

Messiah Was Crucified and Resurrected After Passover Week

Many elders and pastors who claim to have the Holy Spirit teach that Messiah was crucified in the morning after He was arrested. However, the facts found in the Bible show that although the Master was arrested on Passover night, Aviv 14, He was crucified a week later, on Wednesday, Aviv 22 and was resurrected on Saturday, Aviv 25 after the Sabbath. In other words, the crucifixion and resurrection happened the week after Passover. There are several facts in the four Gospels of the New Testament that show this to be the earliest possible time these events could have happened. Firstly, the four New Testament Gospel accounts clearly show that the time available between early morning and 9:00am was not enough to accommodate the many events and travelling involved with the trial. Secondly, the regulations for the feasts, preparations, and Sabbaths that occurred prior and throughout the trial to the resurrection show that the crucifixion and resurrection did not happen during Passover. Thirdly, the fact that the Gospel of John states that the Jewish leaders had strong concerns for Passover requirements prior to the crucifixion and had none during and after the crucifixion show the same. Lastly, the Gospels explicitly provide the time of sentencing and time of execution which clearly show they happened on different days. The remainder of this paper will elaborate on these four facts to prove that per the Bible facts, the crucifixion, and resurrection of the Master Yeshua was after Passover week. Lastly, for edification and by necessity, some consequent implications of the error of ministers and what we can do regarding this subject has been reflected.

A) Explicit and implicit facts relevant to the crucifixion and resurrection

Explicit Facts

There are at least five explicit sequential facts detailed in the New Testament Gospels which prove the crucifixion and resurrection happened after Passover week.

1. Messiah stated He would be in Sheol for three days and three nights
2. Messiah was arrested on Passover Night, Aviv 14
3. Pilate acquiesced to the Jewish leaders' demand for Messiah's death after the sixth hour (12 noon)
4. The crucifixion happened at the third hour in the morning (9:00 am)
5. The resurrection happened sometime after that week's Seventh Day Sabbath ended and prior to Sunday morning

These facts are proof enough that the crucifixion and resurrection were not during Passover week. Below are implicit facts, that prove the same.

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Implicit Facts

In concurrence with the explicit facts, there are at least seven facts that implicitly prove the crucifixion and resurrection was after Passover week.

1. The Gospel writer was inspired by the Holy Spirit to record that the Jewish leaders did not want the execution done during the feast. It must be important information. Every information in the Bible and all of Scripture is important. Sometimes, we don't see where it fits and so can't see its significance. They wanted the execution, not Pilate or Herod. So, they had full control on when it should happen. Remember the High Priest had to be at the Jerusalem Temple to officiate Passover week sacrifices and solemnities. Yet, they were outside of Jerusalem in Golgotha, an unclean place of death mocking the Master on the day of the crucifixion. No, on Passover week they were in Jerusalem officiating the temple ceremonies.
2. All the events involved in Messiah's trial by Pilate and Herod could not have all been done in one day within just a three-hour timeframe between early morning to 9:00am (third hour). The earliest start of the Biblical morning is 6:00am (first hour); not 12am per Roman time. That morning was certainly daylight time, since Messiah previously told Peter the cock crowing would be at night, which happens after 12:00am. So, the events of the trial by Pilate starting around 6:00am, later continued by Herod, and even later completed by Pilate, could not have been all done in time for a 9:00am crucifixion on the same day.
3. The preparation days were for different occasions, one was for Passover on one of the seven days of unleavened bread, while the other was for the regular weekly Seventh Day Sabbath.
4. If the crucifixion happened in a rush during Passover, it would have been very unlikely that Nicodemus could get or have on him a hundred pounds of fragrant spices ready to anoint Messiah's body for burial with Joseph of Arimathea. Remember, it got extremely dark from 12:00 noon (sixth hour) to about 3:00PM (ninth hour) and massive earth afterwards. If it all happened in one day, he would not have been able to get the spices. Not to mention, most shops if not all, would be closed for Passover preparation not to mention the fearful darkness and earthquake. So, there's no way Nicodemus would have been able to get those spices on that day and hazardous conditions. That means Nicodemus had gotten the spices during one of the non-convocation days of unleavened bread before the day of the crucifixion. He knew it was scheduled to happen and got them ready beforehand. That's the reasonable conclusion.
5. After the entombment, some female disciples had enough time to prepare spices and oils before they rested on the Sabbath according to the commandment. If the crucifixion and resurrection were during Passover week, some disciples would have

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gotten unclean and not be able to keep the remaining Seven Days of Unleavened Bread. Since Messiah told His disciples to eat and drink the Passover bread and cup in remembrance of His death, Elohim would not let them get unclean that very Passover week to insure they could keep the remaining seven days in His Son's honor.

6. The Jewish leaders that were concerned about staying clean for Passover during the trial, had no such concern during the crucifixion and afterwards. This shows it was no longer Passover week when the crucifixion and resurrection happened.
7. On the third day on which Messiah resurrected, two of His devout disciples were found seven miles away from Jerusalem. If the resurrection happened during Passover week, then that day would have been Sunday, Aviv 19. This would mean the disciples broke the Passover law requiring them to stay in Jerusalem during the feast. Worse, Messiah would have done the same; that would be impossible! This shows the resurrection happened after Passover week.

The following are details followed by an analysis chart of the events and relevant circumstances.

Most of us already correctly know that Christ was crucified at the third hour, or 9:00am in the morning. So, this fact alone can show us whether or not it was 9:00am of the morning after He was arrested. By reading and compiling the events that followed His capture we can discern whether all the events could have happened between dawn and 9:00am of that day. So, gird yourself with sincerity and understanding to look at and accept the Biblical facts.

B) The trial was not in the night.

1. Guards unjustly arrested Messiah on the night of the Passover and took Him to high priest Caiaphas's house (Matthew 26:57; Mark 14:53; Luke 22:54; John 18:13-14, 24).
2. Prison guards blasphemously verbally and physically brutalized Him all through that night (Matthew 26:67-68; Mark 14:65; Luke 22:63-65; John 18:22).
3. Jewish leaders accused, blasphemed Him through the night and, sought many false witnesses against Him (Matthew 26:59-62, 63-66; Mark 14:55-64; Luke 22:66-71; John 18:19, 24).
4. Peter denied Him three times that night before a rooster could complete its third crow (Messiah said the denial would happen in the night – not morning (Matthew 26:34, 69-75; Mark 14:30, 66-72; Luke 22:34, 55-61; John 13:38; 18:17-27).

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C) The many events of the trial could not have all been done in just three hours of one day

1. In the morning, not at night, the elders gathered to falsely accuse and unjustly condemn Him to death (Matthew 27:1; Mark 15:1; Luke 22:66; John 18:28).
2. The council and elders wanted His death and took Him to Pontius Pilate for that judgement (Matthew 27:2; Mark 15:1; Luke 23:1; John 18:29).
3. Pilate found no fault in Messiah, after questioning Him much and several interchanges with His accusers (Matthew 27:11-19, 23-24; Mark 15:2-14; Luke 23:3-4; John 18:30-38).

Stop, review the events up to this point, and sincerely reason about what time it would have been at this point.

- Early in the morning, elders gathered around Christ (around 6am to what time?)
- They later took Him to their council, had many false witnesses, and questions (past 6am?)
- After a long deliberation, they took Him to Pilate (way past 6am to what time?)
- Pilate found no fault in Him (SINCERELY, put all the Gospel accounts to this point together, about what time would it be at this point?)

In all sincerity, my mind and heart conclude the time at this point was long past 6am. Let's continue with the chronology of the accusations and trials against Him.

4. Pilate not willing to condemn Him, ordered He be sent to Herod for trial (Luke 23:6-7).
5. Herod received Him hoping to see some miracles, asked him many questions; priests and scribes vehemently accused Him there. Disappointed for seeing no miracles, yet finding no fault in Him, Herod "marked" Him, ordered a gorgeous robe placed on Him, and sent Him back to Pilate (Luke 23:8-11). Consider how much time passed – about what time was it at that point? This was no "quick trial in the night" as we have been told and led to believe.
6. Pilate didn't want Him killed and was in no hurry. He continued to argue for Christ's innocence and for His release. Pilate was urged by his wife to have nothing to do with that Innocent Man, who had suffered many things in a dream on His account

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(Matthew 27:19). In desperation, Pilate had Him flogged thinking the accusers would have been satisfied and agree to drop the charges (Luke 23:16,22). When that didn't work, Pilate offered to release one prisoner as he customarily did during that season. To maximize the odds for Christ's release, Pilate gave the people the choice of release Barabbas, a known notorious murderer, or Christ. The accusers urged the people to pick Barabbas and have Christ die by crucifixion. When this and all other efforts to release Christ failed, Pilate acquiesced to the accusers; giving them the permission to take and crucify Christ (Matthew 27:17-24; Mark 15:6-15; Luke 23:17-25; John 19:14-16).

Now consider the time frame from the time the elders and council started to accuse Christ to the when Pilate delivered Him to be crucified.

- First, the elders and council falsely accused and condemned Him around 6:00am
- Next, they later brought Him to Pilate after questioning and many false accusations
- Then, after much deliberation to release Christ, Pilate sent Him to Herod
- Afterwards, at some point later Herod sent Him back to Pilate
- Lastly, after many attempts to release Christ, Pilate delivered Him to be crucified.

Also, according to the gospels of Matthew, Mark, and Luke, Messiah was not crucified immediately after He was condemned but was handed to a Roman garrison* (Matthew 27:26-27, 28-31; Mark 15:16, 17-20; Luke 23:17-25). These gospels show that afterwards, Roman troops took Christ away and further brutalized Him before they eventually crucified him. *Garrison is defined as a place where troops are stationed or refer to troops stationed in a fortress or town to defend it. Why would so many soldiers (10-40) be needed? Evidently, Pilate handed Christ to be guarded by troops from the tumultuous Jews until the time of the crucifixion. Since we are told in the Gospel of Mark that Messiah was crucified at 9:00am in the morning, that would leave a time frame of only three hours from the time He was initially brought to Pilate for all these trial events and the crucifixion to occur. Can anyone in all sincerity and with wisdom teach that all these events happened in just three hours?

D) The crucifixion order was given in the afternoon – not in the morning

No need to guess at this point, the Scriptures make it clear that Pilate gave in to the crucifixion request during the **afternoon**. John 19:14 states "Now it was the Preparation Day of the Passover, and about the **sixth hour**. And he said to the Jews, "Behold your King!" The sixth hour is what we would call **12:00 noon**. So, Pilate **delivered** Christ to the will of His accusers sometime in the

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afternoon. This fact shows that Christ was not crucified in the morning after He ate the Passover with His disciples, as many teach. It was at least one or more days after. Why do I say that? Simply because Mark 15:25 states “Now it was the **third hour**, and they crucified Him.” The third hour is **9:00am** in the **morning**. Considering this, Christ was crucified at 9:00am on a day after the day He was condemned in the afternoon. They could not have crucified Him at the third hour (9:00am) in the morning before Pilate gave Him over around the sixth hour (12:00PM) in the afternoon. When I presented this Bible fact to some ministers, they said “some scholars believe one Gospel was using Jewish time while the other was using Roman time.” They further said, “This would mean that Pilate gave the order at 6:00am after the trial on the same day it started and had Him crucified the same day by 9:00am.” Well, that can easily be proven false when we remember that Messiah’s trial by Pilate began sometime after 6:00am and that much happened before Pilate concluded the trial. So, it is impossible for Pilate to have started the trial at 6:00am and conclude the trial by 6:00am of the same day. So, our beloved Master was crucified on a day after the trial.

E) The crucifixion was on a Preparation Day for the Seventh Day Sabbath – Not the Days of Unleavened Bread

Some claim the Passover day of preparation mentioned during Pilate’s decision and the preparation mentioned during the crucifixion as being on same the day. The facts are that Pilate’s final decision was on a Passover preparation day and that the preparation day on which the crucifixion happened was for a weekly 7th Day Sabbath. Pilate’s decision was during Passover because the text clearly states that fact (John 19:14). However, the preparation day on which the crucifixion happened was not on Aviv 15 since Aviv 15 is a day of rest, not a preparation day. John described the preparation day on which the crucifixion happened as being for a high sabbath*; not mentioning Passover (John 19:31, 42). It’s understandable, how people might think the preparation day stated in John 19:14 is the same as the one mentioned in verses 31 and 42. Yet, the fact is, evening came, and it was still the day of preparation; not Passover. We must be true to the stated facts. It doesn’t matter if one believes a day starts in the morning or evening, the results are the same as explained below.

- If one believes days start in the morning and that the crucifixion happened the day after Aviv 14, then it would have happened on Wednesday, Aviv 15 the First Day of Unleavened Bread; a day of rest not preparation. Since it was a preparation day, then it would have been for another Sabbath; the weekly 7th Day Sabbath.
- If one believes days start at evening and the crucifixion was the morning of Aviv 14th a preparation day, it does not work, because when evening came, the Bible tells us it was still a day of preparation; not a day of rest. Notice, the day after on which the Jewish leaders came to ask Pilate to secure the tomb, was called the day after the preparation; not Passover or a Sabbath.

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Also, they would have been officiating Passover Temple rituals, not getting themselves unclean “sealing” a tomb.

- If one believes a day starts in the morning, that Messiah was arrested Monday night Aviv 13, crucified Tuesday morning of Aviv 14 instead of Wednesday Aviv 15, that would mean the resurrection would happen Friday evening of Aviv 17 or Saturday morning of Aviv 18. This does not work since all four Gospel accounts clearly state the resurrection happened after the 7th Day Sabbath ended towards the Sunday; not Saturday morning or the Friday evening.

This all shows that the day after was not the First Day of Unleavened Bread. The preparation was for the upcoming Seventh Day Sabbath of that week. The Rabbinical Jews then as well as today did not wait for Friday to prepare for Sabbath but started early during the week. Even today, Rabbis suggest starting Sabbath preparations by Wednesday; no surprise. Their goal is to be prepared by Friday; not start on Friday. Consider the fact, that an entire nation without our modern amenities had to be prepared for Sabbath; rulers, priests, working class, farmers, etc. Understandably, they needed more than one day for the entire nation to be ready for Sabbath; especially during and after a high holyday. Look up the history of Sabbath preparation, you will find evidence that was the custom and still is today. This is not a paper on Sabbath preparation, but good to know. However, even without that history, the Bible facts alone, show that the preparation day on the Wednesday of which Messiah was crucified could not be for the Feast of Unleavened Bread. The day after the crucifixion was not the First Day of Unleavened and was not yet the Sabbath and could not have been a Friday. It was Thursday and everyone was still in process of preparing for Sabbath. That’s why the women were not in a rush after Messiah’s burial leave and to rest on Sabbath but had enough time to prepare spices and to later rest on the Sabbath according to the commandment.

In conclusion, the Biblical facts show that Pilate gave the order for Messiah’s crucifixion sometime after 12:00 noon, and Christ was taken away, and crucified on some other day after at 9:00am. If the gospel translations labeled in our Bibles as Matthew, Mark, Luke, and John are all correct, then the earliest time the crucifixion and resurrection could have occurred would be on Wednesday at 9am on Aviv 22 and Saturday evening on Aviv 25 respectively. He would thereafter Have ascended to the Father on Sunday Aviv 26 as the First fruit of the Wave Sheaf after comforting Miriam of Magdala (John 20:1-10, 11-17). Consider that Miriam and the other women were the first to see the risen Lord on Aviv 26 and Luke tells us that two men saw Him on the third day leaving Jerusalem. So, that means the third day happened after Passover week had already ended. Thus, the Bible facts show that the crucifixion and resurrection happened after the week of Passover. This is the only explanation based on Bible facts that meet the Jewish leader’s desire not to do it during the feast. It keeps the disciples clean to keep Passover for the entire week in

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honor of Messiah's death. It doesn't allow for any contradiction of the texts or it's uses of the Passover, preparation days, and afternoon timing that Pilate gave the order and the daytime the crucifixion was done. It does not contradict the requirements of Passover observation. It doesn't contradict that the Priests needed to be in Jerusalem officiating the holyday events. It explains how the priest could be at the tomb and not be concerned about getting unclean. It especially fits without any contradiction or manipulation of the Bible facts the Master's timing for being in the heart of the earth for three days and three nights. Our Master Yeshua was arrested the Tuesday night of Passover on Aviv 14. He was incarcerated and was intermittently being brutalized (bruised) during the seven days of unleavened bread and was crucified on Wednesday. Remember, He said the unleavened bread was His body – not the lamb. He is the Lamb of Elohim for all the appointed times, especially the Day of Atonement as the Book of Hebrews clearly show. Wonderfully, after three days and three nights of being in Sheol, the Master rose victoriously after the Seventh Day Sabbath of Aviv 25, encourage His disciples and ascended to His Father on Sunday Aviv 26 as the Wave Sheaf. This is what the Bible facts show without any contradiction.

Perplexingly when these facts are shown to some who profess to be ministers of the Gospel, they can't even acknowledge that reality. Rather, then humbly admit that their own teachings do not match the Bible facts, they prefer to cast doubts on the veracity of the very Gospels they say all should believe for Salvation. Most of what is known about The Wonderful Anointed Savior is from the New Testament Gospels. Furthermore, other reliable ancient texts such as the Recognition of Clement and The Didache match and or complement the New Testament record. Even some unreliable but ancient texts such as the gnostic gospels are based on events stated in the New Testament. I will not discuss these two corroborating texts here, as it is not the purpose of this paper. To our subject, if we can't trust the New Testament Gospels, we are left with no solid foundation for faith about the life and teaching of Messiah. For if the New Testament's record of this most critical part of Messiah's ministry is questionable, as some ministers would suggest, then just about everything else in the New Testament and the whole Bible would be doubtful. They might reply "not so"; but on what basis then? Yet, we don't need to subscribe to the doubtful opinions of self-contradicting ministers and teachers. I used to naively do that for years; not anymore. By the mercies of the Most High El, I've learned that whoever casts doubt on anything without having the correct answer is like one who tares down his own house and that of others without having anything to shelter himself and others. They are the ones destroying the faith of others. It's not that teachers should blindly believe and teach anything, but rather should sincerely prove all things and teach only what will sincerely contribute to the faith. A true minister will never take away what someone has unless he or she has something genuinely better to offer. Now, by the mercies of Elohim, whenever something is not clear, I go to Him in earnest prayer and wait on Him to direct

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me. I don't draw any definitive conclusion until He enables me to see, prove and except the facts of Scripture for what they are; regardless of what I may feel or have been told by people. Therefore, I'm now more able to believe the Bible along with the host of Divinely inspired texts from which it was separated. Beloved, we can choose to believe the facts as stated in reliable Bible translations and cry out to Elohim, the *Power Over All*, to give us the real stable faith we need to live, rest, grow, and serve in Him.

Turn away from those who profess to have the Holy Spirit, yet without hesitation teach error. Anyone who claim to teach by the Holy Spirit and teach error, really don't have the Spirit. Simply because the Holy Spirit doesn't allow His devoted ones, to teach error or teach what they don't really know by Him. The Holy Spirit is the Spirit of Truth, and the devoted ones, in whom the Spirit dwell, teach only the Truth. By the prompting of the Spirit, they regard the operation and works of Elohim, and literally prove all things. I don't claim to have the Spirit as others boast. I don't yet have a Divine gift of the Spirit by which I can show my conclusions are from Elohim. It is the Spirit alone that can rightly testify to that. Yet, I do state, in all sincerity, my conclusion is based on precept on precept found in our Bible translations. To complement my essay, I've included an analysis chart of the Bible facts relevant to the timing of the crucifixion and resurrection of His Majesty, Yeshua the Messiah, Son of Man, and Son of the Most High Power. That is all I have and can honestly go by to share with those who are willing to accept the Bible facts.

*High Sabbath: The Bible does not explicitly define a high sabbath. Yet, its usage and parameters as found in the New Testament accounts of the crucifixion lends to mean a weekly Seventh Day Sabbath that falls after or before an annual holy day or day of rest. Also, scholars have different opinions. Some agree the sabbath before First Fruits is a high day and others don't. We can vainly choose between opposing scholarly views or we can base our conclusions on Scripture. So, it is prudent to follow what the Bible indicates.

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Gospel Crucifixion and Resurrection Facts	Which Conclusion About the Crucifixion and Resurrection Meets Most of the Bible Facts and Requirements					Analysis
	Friday Crucifixion Arrested Thursday Night Aviv? Crucified Friday Morning Aviv? Resurrected Sunday Morning Aviv? (Day Starts at Evening/Morning?)	Passover Week Arrested Tuesday Night Aviv 14, Crucified Wednesday morning Aviv 14 & Resurrected Saturday Aviv 19 Resurrection (Day Starts at Evening)	Passover Week Arrested Tuesday Night Aviv 14, Crucified Wednesday morning Aviv 15 & Resurrected Saturday Evening Aviv 18 (Day Starts at Daytime)	Passover Week Arrested Monday Night Aviv 13, Crucified Tuesday morning Aviv 14 & Resurrected Saturday morning Aviv 18 (Day Starts at Daytime)	Post Passover Week Arrested Tuesday Night Aviv 14, Crucified Wednesday morning Aviv 22 & Resurrected Saturday Evening Aviv 25 Resurrected (Day Starts at Daytime)	
YM's Time Requirement: <u>Must be dead for three days and three nights</u>	0	1	1	1	1	Crucial: Three daylight times and three night times
Jewish Leaders	?	0	0	0	1	

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Time Requirement: <i>Must not be during the feast Aviv 14-21</i>						
YM Arrested Timing: <i>Passover Night Aviv 14</i>	?	1	1	0	1	
Physically/Verbally abused by Jewish Guards and Elders through that Night	1	1	1	1	1	
Elders sought many witnesses against YM	1	1	1	1	1	<i>This took time</i>
In morning Jewish Elders and Council Agreed to have YM Executed by Rome	1	1	1	1	1	<i>This took time</i>
They took YM to the Roman Governor Pontius Pilate, accused Him and vehemently requested His execution	1	1	1	1	1	<i>Travel and deliberation took time</i>

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These Jewish leaders did not want to get defiled so to keep the Passover	?	1	1	1	1	It was Aviv 15 First Day of Unleavened Bread (morning)
After hearing the Jewish leaders' accusations and having examined YM, Pilate found no fault in YM and sent Him to Herod	1	1	1	1	1	<i>This took lots of time</i>
Herod wanted YM to do miracles and asked Him many questions. The Jewish leaders accused YM vehemently. Herod found no fault in YM and sent Him back to Pilate	1	1	1	1	1	<i>This took lots of time</i>
That very day Pilate and Herod became friends (their interaction with the divine unearthly)	?	?	?	?	1	<i>Pilate and Herod <u>took time</u> to meet that day, put away differences, and established a friendship</i>

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demeanor of YM changed their attitudes)						
Returned to Pilate, YM was again accused by the Jewish leaders who profusely requested His death by crucifixion	1	1	1	1	1	<i><u>This took much time</u></i>
Pilate's Decision Timing: <i><u>About sixth hour (12 noon) on a Passover Preparation day.</u></i> Pilate delivered YM to the Jewish leaders to be crucified	0	0	0	0	1	Crucial: Pilate made final decision in afternoon; not in early morning.
Crucifixion Timing: <i><u>The third hour</u></i> (9:00 am).	0	1	1	1	1	Crucial: <i>Must have been on another day after Pilate's judgement or one or more of our Bible accounts are wrong or the Apostles who were witnesses made</i>

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						<i>mistakes. If So, the Gospels are not reliable nor suitable for Faith.</i>
<p>It Was Still a Day of Preparation after evening came, after YM was taken off the cross, and entombed. Also, the women had enough time to prepare spices and oils before they rested on the Sabbath according to the commandment.</p>	0	0	0	0	1	<p>Crucial: Before YM was removed from the cross, the high priests were at Golgotha to mock YM. If it was still Passover week they would have been defiled. Furthermore, as high priests they would have been in Jerusalem and attending matters of Passover week. These facts strongly imply it was no longer Passover week. Also, implies that although the trial started on a Passover preparation day, the crucifixion happened on a preparation day for the weekly Sabbath. Proof is if the crucifixion happened the day after Aviv 14th, it would be on Aviv 15th a Sabbath.</p>

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						<i>This would still show the day of preparation was for the 7th Day Sabbath. No matter how one tries, it will not work. It was a preparation for the regular weekly Sabbath; not unleavened bread.</i>
On the day after the preparation day the Elders and Priest no longer had any concern about getting unclean for Passover. They went to Pilate and went to the YM's tomb to ensure it was sealed and secured to their satisfaction	?	0	0	0	1	<i>This implies it was no longer Passover week</i>
Resurrection <u>Timing: After the weekly 7th Day Sabbath that preceded a first day of the week</u>	0	1	1	0	1	

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(That first day known as the First towards the Sabbath)						
YM Timing to Show Disciples He Had Risen: Sunday, Aviv 26. The women brought the spices they had prepared before the Sabbath	?	0	0	0	1	<i>The women would have defiled themselves and not be able to keep remaining Passover requirements. This implies it was no longer Passover week</i>
YM Spoke with Some Disciples That Had Already Left Jerusalem that Same Day: <i>The law requires staying in Jerusalem during Passover week.</i>	?	0	0	0	1	<i>The devout disciples would not have broken this law; especially given their grief</i>
Totals	7 (???)**	12	12	9	19	

The results show that the Post Passover crucifixion and resurrection perspective to be the only of the four options that easily meets all the Bible facts requirements without any manipulation or omission of texts. **Data was not found, will update if found.

By Jackson Souffrant