

A Purposeful Life
In
Dual Dimensions

Unveiling the Mysterious Timeline from Jesus' Death to His Resurrection

Tommy C. Seay Sr.



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*A Purposeful Life in Dual Dimensions:
Unveiling the Mysterious Timeline from Jesus' Death to His Resurrection*
by Tommy C. Seay Sr.

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HEBREW AND WORLD CALENDAR

(The year of Jesus' death, burial, and resurrection)

ABIB (NISAN) March – April						
First Day א	Second Day ב	Third Day ג	Fourth Day ד	Fifth Day ה	Sixth Day ו	Sabbath Day ז
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
						1 March 13
2 March 14	3 March 15	4 March 16	5 March 17	6 March 18	7 March 19	8 March 20
9 March 21	Paschal lamb separated 10 March 22	11 March 23	12 March 24	13 March 25	Passover 14 March 26	Unleavened Bread 15 March 27
Unleavened Bread 16 March 28	Unleavened Bread 17 March 29	Unleavened Bread 18 March 30	Unleavened Bread 19 March 31	Unleavened Bread 20 April 1	Unleavened Bread 21 April 2	22 April 3
23 April 4	24 April 5	25 April 6	26 April 7	27 April 8	28 April 9	29 April 10
30 April 11						

HEBREW AND WORLD CALENDAR

(Second month of the Jewish Calendar)

IYYAR (ZIV) April – May						
First Day	Second Day	Third Day	Fourth Day	Fifth Day	Sixth Day	Sabbath Day
א	ב	ג	ד	ה	ו	ז
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
						1 April 13
2 April 14	3 April 15	4 April 16	5 April 17	6 April 18	7 April 19	8 April 20
9 April 21	Paschal lamb separated 10 April 22	11 April 23	12 April 24	13 April 25	Passover 14 April 26	Unleavened Bread 15 April 27
Unleavened Bread 16 April 28	Unleavened Bread 17 April 29	Unleavened Bread 18 April 30	Unleavened Bread 19 May 1	Unleavened Bread 20 May 2	Unleavened Bread 21 May 3	22 May 4
23 May 5	24 May 6	25 May 7	26 May 8	27 May 9	28 May 10	29 May 11
30 May 12	31 May 13					

Biblical Mathematics

Scriptural Numeric Key Code

One—Unity
Two—Union—Division—Witnessing—Agreement
Three—Resurrection—Divine Completeness and Perfection
Four—Creation—World
Five—Grace or Goodness of God
Six—Weakness of Man—Evil of Satan—Manifestation of Sin
Seven—Completeness—Spiritual—Perfection
Eight—New Birth, New Creation or New Beginning
Nine—Fruit of the Spirit—Divine Completeness from the Lord
Ten—Testimony—Law and Responsibility
Eleven—Judgment –and Disorder
Twelve—Governmental Perfection
Thirteen—Depravity and Rebellion
Fourteen—Deliverance or Salvation
Fifteen—Rest
Sixteen—Love
Seventeen—Victory
Eighteen—Bondage
Nineteen—Faith
Twenty—Redemption
Twenty-One—Exceeding Sinfulness of Sin
Twenty-Two—Light
Twenty-Three—Death
Twenty-Four—The Priesthood
Twenty-Five—Forgiveness of Sin
Twenty-Six—Gospel of Christ
Twenty-Seven—Preaching of the Gospel
Twenty-Eight—Eternal Life
Twenty-Nine—Departure
Thirty—Blood of Christ—Dedications
Thirty-One—Offspring
Thirty-Two—Covenant
Thirty-Three—Promise
Thirty-Four—Naming of a Son
Thirty-Five—Hope
Thirty-Six—Enemy
Thirty-Seven—The Word of God
Thirty-Eight—Slavery
Thirty-Nine—Disease
Forty—Trials, Probation, and Testing

Forty-Two—Israel's Oppression—The Lord's Advent
Forty-Five—Preservation
Fifty—Holy Spirit
Sixty—Pride
Sixty-Six—Idol Worship
Seventy—Universality—Israel's Restoration
One Hundred—God's Election of Grace—Children of Promise
One Hundred Nineteen—The Resurrection Day
One Hundred Twenty—Divine Period of Probation
One Hundred Forty-Four—Spirit Guided Life
One Hundred Fifty—Fruit Bearing
Two Hundred—Insufficiency
Six Hundred—Warfare
Six Hundred Sixty-Six—The Beast—Antichrist
Eight Hundred Eighty-Eight—The First Resurrection Saints
Thousand—Divine Completeness—The Glory of God

Dedicated to the honor

of

Pastor Clyde and Sharmaine Paul and family (De'Marquo, Natalie and Gabriella), in Christ, you are my beloved extended family, and the blessing of South Africa. The many expressions of love that you have sown in my heart were unto me as pleasant songs. May the Lord continually care and watch over your garden. May the God of Abraham, the God of Isaac, and the God of Jacob abundantly provide you with adequate sunshine and irrigation so that your fruit comes forth in due season. May the Lord also keep you well, and order the steps in your lives that will lead you into all prosperity and tranquility.

SPECIAL THANKS AND ACKNOWLEDGMENTS

Above all, I wish to thank God Almighty for His bountiful blessings and tender mercies. Lord, you have continually blessed us in spite of the multitude of our imperfections. I will always praise you for your goodness and faithfulness all the days of my life. However, I praise you even more because you are God!

My loving wife of thirty years, Suzi, thank you for all the glorious years we have spent together. You are a fountain of refreshing water when my soul is hot and parched. Your endless love is priceless, and it has awarded you extraordinary honor not only among women, but also in the Kingdom of God. Also to my offspring, Tommy Jr., and wife, Breanne, Michael, Jayden, Melania, and Beckham: the Lord will never leave you, nor forsake you. Do not allow your emotions to be the determining factor as to whether or not God is with you. Trust only what His word says. When it seems as if the storms of life are prevailing against you, by simply looking up, you will find the way out. Stay strong and always be encouraged.

Sandra Weaver and Heather Pennington, I am eternally grateful to you for the tremendous contribution you have made toward the release of this book. Unquestionably, you were God sent. The Lord will surely be a brazen wall of fire around you and your home. The Son of God, Jesus Christ, will feed you in the time of famine; and He will keep you under the shadow of His wings where there is safety, peace, joy, and prosperity forevermore.

I want to thank my publishing staff at Xulon Press for their professionalism, creativity, and exceptional customer service, especially Jose Medina and Sylvia J. Burleigh. You have done a stupendous job in the Lord's service concerning this book. May the God of Abraham, the God of Isaac, and the God of Jacob, bless you a thousand times more for your excellence in ministry.

FOREWORD

Pastors, biblical scholars, and theologians have often posed intriguing questions that always generate a plethora of obscurity, surreal far-fetched interpretations and revelations. However, if we listen more intently, not to the articulate and eloquent commentator, but rather, to the Holy Spirit who divinely connects us with the rhythm of the heartbeat of Jesus Christ, we would then be endowed with the ability to rightly divide the word of truth. To achieve an accurate rhythmic interpretation, one's positioning with Christ is vital.

The penman of this study has secured his position right in the bosom of our Master, Jesus Christ. Listening attentively to His heartbeat—translating the innermost secrets and placing them into the alabaster box now opened, and releasing *A Purposeful Life in Dual Dimensions* as that sweet fragrance which therein nests. It rises to the heavens like a mist from the earth, anointing the Master's head once more then returning to us and watering the whole face of His chosen ground. The LORD says, "I have now found a man to till the ground."

I am honored with the gift of a covenant relationship with an anointed servant of the Lord in the person of Tommy C. Seay Sr. His efforts and sacrifices to see this vision through will most certainly not go unrewarded. He held on to the promise of Jesus, embraced tribulation and used it as his measuring rod for success. Bless you my dearest brother, and may Jesus cause His face to shine upon you all the days of your life. You have tilled the land sowing life bearing seed. Thrust in your sickle for your time of reaping is at hand.

The authenticity of the contents of *A Purposeful Life in Dual Dimensions* is consistent with the first contribution of Minister Seay's, *Unveiling God's Presence in the Bible: Acts of the Holy Trinity*. This is a well researched study with all contents backed by scriptural references. I suggest you get your hands on a copy of this study if you desire the deeper revelation of the Divine Holy Trinity.

A Purposeful Life in Dual Dimensions: Unveiling the Mysterious timeline from Jesus' Death to His Resurrection is a book that obliterates theological principalities. When I first received the manuscript and paged through the priceless information, the revelation was well received by my spirit-man while my theology suggested quite the contrary. This ignited an interest in my heart to further study the scriptures more carefully and intently without the influence of my own theological indoctrination. The veil in the temple was rent in twain and I took the liberty to proceed into the Holy of Holies.

This book takes the reader on a journey that begins with Christ, and ends with Christ. We see His life in dual dimensions. It is a subject that has for a long while been avoided by theologians because of this simple fact—the Holy Trinity is the catalyst in dual dimensions. In this treasure, the mystery of Christ unfolds. This gentle study answers the questions surrounding the timeline relating to the crucifixion, burial, and resurrection of the Lord Jesus Christ.

Brother Seay stresses the significant role Biblical Mathematics has in the Word of God. He uses Scripture Numerics extensively throughout the study, and it gives one a better understanding of the real context of the Bible. Another valuable asset that complements the teaching is the Hebrew and World Calendar. It displays the Jewish month, Abib. The captivating

aspect about this study is that once you start reading you cannot put it down. Not only because it is a great read, but because the glory of Jesus Christ is revealed in every syllable of the text. I have thoroughly enjoyed this study, and have no reservations in recommending this most intriguing text to the Body of Christ. You will be blessed immensely!

Minister Seay, may you continue to be the pen in the hand of the Master, our Lord and Saviour, Jesus Christ, revealing the intimate secrets that hold the foundations of this world and the heavens together. May your flowers bloom in the desert lands, birthing a collage of colors where there once was grey. As children of the Most High, we have never arrived to this point along the journey to unlock the mysteries concerning the Kingdom of God as you have in this study to such infinite and glorious proportion. Continue writing my brother. Declare the name of Jesus Christ to a dying world.

Eternal love to you and Suzi!

Pastor Clyde and Sharmaine B. Paul
Tongues of Fire International
Pietermaritzburg, South Africa

INTRODUCTION

One of the topics regularly and widely discussed among Christians and non-Christians, mainly during resurrection season is: “How could three days and three nights come out of Friday, the day Jesus died, to Sunday morning, the day the Lord resurrected?” In order to understand the mysterious timeline of the death, burial, and resurrection of Jesus, one must consider the Lord’s dual nature, and His ability to function in dual dimensions.

In fact, all humanity functions in dual dimensions. Every word spoken by men and the acts they perform in the natural world has its origin in the spirit dimension. Bible students know that Jesus expected to resurrect on the third day after death. However, the Bible also says that Jesus expected to rise after three days; meaning, the fourth day. Mark writes:

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* (Mark 8:31).

For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, *he shall rise the third day* (Mark 9:31).

If Mark 8:31 is not an error, discrepancy, or a contradiction of Mark 9:31, how could Jesus rise from the dead on the third day, and it is simultaneously the fourth day, and why? In this comprehensive in-depth study, we will examine the mysterious timeline of the Lord’s death, burial, and resurrection and unveil the mystery that for centuries caused the most diligent students of the Word utter bewilderment concerning this extraordinary phenomenon.

During the course of this teaching, a unique field of study called “Biblical Mathematics” will emerge. In some Bible passages, Scripture Numerics will become useful and even necessary in the goal to unveil the mysterious timeline of the Lord’s death, burial, and resurrection. This study will require frequent references from the book written by, Author and Evangelist, Ed. F. Vallowe, *Biblical Mathematics: Keys to Scripture Numerics*. In the opening pages of this book, the student will find a copy of the Scriptural Numeric Key Code. It will assist the student in becoming acquainted with the meaning of numbers in the Bible.

Also, in an effort to bring clarity to the issue we are about to discuss, this teaching contains diagrams of calendars and clocks. Regarding the numbers on the diagrams, the Jewish number system is inside the Hebrew alphabets. As one can see, using the Jewish symbols in the diagrams will only complicate the teaching. Therefore, to eliminate confusion, and at the same time maintain the value of numbers, the study will use only the symbols readers commonly recognize and understand. Bible students can find a copy of the provided Jewish number chart and more at www.jewfaq.org/alephbet.htm.

100	ק	10	י	1	א
200	ק	20	כ, כ	2	ב
300	ש	30	ל	3	ג
400	ת	40	מ, מ	4	ד
		50	נ, נ	5	ה
		60	ס	6	ו
		70	ע	7	ז
		80	פ, פ	8	ח
		90	ץ, צ	9	ט

The content of this study, as well as the information recorded in my book, *Unveiling God’s Presence in the Bible: Acts of the Holy Trinity (Volumes 1, 2, 3)* is what I personally received

from the Lord. Let us begin a journey through the Scripture and see the awesomeness of the God we serve! Unless otherwise stated, all verses of Scripture used in the study are from the King James Version.

The Paschal Lamb Slain

In

The Earth Dimension

Chapter 1

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?¹⁸ 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.¹⁹ And the disciples did as Jesus had appointed them; and they made ready the passover.

—Matthew 26:17-19

In the twenty-sixth chapter of the Gospel according to Matthew, the apostle records his version of the events leading up to the Lord's crucifixion. Matthew ("the gift of Jehovah") was an evangelist and an apostle of Jesus Christ. His Jewish name was Levi (Heb. *levy*, "joined, attached"). He was the son of Alphaeus (Mark 2:14). Prior to his conversion, Matthew was a publican—that is, a tax collector for the Roman Government (Luke 5:27). His profession made him one of the most hated men among his brethren (Luke 18:10-14). However, after God delivered him from the power of darkness and filled him with the Holy Spirit, Matthew became one of the most inviting and memorable blessings to his nation.

Matthew's Gospel beginning with the genealogy of Jesus Christ through Abraham tells us that he wrote his Gospel to Israel. After Christ's ascension and the dispersion of the early church, tradition says that Matthew preached for about fifteen years in Palestine. Afterwards, he carried the Gospel to other foreign nations. While there is uncertainty as to the year, some experts say that Matthew glorified God by suffering the death of a martyr on the twenty-first day of September. Matthew writes:

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? (Matt. 26:17)

The Feast of Unleavened Bread and the Feast of the Passover is inseparable. The Feast of the Passover is on the fourteenth day of the first month of the Hebrew calendar. Although God commanded Israel to eat unleavened bread with the paschal lamb during the Feast of the Passover (Exod. 12:8), He told the nation to celebrate the Feast of Unleavened Bread the following day—the fifteenth day of the first month of the New Year. The Bible says:

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning (Exod. 34:25).

In the fourteenth day of the first month at even is the LORD's passover.⁶ And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread (Lev. 23:5-6).

Based on these verses of Scripture, there are two segments to this festival: (1) the Feast of the Passover, and (2) the Feast of Unleavened Bread. However, the Bible calls this festival by either one, or both of these titles. Luke writes:

Now the feast of unleavened bread drew nigh, which is called the Passover
(Luke 22:1).

This festival continues from the fourteenth day until the twenty-first day of the first month of Israel’s New Year (Exod. 12:18). Because there are two segments to this feast, some Bible students understand the duration of this festival to last for a total of eight days (Lev. 23:6). Counting the fourteenth day as the first day, the fifteenth day as the second day, they continue to the eighth day.

Their reasoning is that the seven days mentioned by the Lord are in connection with the latter segment of the festival, the Feast of Unleavened Bread, observed from the fifteenth to the twenty-first day of the month. They believe it is a time during the festival when the people rejoice. However, the Feast of the Passover (observed on the fourteenth day) is blood-stained. Death always has an association with sorrow.

Abib - Nisan						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

According to the Scripture, God counts each day of this festival from one evening to the following evening. Beginning in the evening on the fourteenth day, until the evening of the fifteenth day, is the first day of this seven-day festival. The seventh day of this festival culminates in the evening on the twenty-first day (*See Calendar*). God said:

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 (Exod. 12:18).

The Hebrew word for “unleavened bread” is *matstsah* – “sweetness.” The Greek word is ἄζυμος *azumos* – “unleavened.” Unleavened bread is dough baked without yeast or leaven. The shape of unleavened bread is flat, and it contains a dark brown pigmentation of stripes. The stripes are a symbolic representation of one’s healing through the wounds Jesus received during His scourging and crucifixion on behalf of humanity (Isa. 53:5; Matt. 27:26; Mark 15:15; Luke 18:33; John 19:1).

Unleavened bread is the principal bread used in the Passover celebration, and during other priestly services (Lev. 6:14-17; 8:1-27; 23:4-8). The Bible speaks of leaven metaphorically. It carries both a pure and depraved meaning. Jesus used the word “leaven” in a good sense in Matthew 13:33 when He spoke of what the Kingdom of heaven is like. Matthew writes:

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (Matt. 13:33).

Also, God commanded Israel to use leavened bread during the thanksgiving peace offering (Lev. 7:13), and in the two wave loaves during the Feast of Weeks, or Pentecost (Lev. 23:17). In

the Bible, one of the evil significances leaven represents is “false doctrine.” Again, Matthew writes:

And when his disciples were come to the other side, they had forgotten to take bread. ⁶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. ⁷ And they reasoned among themselves, saying, It is because we have taken no bread. ⁸ Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? ⁹ Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? ¹⁰ Neither the seven loaves of the four thousand, and how many baskets ye took up? ¹¹ How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? ¹² Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees (Matt. 16:5-12).

Also, the Bible reveals a few other examples of leaven used in an evil sense (Mark 8:15; Luke 12:1; 1 Cor. 5:6-8; Gal. 5:9). The Bible records the word “leaven” twenty-three times. In the Scripture, twenty-three stands for “Death.” Leaven is a substance that when added to dough causes it to rise. Bakers produce leavened bread through the process of souring the dough. During the Passover, God prohibited the Jews to eat leavened bread, and it remains that way unto this day. The reason is that God intended for “leavened bread” to carry its evil significance. In Genesis 19:3, the Bible mentions “unleavened bread” for the first time. Moses uses the word in connection with Lot and the two angels who came to Sodom and Gomorrah to destroy the cities.

The Hebrew word for “passover” is *pesach* – “exemption.” The Greek word for “passover” is *pascha* – “to leap over.” This festival is the most essential and memorable ordinance God commanded Israel to observe. The purpose is to acknowledge His providential care and deliverance in bringing the nation up out of the land of Egypt over thirty-five hundred years ago. It is the celebration of Israel’s new life as the redeemed of the Lord. During the Passover, the nation of Israel remembers God’s preservation of their lives as the Lord’s Destroyer went throughout the land of Egypt and slew all the firstborn (Exod. 11:4-7; 12:23, 29, 30). There are two distinct Passovers recognized by Jewish authorities:

- The Egyptian Passover
- The Permanent Passover

The Egyptian Passover is the original one God prescribed to the nation while they were in the land of Egypt. The Permanent Passover today includes other supplementary regulations and procedures that time did not allow the children of Israel in Egypt to perform prior to the exodus. There are many components involved in this seven-day festival, and all the preparations and processes are remarkably detailed, orderly and time consuming. Some elements included in the Permanent Passover are not plainly visible in the Scripture, but they are biblical. To mention a few:

- A woman lighting a candle to represent the woman bringing “Light” (Christ) into the world
- Four cups of wine: (1) Sanctification, (2) Deliverance, (3) Redemption, (4) Hope
- A bag containing three designated areas to accommodate three loaves of unleavened bread in representation of the Holy Trinity
- An egg to represent fertility

Sometime after Joshua’s death, the Jews incorporated these elements and others into the Passover. Time will not allow us to cover all the comprehensive aspects of this festival. However, the study will provide enough information that will give us a better understanding of how the Passover relates to Christ’s death, burial, and resurrection. In order to understand the Feast of the Passover, the Feast of Unleavened Bread, and their importance in relation to Christ and His ministry, we must go to where this festival originated. Moses records:

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, ² This month shall be unto you the beginning of months: it shall be the first month of the year to you. ³ 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: ⁴ 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. ⁵ Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: ⁶ 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. ⁷ 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. ⁸ And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. ⁹ 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. ¹⁰ 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. ¹¹ 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 (Exod. 12:1-11).

God said unto Moses (Heb. *mosheh*, “drawing out, rescued”) and to his brother, Aaron (Heb. *aharo*, (suggested) “mountain of strength or mountaineer”):

This month shall be unto you the beginning of months: it shall be the first month of the year to you (Exod. 12:2).

God’s visitation to Israel in the land of Egypt was the turning point in their lives, and the series of events that were about to happen, they must remember perpetually (Exod. 12:14, 17, 24). Israel spent four hundred and thirty years in Egyptian bondage (Exod. 12:40-41). This new beginning of months that God gave unto the nation is highly significant and vitally necessary if

we are to understand the timeline of the death, burial, and resurrection of the Lord. When God created the earth, He established times and seasons. Hence, Egypt and the whole world systematically functioned according to a traditional calendar year, which consists of various time zones throughout the earth depending on the position of the sun and the moon in each region.

In Exodus 12:2, it is intriguing to see how God gave the nation of Israel a new beginning of months that run parallel to the months, times, and seasons already existing in the earth. The twelve months of the Jewish calendar overlap the twelve months on the world’s calendar. Next, we are going to see how God causes Israel’s time to overlap the world’s time. After that, we will see how the Lord designed one Jewish day to overlap two days of the world’s calendar.

Although the inhabitants of the world at that time were functioning according to the same months of the calendar, God gave Israel a new calendar year. In the world’s mind, they had no obligations to this new calendar year God gave to Israel, but the significance of this new beginning of months in relation to Christ’s ministry on behalf of Israel, and the world, has an inseparable connection. It was a new beginning for Israel, God’s chosen nation, and its significance was strictly spiritual. God ordained Israel to function and serve Him in dual dimensions. He chose Israel to live a Spirit-guided life in a natural world.

This month is now the beginning of the ecclesiastical civil year for the nation (Exod. 12:2). The Canaanite name is Abib – “green ears” (Exod. 13:4-5). The Bible records the word “Abib” six times (Exod. 13:4; 23:15; 34:18; Deut. 16:1). Later, the month Abib became the Babylonian name, Nisan; meaning, “beginning, opening” (Neh. 2:1; Esth. 3:7). Abib is a spring month that corresponds with March–April of the world’s calendar year (*See calendar diagram at the front of the book*).

Abib (Nisan)	March-April
Iyyar (Ziv)	April-May
Sivan	May-June
Tannuz	June-July
Ab	July-August
Elul	August-September
Tishri (Ethanim)	September-October
Marchevan (Bul)	October-November
Chislev	November-December
Tebeth	December-January
Shebat	January-February
Adar	February-March

With regard to the calendar diagrams, experts say that the first day of Abib on the Hebrew calendar falls on or around the thirteenth day of March on the world’s calendar. Interestingly, when adding the first day of the Hebrew calendar to the thirteenth day of the world’s calendar the sum is fourteen. In the Bible, fourteen stands for “Salvation—Deliverance.” On the world’s calendar, the Passover festival occurs in late March or early April. Also, the Bible does not refer to the days of the Jewish week as Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, or Saturday. When God created the earth, He lists the days of the week as follows:

- The First Day (Gen. 1:5)
- The Second Day (Gen. 1:8)
- The Third Day (Gen. 1:13)
- The Fourth Day (Gen. 1:19)
- The Fifth Day (Gen. 1:23)
- The Sixth Day (Gen. 1:31)
- The Seventh Day (Gen. 2:2)

When mentioning the dates of events, the Bible uses only the number of the day, the month, the number of the month, and year. However, the study will reference both calendars to provide the student with a better understanding of this event. As one can see, the first month of the Jewish New Year begins with the Feast of the Passover. Likewise, the Passover Lamb of God, Christ's death, burial, and resurrection provided a new beginning for all humanity (1 Cor. 5:7-8).

The Feast of the Passover is the time of the year when the world observes Easter. Some say the word "Easter" is the Greek word "*pasha*" – "passover." It is Chaldean (Babylonian) in origin. The Bible contains one reference of the word "Easter." Luke writes:

Now about that time Herod the king stretched forth his hands to vex certain of the church. ² And he killed James the brother of John with the sword. ³ And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) ⁴ And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people (Acts 12:1-4).

Actually, the word "Easter" is a perverted translation of the word "Passover." *Barnes Commentary* says the following:

There never was a more absurd or unhappy translation than this. The original is simply after the Passover meta (NT:3326) to (NT:3588) pascha (NT:3957). The word "Easter" now denotes the festival observed by many Christian churches in honor of the resurrection of the Saviour. But the original has no reference to that, nor is there the slightest evidence that any such festival was observed at the time when this book (Acts) was written. The translation is not only unhappy, as it does not convey at all the meaning of the original, but because it may contribute to foster an opinion that such a festival was observed in the time of the apostles. The word "Easter" is of Saxon origin, and is supposed to be derived from "Eostre," the goddess of Love, or the Venus of the North, in honor of whom a festival was celebrated by our pagan ancestors in the month of April (Webster). Since this festival coincided with the Passover of the Jews, and with the feast observed by Christians in honor of the resurrection of Christ, the name came to be used to denote the latter. In the old Anglo-Saxon service-books the term "Easter" is used frequently to translate the word "Passover." In the translation by Wycliffe, the word "paske," that is, "Passover," is used. But Tyndale and Coverdale used the word "Easter," and hence, it has very improperly crept into our King James Version (*Barnes Commentary*).

Sadly, many Bible students misunderstand the use of the word “Easter” in this verse of Scripture (Acts 12:4). The question we may ask is this: At that time, did King Herod decide not to kill Peter so he could celebrate the Passover? Did he plan to kill the apostle after the Passover festival? The answer is no. In reality, Acts 12:3-4 reveals two different festivals happening at that time, the Passover, and Easter. Herod celebrated the pagan holiday, Easter, which happened to fall on or around the Lord’s Passover that year. The Passover will not fall on a Friday every year as Easter does on Sunday. Each year, the first day of the Passover festival rotates like any other day in the week.

The proper word or biblical term for the day of Jesus’ resurrection is not Easter; instead, it is “First Fruits” (Exod. 23:16-19; 34:25-26; Lev. 23:10-11; 1 Cor. 15:20-23). The Bible records the word “firstfruits” thirty-two times. In the Scripture, thirty-two is the number that represents “Covenant.” In the book of Ruth, the Bible mentions Boaz’s name twenty times. Twenty stands for “Redemption.” Boaz was the kinsman redeemer of Elimelech and Naomi’s land (Ruth 4:1-9).

The Scripture records Ruth’s name precisely twelve times. This number is the signature of a perfect government, both righteous and wicked. However, in this case, the Bible uses it in a good sense to represent Christ’s “Governmental Perfection.” Twenty and twelve added together gives us a sum of thirty-two (Covenant). Boaz married Ruth (Ruth 4:10-13), and through that union the Messenger of the Covenant, Jesus Christ descended (Mal. 3:1; Matt. 1:1-5).

At any rate, it is fascinating to see how the Jewish New Year corresponds to March-April, the third and the fourth month of the world’s calendar, and the fact that the Bible suggests Christ would resurrect on the third and the fourth day after death (Mark 8:31; 9:31; Matt. 16:21; 27:62-63). God intended for the new beginning of months in Israel’s life to:

- Help us understand the timeline of the death, burial, and resurrection of Jesus Christ
- To reveal what the Lord was going to do regarding the Gentiles He would save out of the world throughout the Christian era

We are going to discuss this enlightening issue in greater detail in the next section, “The Lamb of God Slain in Dual Dimensions.” The paschal lamb God instructed Moses, Aaron and the children of Israel to partake of endured four days of separation from the flock prior to the day they killed and consumed the sacrifice. Although the nation separated the lamb from the flock on the tenth day of the first month (Exod. 12:3), they killed it in the evening on the fourteenth day of that same month (Exod. 12:6). Frequently, I am going to call attention to “the fourteenth day” throughout the teaching. It is imperative to have this day in mind when the study begins the discussion on the death of Jesus Christ, the Passover Lamb.

As stated, God commanded the nation to separate the lamb from the flock on the tenth day. Ten is the number that stands for “Testimony—Law—Responsibility.” This number carries the idea of the primary Ten Commandments (and other supplementary laws) God gave to Israel. He commanded and obligated the nation to obey them (Exod. 20:1-17). It was Israel’s responsibility to keep God’s ordinances, and for their obedience, the blessings of the Lord bestowed upon their lives will be a testimony unto them in the sight of all nations.

They kept the lamb separated from the flock for four days. After that, the nation must sacrifice it unto the Lord. The Israelites did not carry out this process during the Egyptian

Passover because Pharaoh hastened them out of Egypt (Exod. 12:33-39). However, beginning the following year after the exodus while Israel was in the wilderness, and for generations to come, they kept the lamb separated from the flock for four days. If the Lord’s crucifixion happened on Friday, the tenth day of the month was on a Monday that year—not Sunday (*See Calendar*).

Abib - Nisan						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Four is the number in the Bible that represents “World—Creation.” This number in relation to Christ’s work of redemption reveals what God was going to do in favor of all humanity. Keeping the lamb for four days and killing it symbolizes the redemptive act God would perform on behalf of creation (John 1:29, 35-37; 3:16-21; 1 Pet. 1:18-21). There are:

- Four regions: North, South, East, West
- Four elements: earth, air, fire, water
- Four seasons: Winter, Spring, Summer, Autumn
- Four kingdoms: mineral, vegetable, animal, spiritual
- Four winds blowing from Four directions of the earth
- Four divisions of a day: morning, noon, evening, night
- Four quarters in an hour
- Four phases of the moon: First Quarter, New Moon, Last Quarter, Full Moon
- Four Gospels: Matthew, Mark, Luke, and John filled with “Good News” to the world

Biblical mathematics is the study of God’s Word that many Christians are finding necessary to reference in order to have a proper and accurate understanding of the Bible. However, there remains a large portion of the saints who are unfamiliar with the study of Scripture Numerics. The numbers recorded in the Bible reveal spiritual truth. Only the most diligent and conscientious students of the Word will be able to unveil the hidden spiritual treasures God concealed in the Scripture. The leading authority in this field of study in my opinion was the late Evangelist Ed. F. Vallowe, author of the book, *Biblical Mathematics: Keys to Scripture Numerics*. All God’s people should purchase a copy of his book today. In Revelation 13, the Bible reveals a clue to the meaning of numbers. John writes:

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six (Rev. 13:18).

If the Bible identifies the Antichrist or Beast by the use of the number six hundred sixty-six, it is logical to expect other numbers in the Bible to have spiritual significance. Everything God does has a mathematical order involved (Job 14:4-5; Isa. 40:25-26; Matt. 10:30). The first time we observe God as the Master Mathematician in the Bible is during His creative acts. After the completion of each creative act, God labeled or designated it as “the day.” The Lord numbered the days from one through six. After that, He rested on the seventh day (Gen. 1:3-2:3).

In the Bible, when a number doubles or triples, like the number of the Beast, the spiritual meaning of the number is in the base of it, which in this case is the number six. In the Scripture, six is the number that symbolically represents the “Weakness of Man—Evil of Satan—Manifestation of Sin.” The first time the Bible records the number “six” is when God created man and woman on the sixth day (Gen. 1:26-31).

When man sinned against God he inherited Satan’s sinful nature; it is the reason why man must be born again (John 3:1-15). The man God marked with the number six hundred sixty-six is the epitome of evil. Unbridled wickedness is the nature of this man. He is a death dealer, and the archenemy of all righteousness. What occurs is that the number six intensifies as the number doubles and triples to six hundred sixty-six.

Hence, the Bible reveals spiritual truth in digit numbers. However, it also reveals the truth in the number of times a word, phrase, item, or an event occurs in relation to an issue or topic of a Bible discussion. For instance, “three” is the most holy and prominent number in the Bible. It stands for “Resurrection, Divine Completeness, and Perfection.” Three times during Jesus’ earthly ministry, the Father spoke from heaven:

- At His baptism (Mark 1:10-11)
- During His transfiguration (Matt. 17:1-9)
- When He prayed to the Father to glorify Himself (John 12:27-29)

In the Old Testament, three people came back from the dead. The Lord also raised three from the dead in the Gospels:

- The son of the woman living in Zarephath (1 Kings 17:8-24)
- The son of the Shunammite woman (2 Kings 4:8-37)
- The man whose dead body touched the bones of Elisha the prophet (2 Kings 13:20-21)
- Jairus’ daughter (Mark 5:22, 23, 35-43)
- The widow’s son (Luke 7:11-15)
- Lazarus (John 11:1-44)

In the Book of Acts, two people rose from the dead: (1) Tabitha (Acts 9:36-42), and (2) Eutychus (Acts 20:7-12). When adding Jesus’ resurrection to the number of those who rose from the dead in the Bible, we have a total of nine individuals. I am only speaking of individuals raised from the dead (Matt. 27:50-53). Paul did not die when they stoned him at Lystra. The people thought they killed Paul (Acts 14:19-20). Nine stands for “Fruit of the Spirit—Divine Completeness from the Lord” (Gal. 5:22-23). There are also nine gifts of the Spirit (1 Cor. 12:4-10).

Jonah was in the belly of the fish three days and three nights and afterward he came out alive (Jon. 1:17). Jesus said He would spend three days and three nights in the heart of the earth, and then resurrect (Matt. 12:40). When Jesus agonized in the garden, He prayed three times (Matt. 26:37-44). Pilate asked the Jews three times to explain what evil they accused Jesus of that made Him worthy of death. Pilate could not find any cause of death in Him (Luke 23:20-22). This represents the fact that there is no sin in the Father, Son, or the Holy Spirit.

Peter denied the Father, the Son, and the Holy Spirit when he denied the Lord three times (Matt. 26:34, 69-75). At the third hour, the Romans crucified the Lord (Mark 15:25). He rose the third day (Luke 13:32; 18:33). In John 21:14-17, after Jesus resurrected from the dead and revealed Himself to the disciples the third time, He asked Peter three times, “Lovest thou me more than these?” The Bible records the phrase, “This is the LORD’s doing; it is marvellous in our eyes” exactly three times (Ps. 118:23; Matt. 21:42; Mark 12:11).

Thus, we not only see that the Holy Spirit will use digit numbers to reveal spiritual truth, He also uses advanced arithmetic through the use of words. God’s command to Israel regarding the dates in connection with the Passover festival tells us that everything He says and does involves a mathematical or numerical order. Today, some people handling the Word of God discourage students from pursuing this field of study. When the Holy Spirit gives someone illumination through Scripture Numerics, they argue that one reads too much into the Scripture. In actuality, what they are saying is this, “I do not study; I just read. There is no need for me to research information or meditate about anything because I already know everything.”

God did not instruct Israel to observe these dates in connection with the Passover because it was an amusing thing to do. In God’s plans, He mentions dates, days, years, and times because He attaches spiritual significance to them.