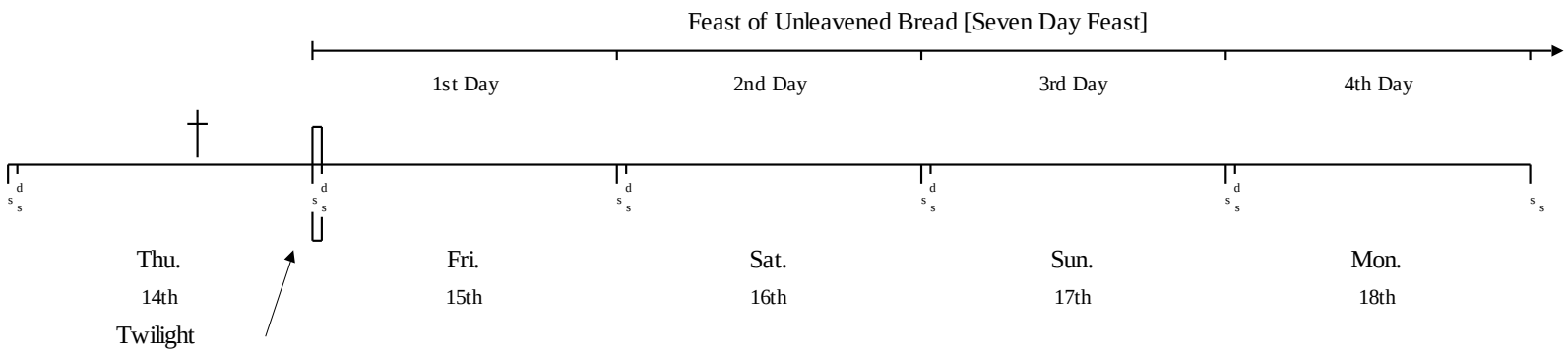
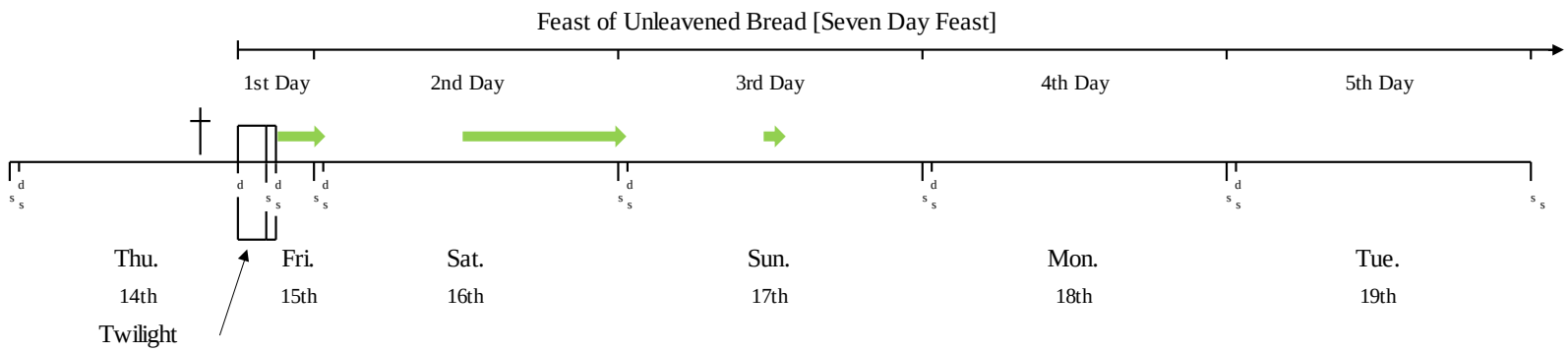
[Nisan 14] Morning Perspective



[Nisan 14] Afternoon Perspective

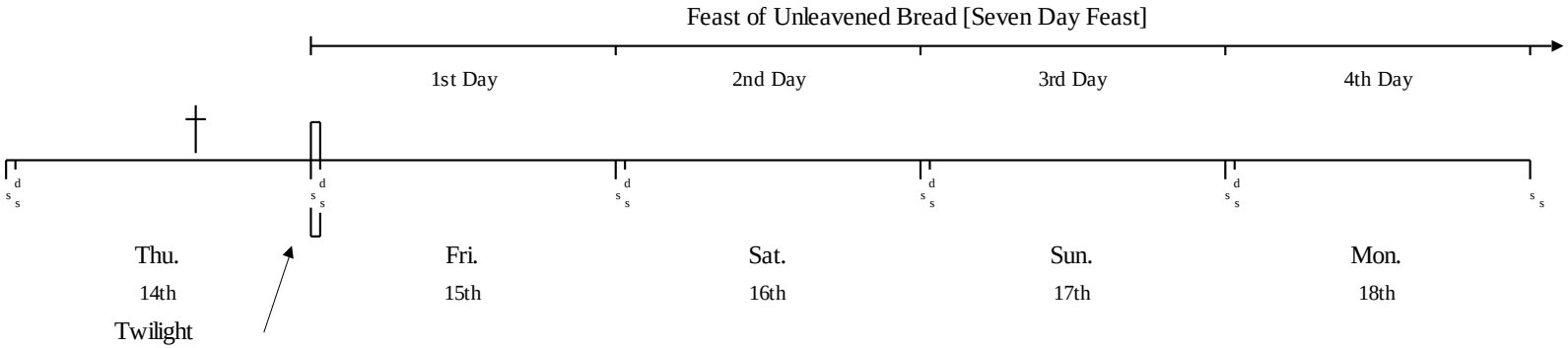
John 2:19-21 Resurrection in three days, in three periods of light



Correct Understanding of Holy Week Events

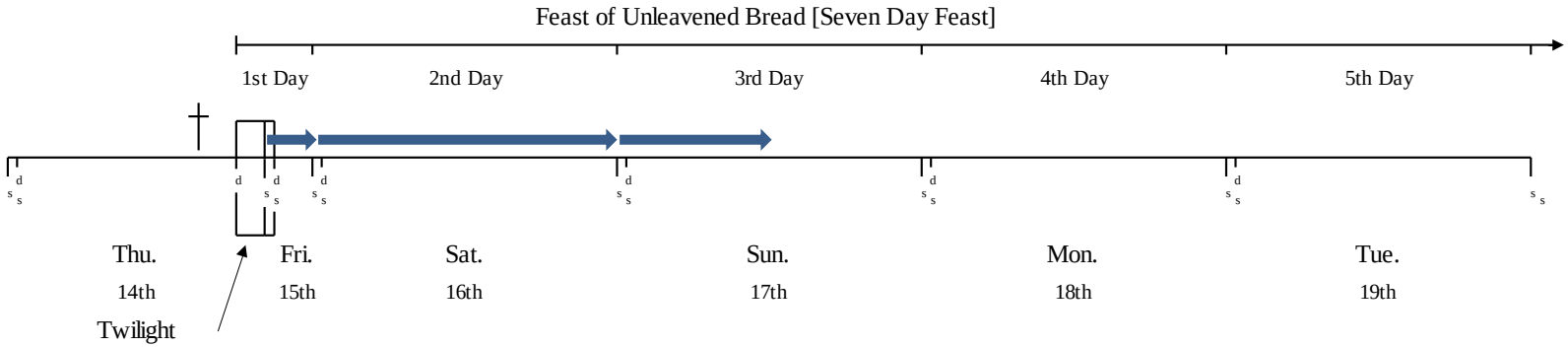
Key –
ss – Sunset
d -darkness

[Nisan 14] Morning Perspective



Matthew 27:63; Mark 8:31; Luke 24:21
Resurrection after three days, after three calendar days

[Nisan 14] Afternoon Perspective



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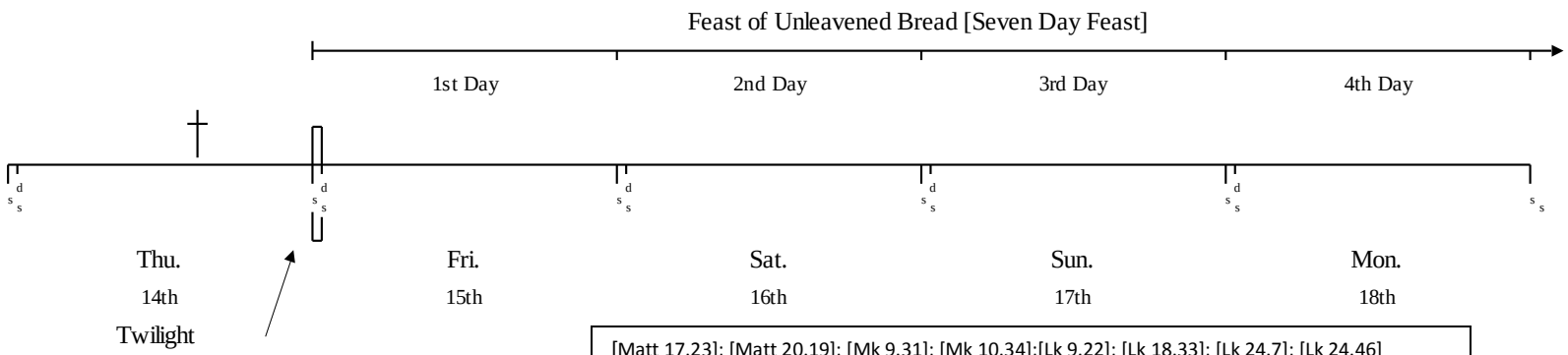
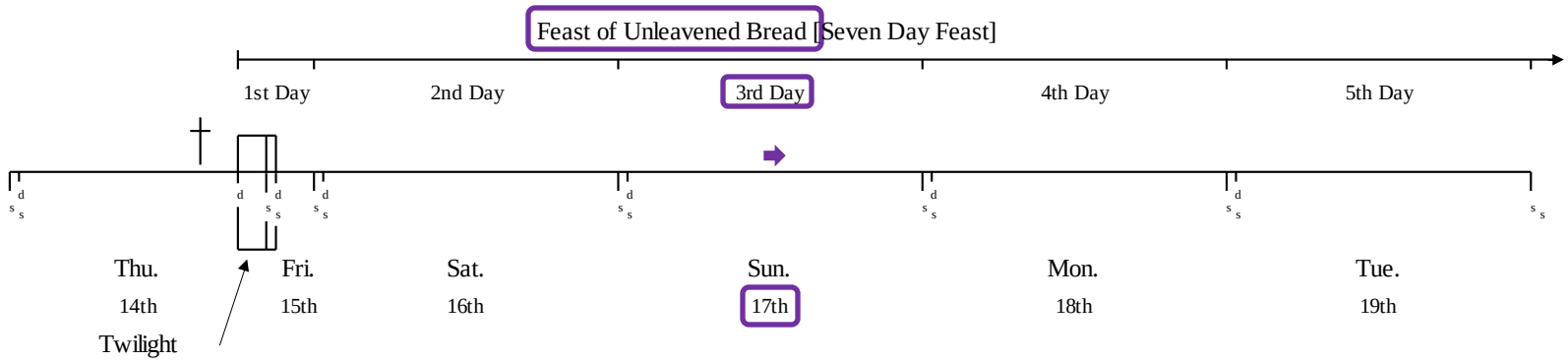


[Matt 17.23]; [Matt 20.19]; [Mk 9.31]; [Mk 10.34];[Lk 9.22]; [Lk 18.33]; [Lk 24.7]; [Lk 24.46]
[1 Corinthians 15:4] [Nicene Creed] – According to the Scriptures
Resurrection on the third day

[Nisan 14] Afternoon Perspective



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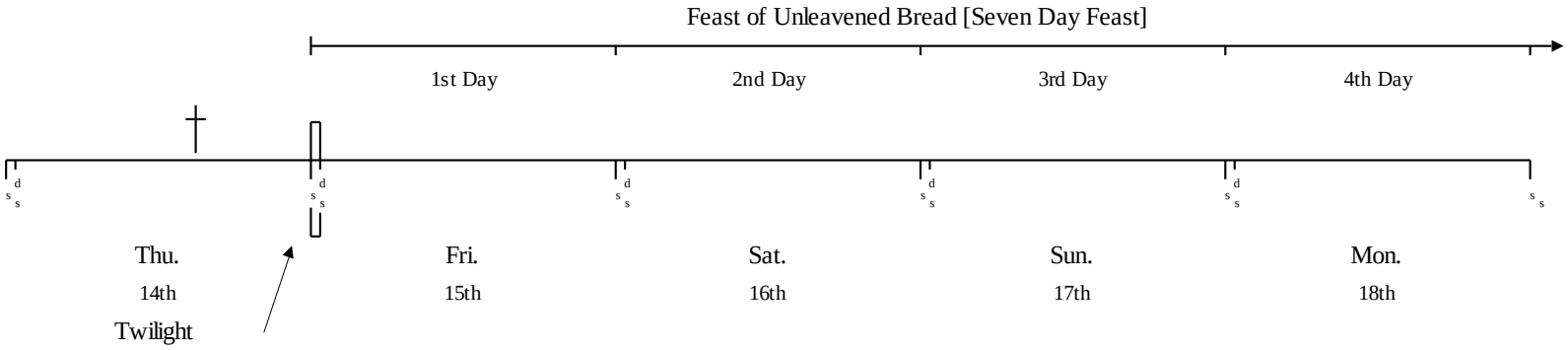
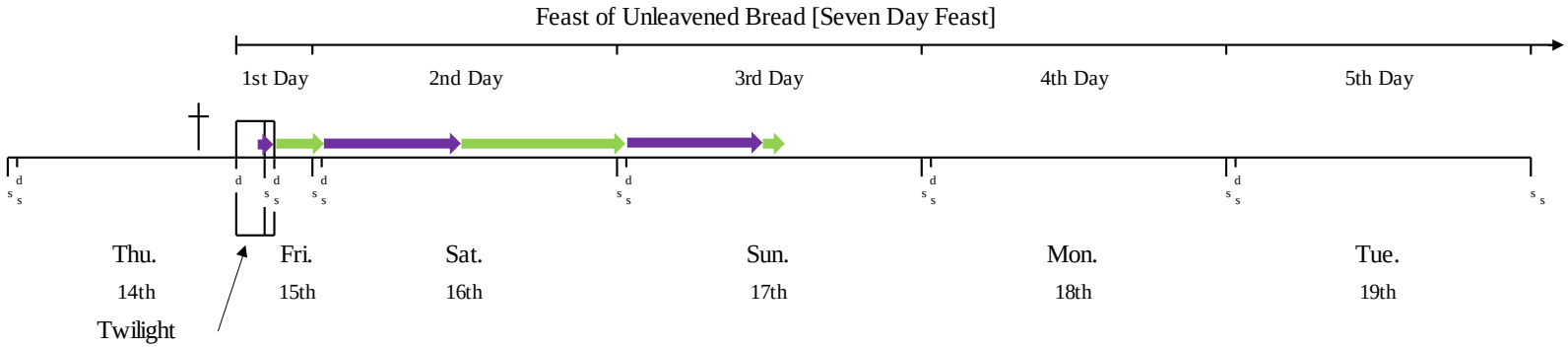


[Nisan 14] Afternoon Perspective

[Matthew 12:40] Three days and three nights in the heart of the Earth



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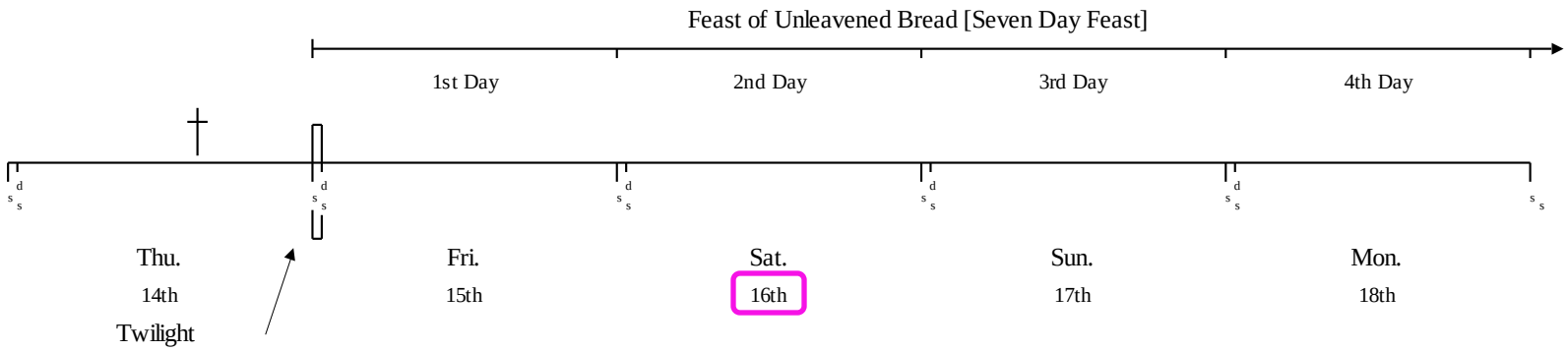
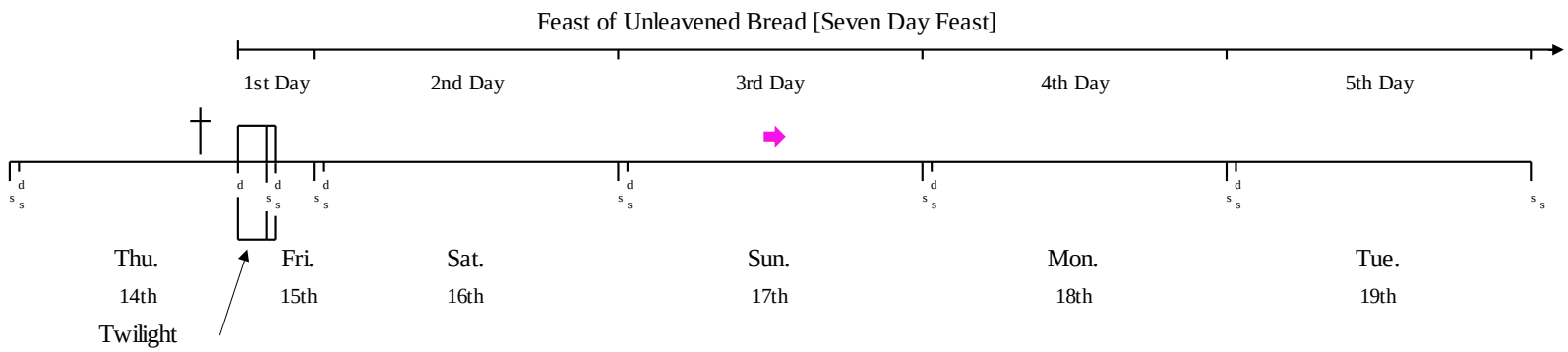
[Nisan 14] Morning Perspective



[Nisan 14] Afternoon Perspective

[1 Corinthians 15: 20, 23] Resurrection on the day of firstfruits (Spirit of the Law)



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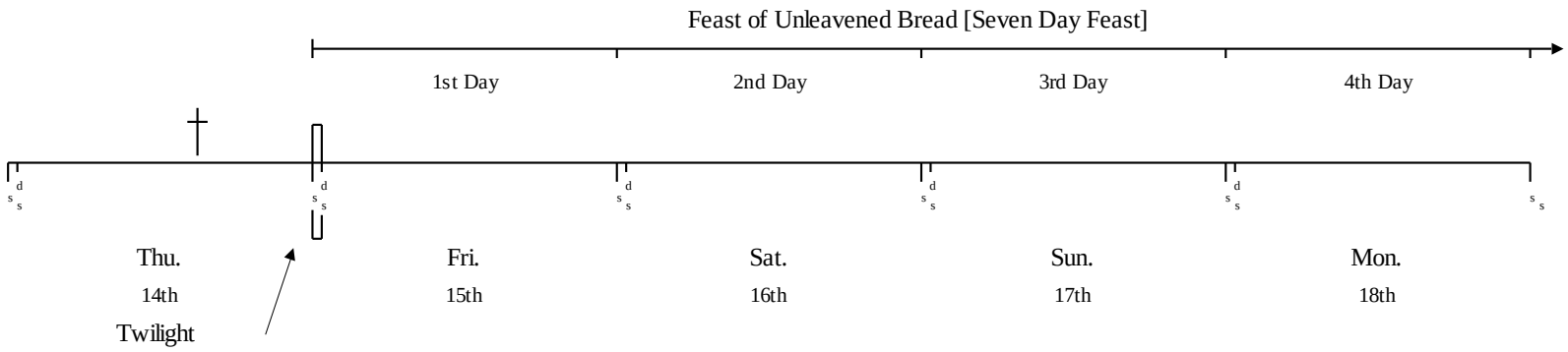
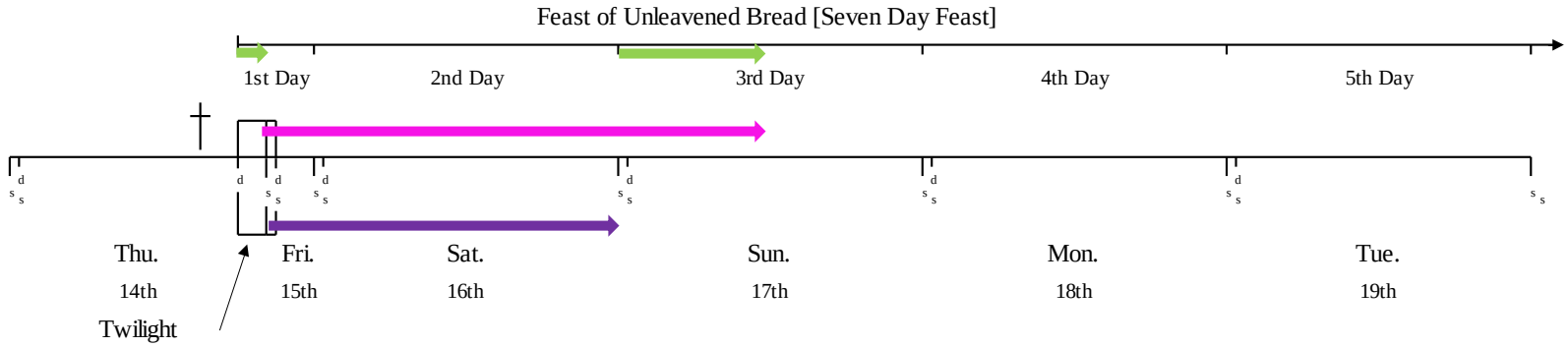
[Nisan 14] Morning Perspective



[Nisan 14] Afternoon Perspective

In the writings of St. Irenaeus - Tradition of a forty-hour "day" fast.
A "forty hour" Sabbath "day" (by the Spirit of the Law, or by the Letter of the Law) The Lord rested on the Sabbath from all His work. [John 19:30] "It is finished"
Jesus Christ demonstrated that He was Lord of the Sabbath.



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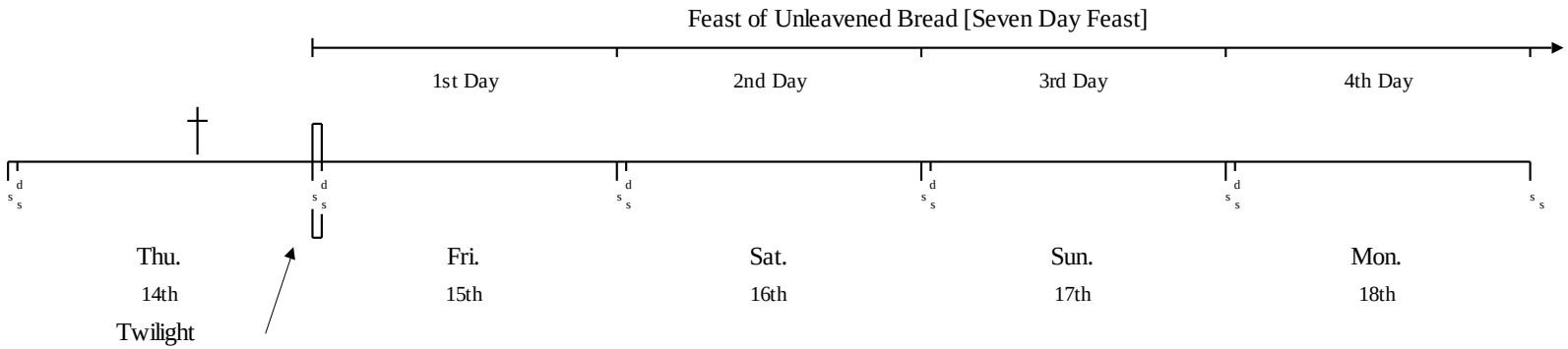
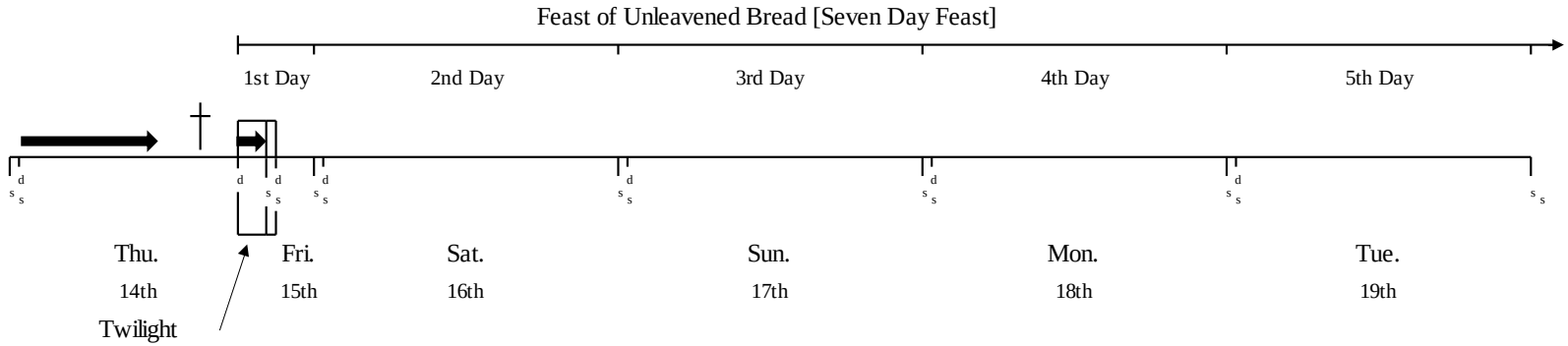
[Nisan 14] Morning Perspective



Night on the Jewish fourteenth calendar day – Holy Thursday - (Day of Crucifixion)
Jesus' Body & Blood – given by the Spirit of the Law at the Appointed Time -
"Our Paschal Lamb" on the Cross, "Our Paschal Lamb" at the Last Supper.

[Nisan 14] Afternoon Perspective



Correct Understanding of Holy Week Events

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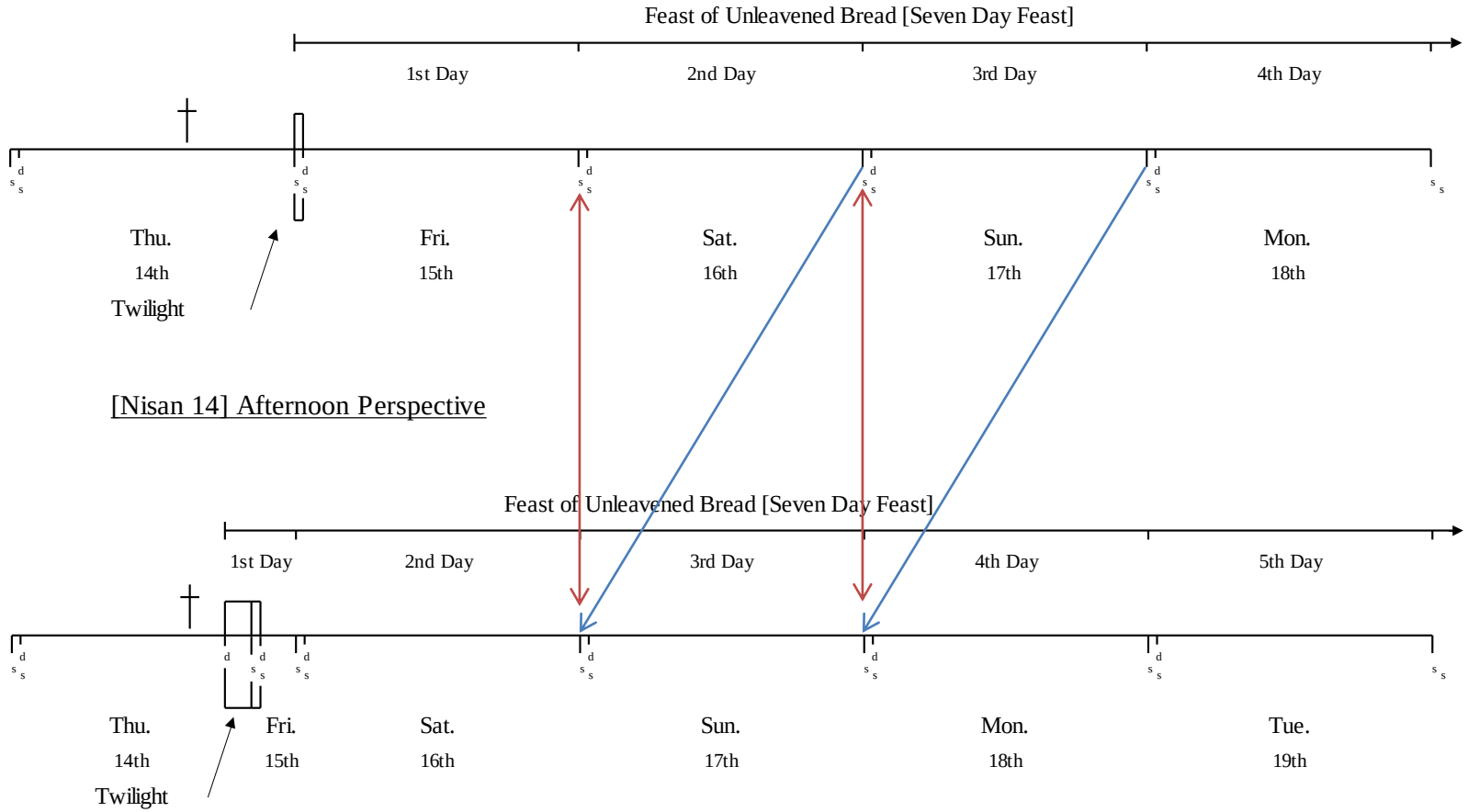
[Nisan 14] Morning Perspective

Therefore, it was not the Christian Church who moved the Lord's Sabbath to Sunday. It was God who moved the "first day" of the week, into the Lord's Sabbath time slot, the time of Christ's Resurrection. Jesus' Resurrection was on the Sabbath day.
(Spirit of the Law)



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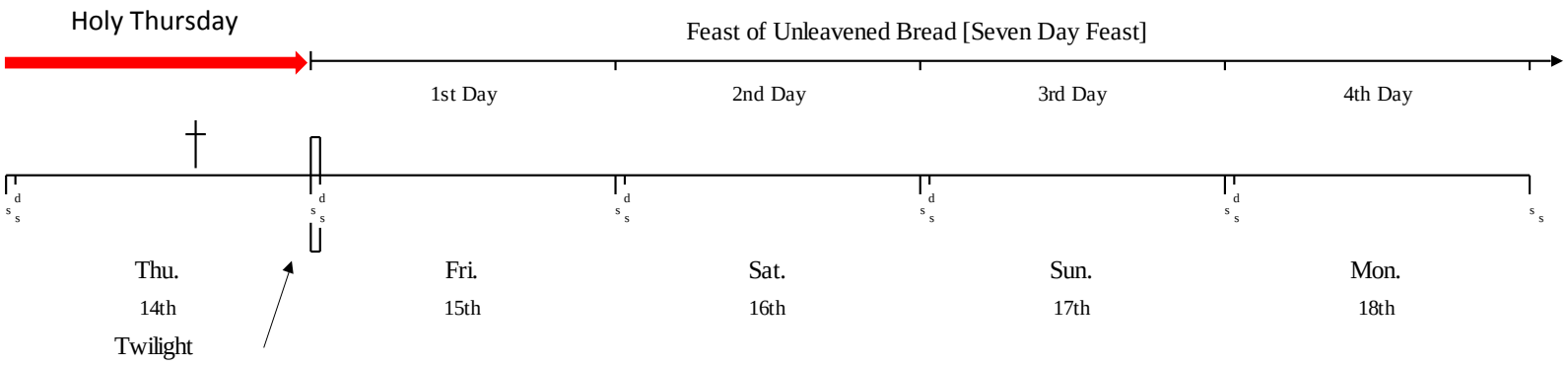
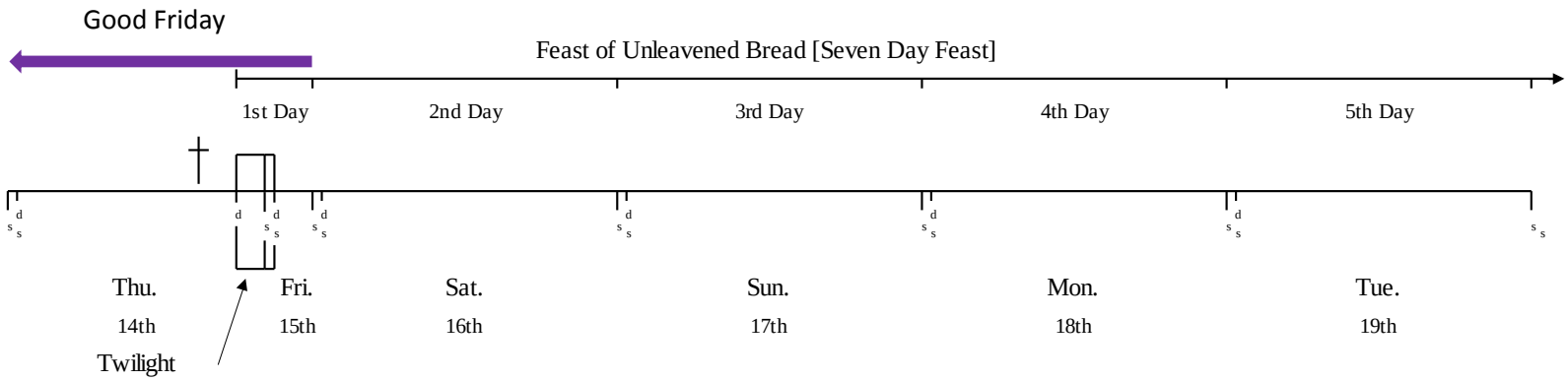
[Nisan 14] Morning Perspective



Jesus' Crucifixion occurred on "Holy Thursday" when viewed from a real time perspective.
Jesus' Crucifixion occurred on "Good Friday" when viewed from a historical perspective.

[Nisan 14] Afternoon Perspective



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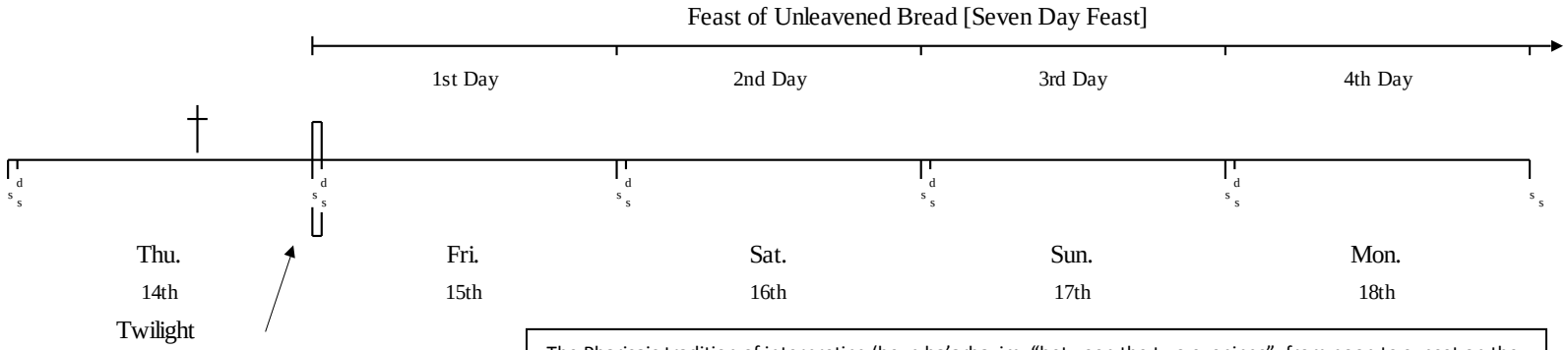
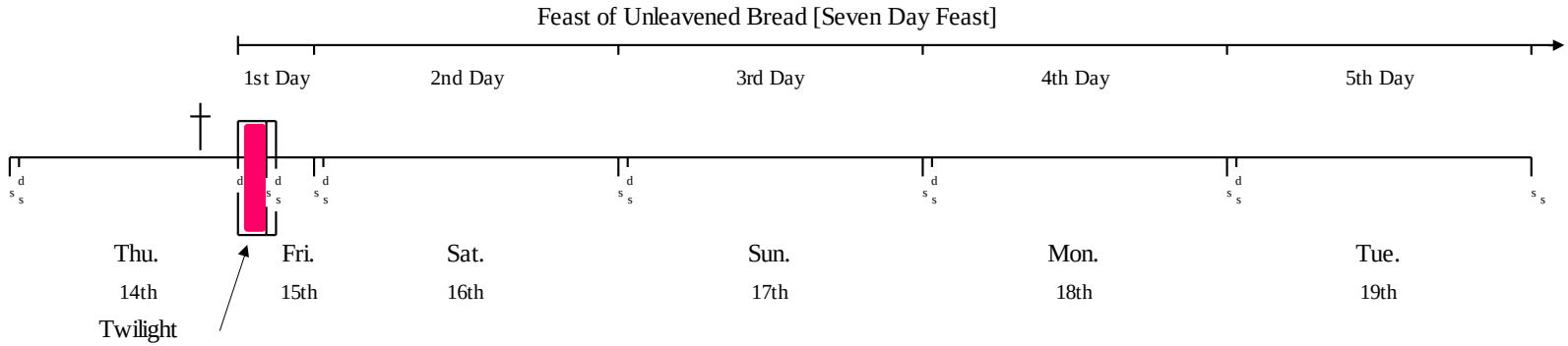


The Pharisaic tradition of interpreting (beyn ha'arbayim, "between the two evenings", from noon to sunset on the Jewish fourteenth calendar day), and the Pharisaic tradition of interpreting ("on" the first day, as "the day preceding" the first day, in Exodus 12:15), both began on the night of "Holy Thursday", on the first day of the Feast of Unleavened Bread. Our Paschal Lamb was slain at the appointed time on the Jewish fourteenth calendar day at "dusk", "twilight", and died according to the Scriptures.

[Nisan 14] Afternoon Perspective



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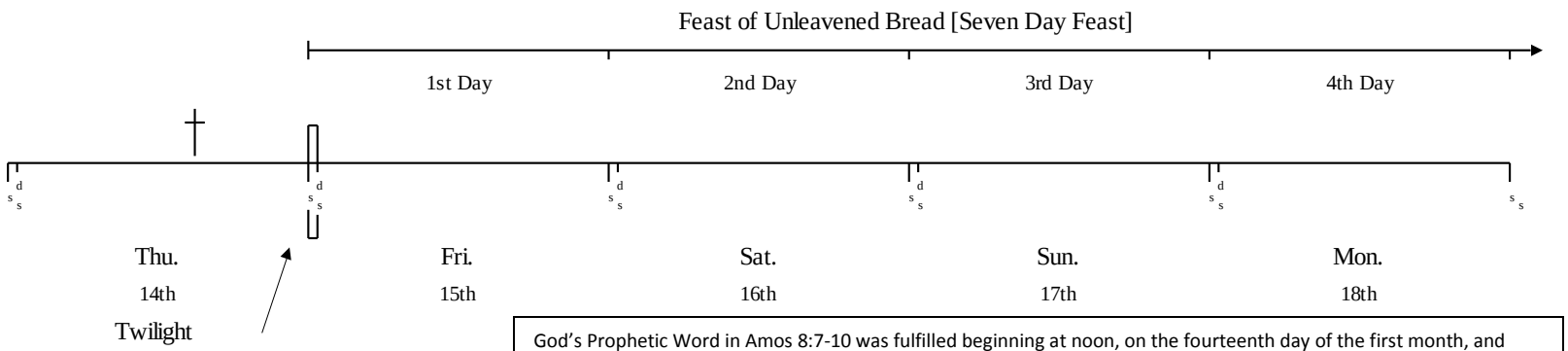
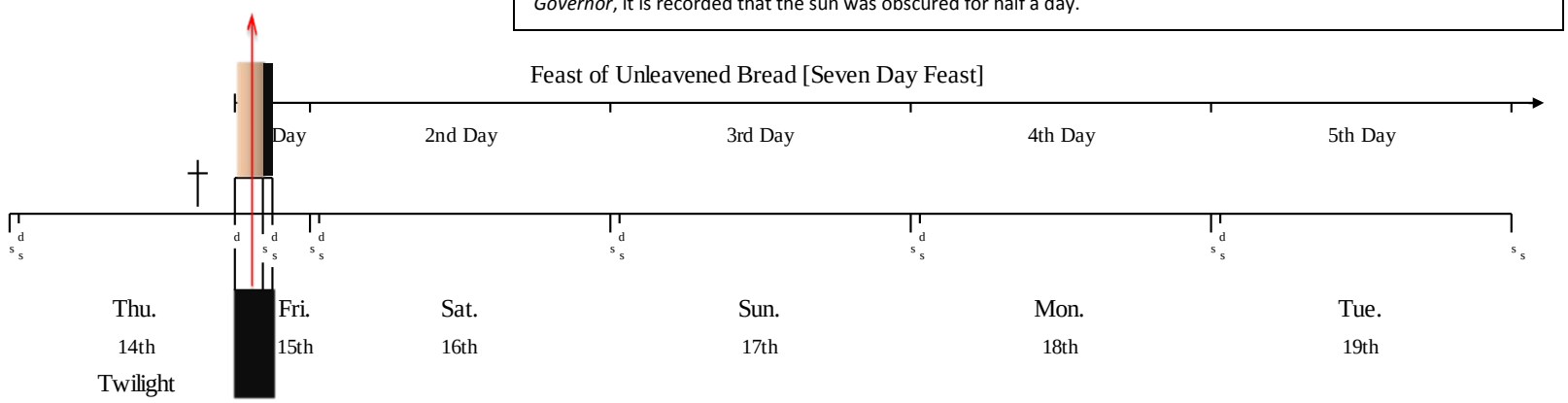
[Nisan 14] Morning Perspective



God's Prophetic Word in Amos 8:7-10 was fulfilled beginning at noon, on the fourteenth day of the first month, and caused the three hour period of darkness over all the land. The "night much to be remembered" on the first day of the Feast of Unleavened Bread, encompassed both the Jewish fourteenth and fifteenth calendar days on this very special Memorial Day. Jesus Christ was slain at midnight (1:30 pm) on the first day of the Feast of Unleavened Bread. The Temple Veil was torn at this time (the Body Flesh of Jesus). In the writings of Pontius Pilate, *The Report of Pilate the Governor*, it is recorded that the sun was obscured for half a day.

[Nisan 14] Afternoon Perspective



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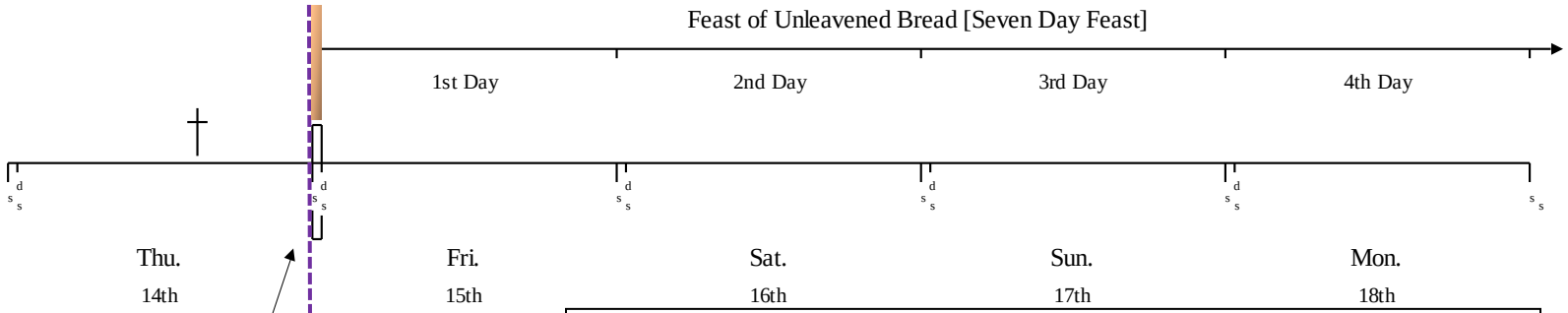
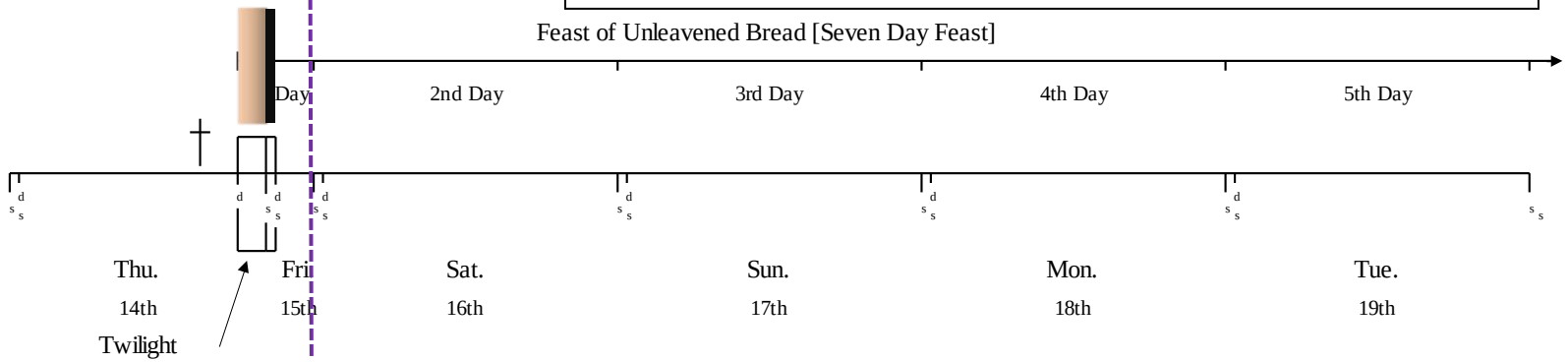
[Nisan 14] Morning Perspective



The appointed time for the paschal lamb sacrifices by the Letter of the Law had always been in the twilight of the Jewish fifteenth calendar day, on the first day of the Feast of Unleavened Bread.
After the Cross, this equivalent period of time was in complete darkness (in the sky and on the land). This symbolized that the only Paschal Blood Sacrifice accepted by God at this appointed time, was found in Jesus Christ, Our Paschal Lamb slain in the twilight, one sacrifice for sins forever. This Memorial Day observance during Holy Week ended, at the time that it normally would have first begun. On this Memorial Day the second covenant was established, and the first taken away.

[Nisan 14] Afternoon Perspective



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