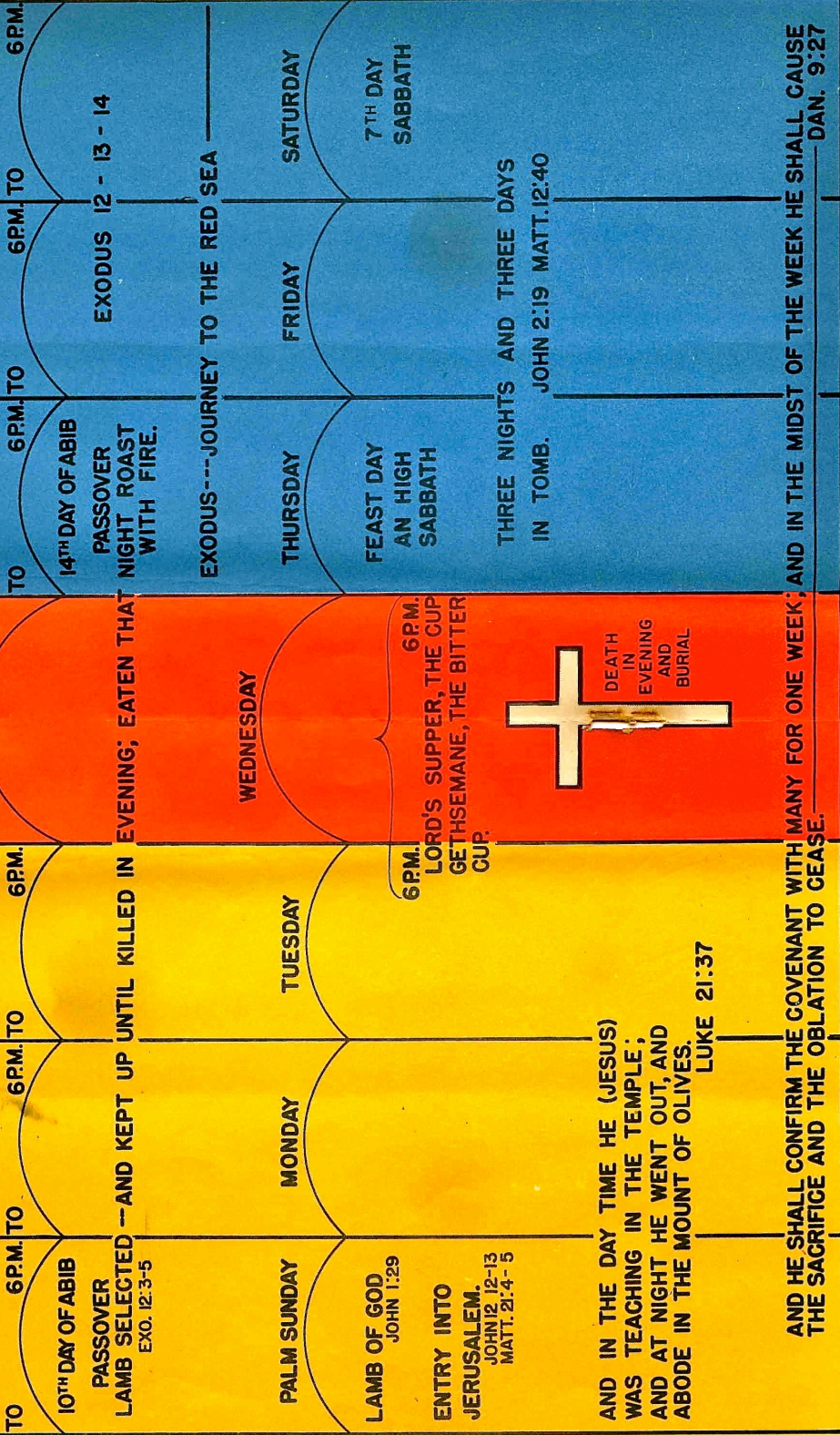
For revival. At the preaching of Jonah, after his experience in the whale's belly, the entire city of Nineveh repented of their sins. Book of Jonah.

The writer humbly requests the prayers of Christians that God will use this little pamphlet for the upbuilding of the church. Pray that he will speak to his ministers, those who have been careless in handling the sword of the Spirit, which is the word of God.

END

Detailed chart on next page may be printed out to enhance your study of this subject.

PASSION WEEK TYPE & ANTITYPE



AND HE SHALL CONFIRM THE COVENANT WITH MANY FOR ONE WEEK; AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND THE OBLATION TO CEASE. DAN. 9:27

