

**The HEBREW
CARDINAL And
ORDINAL
NUMERALS
of THE SEVEN
CREATED DAYS
OF GOD.**

**Learning This
Truth, Gives
Convincing Power
The Bible is God
Breathed**

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**HEBREW CARDINAL and ORDINAL NUMERALS
of THE SEVEN CREATED DAYS OF GOD.**

A gestalt of what is taught here in creation days of God.

1) Blasphemous names that are mistranslated into the Bible record are purposely mistranslated only to deceive the Saints of God. All Bibles are mistranslated that use the blasphemous names of artificial time measure such as the solar days of the pagan “week” or the “month.” See the true Bible translation in the Ekklesia Bible translation. The Purpose of the Ekklesia Bible is to remove from Bible translations all blasphemous names that are made with the purpose to deceive the Saints of God.

2) Genesis chapter one -In the Creation of the universe God first created one whole dark period before creating any kind of light (Isa 45:7) Modern astrophysicist are teaching correct, there was an awesome “big bang” but the “big bang” is discovered to be the awesome power of “dark energy.”

3) On the cycle of the very moment that God created the universe, Christ will resurrect From the Tomb.

4) The days of God in creating the universe was not by creating our human “solar day” or “sun light day” because in the first three days of creation there was no sun, no moon and no stars created until the fourth day of creation (see Gen 1:1-19). The only other thing written to be created and mention in the Creation that could give light

on the first three days of creation is the “earth on fire” as the light holder.

Anyone who has made a geological study of the entire age of the earth can easily see the entire earth at one time was a molten mass and the core of the cooling earth is still a molten mass. As the earth is cooling, the earth is shrinking and forcing the molten mass out of volcanic vents.

Bible time has everything to do with the death burial and the resurrection moment of the Christ and time to observe the Lord’s Passover Supper memorial.

I have tried to write this very complicated subject in the most simple languages as is possible so the most simple Bible student can understand the important of what is written here. The importance of the truth in what you are about to read depends truth in how our God is saving us and only know truth in worship will save us.

Most all Bible translators do not believe we are saved by our works or by knowing truth. Most all Bible translators do not believe we must know or have truth to be made free from our slavery to sin. Consequently most Bible translators do not believe we need truth in Bible translations to be saved. Most all Bible translators slant their Bible mistranslations to teach “once saved” the rest of you life you can commit murder, rape, rob and destroy until the day you die and you wicked unrepented sins will not make self unsaved.

We are not of the persuasion of most Bible translators, but we believe the words of Christ that we must know or intercourse truth to be saved or to be made free from sin (John 8:32).

You will not discover this truth written in but one translated Bible in the entire world the free restored “Ekklesia Bible translation.”

Bible time is one of the most misunderstood Bible subjects. The ignorance of Bible teachers about this very import Bible Life saving subject of Bible time is appalling. God uses time to prove to the Bible student the Bible is from God.

For centuries true Bible time and the times our God has set to worship has been changed by a wicked ruler for over one thousand seven hundred years.

We are warned by God through the prophet Daniel this wicked ruler would think to change Laws and Set times of God to worship. God gives us the warning through Daniel those who become “Saints” (Holy People) in the everlasting Kingdom God but when they are deceived by this wicked ruler, God will give them over to the hand of their deceiver. We must not overlook this very important warning from God. Here is the record of the warning.

Daniel {7:24} *And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three*

kings. {7:25} And he shall speak [blasphemous] words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. {7:26} But the court [of Ekklesia] shall be set, and they shall take away his dominion [to deceive], to consume and to destroy it unto the end. {7:27} And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

We the Ekklesia of Christ are in the world wide movement to restore Laws of God and the true times that our God has set to worship Him. Download the free Ekklesia Bible and make a study of the true resurrection moment.

Christ was crucified by the calendar of the moon and not by the false translated name of a Month (see Ex. 12:1-3; Luke 22:5). Christ was resurrected by the New Testament solar calendar and not the Old Testament Calendar of the moon.

(Mat 28:1; Mark 16: 1-8; Luke 24; John 20:1)

How much do you know for certain about the resurrection moment and what the meaning of the resurrection moment is for all who profess to be in Christ? This ignorance of what the resurrection moment does for all who profess to be Christian is worse than what is appalling.

To help the Bible student understand Bible time, please make the Study of the solar days of God and compare to the artificial measure of the solar days made by man.

Words used that identify the seven days of Creation. The Bible word “Day” is a homonym word with different word meanings and only the context must show word meaning for what the Bible word “day” is.

What most Bible students overlook in the Bible record of the first three “days” of creation, there is no sun, no moon and no stars created for the first three creation days of God (see Genesis chapter 1 verse 14-19). We must determine what are these days when there is no light from the sun, no moon and no stars to make the measure of - not a day of the sun or solar days of God in the creation record of days without the sun. God did not use the sun to make any of his days of creation or his day of rest.

Notice on the day of rest there is not mentioned the evening or the morning or the -no occulting of the light upon the dark as is in the others days of creation.

IN THE FIRST THREE DAYS OF CREATION There can be no solar “day” of a Sunday when there is no sun to make a solar “day.” The creation days of God are not solar days.

For the people of God He created the sun and moon and stars to show times and seasons for humans and note carefully the creation of the sun, the moon or the stars do -

not show times and seasons for the first six “Days” of the creation of God or the day that God rested. The sun, moon or the stars can not possibly show the length of time of the creation of the first seven days of God.

God Said Isa 45:7) “I create the light I made the dark” (see Apostolic Bible and the Ekklesia Bible translations).

Note it was -at the first or on the beginning of the first day the beginning of the dark is created and -after the dark is created, God created the first light (verse 3) but this first created light was not light that was created from the sun, the moon or the stars because the sun, the moon or the Stars were not yet created until the fourth day of creation. This first light was not made from a sun to make a solar day but the record declares God made the sun moon and stars to be a solar day for humans to patterned time for human solar days after the six created days of God. This pattern of solar day made for humans is not saying the six days of God in the creation without the sun is saying the Creation days of God were measure the same as God made solar days for humans. People have only assumed the days of creation are the same length for God as the solar days made for humans.

Notice carefully on the seventh day of creation, there was no mention of the creation of the occulting of the light of an evening (early dark) or the morning (early light) on the Seventh day that God rested. God did not create a light to occult on His seventh day of Creation. God does create for Humans to have a solar or sun to give light that occults on and off on their seventh day.

The six day of creation of the universe by God is absolutely impossible to be our human solar days (The solar day God has made for humans is to be determined by only one rotation of the sun upon it axis in relation to a fixed point of human habitation upon the earth).

Beware, The day of God is the measure by one rotation of the earth upon it axis to give first one who night period and on whole light or day Period.

The artificial measure of the Day “Sunday” is measured using two rotations of the earth upon it axis, and to parts of two dark periods of two Bible days. As you can see The false Bible translations of a Sunday or “the first day of the artificial measure of a (Bible) week” is nothing less than idolatry and a deceiving false Bible translation.

Only one of these words in two different Bible languages are used in the cardinal numeral to identify the days of creation, the Hebrew word “Echad” or Greek day “Mia” the cardinal numeral “One” is used for the first day of creation. The Hebrew is written in the masculine. Day He is One. For the New Testament Bride of Christ The feminine is written “Day She is one.”

Let us now identify the days of what is now understood as “The passion seven days of Y’ehsus” or the seven days before the resurrection moment and the days following the death burial and the resurrection of the Christ. Or the last seven days before his resurrection day which the ancients

identify the resurrection as the being on the “eighth day” or day “One.”

ABSOLUTE FORMS WHEN WRITTEN IN THE MASCULINE.

(1) Echad—Eck-awd , “*ONE*” is a Cardinal numeral. Echad is a masculine noun, or a proper cardinal numeral name, God used to record and to identify the first day of creation.

In the Greek Old Testament Septuagint the name for the New Testament this day is given the name “Mia.” Christ is recorded to resurrect at “early dark” on the day “Mia” (see Greek of John 20:1). The resurrection moment of Christ parallels the same moment our modern science claims to be the same moment of the creation of the “Big bang” or the same moment of the creation of the universe.

(Note the ordinal Hebrew word “Rison” or the word “first” is-not used to identify God’s first day of creation). The words that give age or the era of creation record is written Yom Echad and is understood conjugated backwards to the English One day. Christ resurrected on the very beginning of the “one day.”

This Hebrew day “Echad,” is the first of the last seven days of preaching of Y’ehsus at the coming kingdom of God at the resurrection moment. This day “One” began at “Dusk” or at the twilight of evening or beginning dark. This Day in the Greek is “Mia” or day One can never in any way be identified as the artificial measure of a “Sunday” which is the first day of the artificial “week” of the seven sky gods.

(2) Shenayim-This is the cardinal Hebrew for our English word two—not used.

(3) Sheloshah not used. The Cardinal numeral name Sheloshah or “three” is not used to identify the third day of creation. It is on the night of third day in which Y’ehsus is anointed by a woman for His burial two night later.

(4) ABAGAH THE MIDST OR BETWEEN SEVEN NUMERAL. ARBAGAH is not used to identify the first days of creation. Day four or the fourth day of the seven solar days, is the CRUCIFIXION DAY, also the 14TH day from the first all night dark the new moon Abib (Luke 22:7). This is the same 4TH day or mid sevens mentioned by Daniel in which Y’ehsus will cause the sacrifice and oblation to cease (Dan 9:27). This crucifixion mid-seven day, is come to pass on the 14TH day of the new moon Abib in which God commanded the Lambs to be killed on the fourteenth day of the moon (not a month) in order for Israel to be delivered from bondage (EX.12).

(5) HEMISAH- Is not used to identify the first day of creation. Y’EHSUS ENTERED THE TOMB AT “EVEN” OR TWILIGHT (GREEK WORD EPIPHOSKO). This day began at “early dark” or at the Greek epiphosko” the Lamp or star “lighting up night” (or literally raising up evening See Nestles Greek of the stem word “epiphosko” which was recorded to indicate the moment of entombment and also the resurrection moment of Y’ehsus Luke. 23:54. Also see the same word Epiphosko in Mat. 28:1 for the resurrection moment of

Y'ehsus). The time of entombment of Y'ehsus at "Epiphosko" is on this same day at evening. It is the 15th day of the same new moon of resurrection named "Abib," in which Israel was commanded to eat the Passover supper of the lamb, the fifteenth day from the first dark night of the new moon Abib. Y'ehsus enters the tomb at twilight, at the beginning of the night of a full moon, after the fourth day ends.

(6) SISAH, SHESH, SHAYSH- none of these words are written to identify the first days of creation. Christ is not crucified by the solar calendar. He is crucified by the calendar of the moon. Be careful, The name of the moon is -not "Nisan" as the Jews spoken orally in their unwritten law of the "Halakah" while in captivity in Babylon, they change the name "Abib" to the name of the Babylonian god "Nisan of thunder weather and crops. Take very careful note of this apostasy of the Pharisees.

The dead body of Y'ehsus has been in the tomb from the beginning of old Israel's Passover supper hour that started at dusk of the night (the Greek epiphosko lighting up the dark) (see Luke 23:54) on the 15th day of the new or the dark of the moon Abib, to the beginning of this day at early dark (16th day of the moon Abib), exactly one night and one day (or a full 24 hours). At the end of this sixth day, Y'ehsus will have been in the tomb two full nights and two full days.

(7) SHEB-not used (Sabbaton is used as a homonym word for both the seventh day and in the plural for all the seven day solar cycles. Y'ehsus has been in the tomb

exactly 48 hours at the beginning of this day at early dark. At the end of this day Y'ehsus will have been in the tomb a full 72 hours or three full nights and three full days.

Christ is fulfilling the prophesy of Daniel 9:27 In the middle of the Sabbaton (or on a cycle of the fourth day of creation) in his crucifixion he will cause the sacrifice and oblation to stop).

(1) Christ resurrected at the same moment of the epiphosko (lighting up the night) the beginning moment “epiphosko” on the Hebrew day of Echad- This moment parallels the big bang moment of creation of the universe. This resurrection moment also parallels the all night celebration of Pentecost on the beginning of the night of the day Mia. The record of the resurrection moment is not written in Hebrew but in the Greek as the beginning dark of the solar day “Mia.”

It is also correct to use this Hebrew word “Echad” as the evening of the resurrection of Y'ehsus. “Echad” meaning the One in the Hebrew is the same day as the “One” in Greek Septuagint Old Testament Greek day “Mia.” Y'ehsus resurrected at “epiphosko” (Star, moon, Lamp raising or lighting up the night) on the adapted Greek named day “Mia” or the day “ONE” of Sabbaton (Mat. 28:1). The name of the first day “Echad” and “Mia” indicate the same copy of the pattern of the first day of God in the creation. Y'ehsus was in the tomb exactly 72 hours at the time of the resurrection, 3 nights and 3 days in that order from the beginning of night of the fifth day of creation, to the new first day of the solar Sabbaths or the

solar sevens (Plural). THE HEBREW ORDINAL NUMERALS in the ordinal set OF THE SEVEN (DAYS) Of GOD.

(1) RISON Hebrew = FIRST, The Hebrew word RISON is not used to identify the FIRST day of creation or the day of the resurrection of Christ. The Hebrew Echad or the Greek word Mia is used, The HEBREW cardinal word “EK-awed” is adapted into the Old Testament translation of the Greek into the Septuagint, using the Greek word “Mia”, and is used to identify as the first day of the last seven days of preaching by Y’ehsus before His death. Three nights and three days (or 72 hours) of this last seven days of preaching about the coming kingdom of God, the body of Y’ehsus will be dead and in the tomb while he is understood to be preaching in hell to imprisoned spirits (1Pet 3:17-21).

Mat 12:38-40 Christ said he would die and go to hell or to the bottom of the mountains just like Jonah (see the words of Jonah).

Jonah {2:5} Jonah died and went to hell.

“The waters compassed me about, even to the soul; The deep was round about me; The weeds were wrapped about my head. {2:6} I went down to the bottoms of the mountains; The earth with its bars [closed] upon me for ever: yet have you brought up my life from the pit, O Yehovah my God. {2:7} When my soul fainted within me, I remembered Yehovah; And my prayer came in unto you, into your holy temple.”

Some time between day four and toward the end of day seven (the Sabbath day), CHRIST will go to Hades and preach to the imprisoned spirits as recorded by Peter (1Peter. 3:18-21).

Luke wrote that Peter said Christ was resurrected from out of Hades or hell (Acts 2:27).

Paul wrote Christ resurrected from out of the deepest parts of the earth. Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?).

Y'ehsus will resurrect at the same time of the day as the day in which he was entombed at twilight of evening or lamp lighting (the Greek word "Epiphosko" "lighting up the night" see Luke 23:54 and Mat 28:1) the resurrection is a parallel of the same moment of entombment, the resurrection is at epiphosko on day "One" (Greek word "Mia") of the "Sevens" (Greek word Sabbaton) The Hebrew ordinal number word "Rison" or our English word "first" was not used to identify the first day of the last seven days of preaching by Y'ehsus or the word "first" was not used to identify the day he resurrected.

(2) SENI Hebrew = ordinal "second." The word SENI or second is used for the SECOND day of the seven days of creation or the Hebrew Shabuah. The creation record says the second day of the sevens started with evening or the beginning of the dark. This Hebrew word Seni is used in the ordinal in the creation record as the second day of creation. This scriptural second day can not ever be correctly identified as "Sunday" or "Monday," but the Bible solar day "Semi" is a part of both artificial days of Sunday and Moon day or Monday.

(3) SHELISH is used to identify the THIRD day of creation- which beginning of the third day SEHELISH began to be created at evening (twilight). At a “supper” Y’ehsus is anointed on this night by the woman. The artificial time would correctly be identified as our modern Tuesday night. The actual night of the burial of Y’ehsus is two nights after this night; near a full 48 hours away from this moment of anointing. This day “Shelish” can not in any way be identified as the artificial day of “Monday” or “Tuesday” but “Shelish” is a part of both artificial days.

(4) REBII Hebrew= fourth. Rebi is used to identify day four of the creation. THE FOURTH DAY IS-THE DAY OF THE CRUCIFIXION OF Y’EHSUS. This day started in the evening. This day was the preparation of the high Passover Sabbath day of old Israel (It is not a Friday preparation day, Y’ehsus is not crucified on Friday) (John 19:14).

The preparation day of the Passover begin in what we identify as our artificial Tuesday night. The Lunar calendar determines the day to kill the lambs. Preparation could fall on any day of Gods’ sevens except the Sabbath of the sevens.

Note While the moon is exactly 180 degrees out of overhead phase, the sun directly over head and the location of the moon is directly under the earth, God will make a three hours of darkness for the death of Christ. For the death of Christ God will cause a miracle of darkness or a miracle of a supper hour of God to cover the whole earth on this shortest miracle day in the entire

Bible, first three hour of dark followed by three hour of light..

1Cor 11 Paul taught to keep the Lord's supper, when we eat and when we drink is to "show" or the showing is the re-enacting of the death of the Christ until he comes. Christ died in a miracle of a world wide dark. We can not possible show or re-enact to show the death of Christ in the hours of the light because Christ did not die in the hours of the light. In our Lord's supper we can only worship to show his death in the hours of the dark.

The fourth Hebrew day of creation named 'Rebii' can not be identified as the artificial day "Tuesday" or "Wednesday" of which Rebii is only a part of both days. We must interject here. In understanding the way God begins the beginning of a whole natural 24 hour day period, with a beginning dark or at supper time. When darkness comes, the scriptures state: "Then came the day when the Passover must be killed" (Luke 22:7).

When this preparation day begins at early dark, as the disciples of Y'ehsus will ask "***where will we eat the Passover.***" The Apostles know the power of Y'ehsus to save himself. Y'ehsus cannot persuade them he will die today. They ask where will we prepare for the Passover, which is to be eat tomorrow night. They do not realize on the night of the day Rebii Y'ehsus institutes his new Passover on this night, until after he is resurrected.

At the beginning of this night, Y'ehsus will institute his supper hour Passover memorial. Luke 22:14-15-16. When the supper hour came he sit down with them, he said with

a great desire I have desired to eat this Passover with you, I will eat this Passover with you in the kingdom of God.

Daniel prophesied Y'ehsus would cause the sacrifice and oblation to cease on this middle day of the seven solar days (Dan. 9:27). On this same fourth day of the sevens, after three hours on the cross, Y'ehsus is on the cross at this midday of the mid seven, God will begin to cause the shortest day of the Bible to begin at this time. At midday there will first be three hours of dark of the miracle of evening (or a miracle of a supper hour for the death of Y'ehsus). Then Y'ehsus will die in the third hour of darkness and then there is three hours of light or morning after Y'ehsus dies, making one whole shortest miracle day in the Bible.

Because this time of year is near to the vernal Equinox or near March 21ST and all the days are near equal in both daylight and dark. During the vernal equinox, the days and nights are equal all over the earth in the northern and southern hemisphere. A day of God is measured as a whole dark period followed by a whole light period. As God reckons the day, God will actually through a miracle of a world wide darkness, cause a new but short day at this moment of the death of Y'ehsus. This Short day will contain 3 hours of the dark of evening with 3 hours of light of morning to follow. This middle day and the cessation of the sacrifice is prophesied by Daniel (DAN. 9:27). The day Rebi is not the artificial day "Tuesday" or "Wednesday" of which REBII is a part of both two artificial days of the artificial week.

(5) CHAMHSHI Hebrew is used to identify in the Hebrew the FIFTH day of creation. Early dark, on the beginning of this day this day, Y'EHSUS is ENTOMBED AT TWILIGHT OF EVENING of this same day at Al-aw-tah) star, candle, or Lamp lighting time of the 24 hour day. As Y'ehsus enters the tomb at "lighting up time" (Greek Epiphosko Luke 23:54), the Jews are celebrating their deliverance memorial supper of the Lamb from Egypt near some 1448 years earlier. The celestial configuration of the Earth, Moon and Sun were in the exact same position on this very special created night. This scriptural day Chamhshi, can not be identified correctly as the artificial day "Wednesday" or "Thursday" of which CHAMHSHI is a part of both days.

(6) SISHSHEE Hebrew is used to identify the SIXTH day of creation. This day is identified as the preparation day of the seventh or the Low Sabbath day. Y'ehsus was not crucified on the sixth day (or Friday the catholic day of the prostitute goddess of Fria's day) of the artificial week.

Y'ehsus was killed on the fourth day and entombed at the beginning of the fifth day. On the fifth day at "epiphosko" or the evening or the beginning of the day. On the end of this sixth day Y'ehsus has been entombed for a full forty eight hours. From the end of entombment at the beginning of the fifth day of the sevens, at the beginning of dark or evening. This scriptural day "Sishshee, can not be in any way correctly identified as the artificial day of "Thursday" or "Friday" of which SISHShEE is a part of both artificial solar days.

(7) SHEB-EE-EE = SEVENTH. SHEB-EE-EE

Hebrew is used to indicate the SEVENTH day of rest. Y'EHSUS WILL REST IN TOMB UNTIL THE BACK SIDE OF THE SEVENS OR AT THE END OF THE SABBATH DAY WHICH PARALLELS OUR MODERN BEGINNING OF SATURDAY NIGHT. THE SABBATH DAY OR A WEEK. Yes we do have a great time problem here, but the problem is only caused by the translators. The record of Matthew states the time the women came to tomb, the time is the Judaic Greek "Opse," or in the back side of the "Sabbaton" or "Sevens." Or at the very end of a repetition of the sevens (days) at sunset.

It is true the end of the seven day solar "Sabbaton" (falsely translated as the Artificial "Week" is equivalent to the end of the Sabbath day, but the record of Matthew did not state it was at the end of the Sabbath day, but the record did state it was the end of the Sabbaton or the end of a plural of sevens solar days. There is indeed a difference in a true understanding. And it is very important that we understand. The resurrection moment is at evening or at the supper hour of God at the Greek time of Opse (Op-see). Time is identified as the moment before the resurrection as "at the back side" or the end of daylight and beginning of EVENING or first dark, (Hebrew Al-aw-tah or ereb) (the Greek Hespera). The resurrection is at supper hour of day, past the end of the Seventh solar day.

Opse is near the approaching new 24 hour day "Mia" and also the new Sabbaton (a repetition of the seven days of creation) (See Greek Mat. 28:1). Y'ehsus

will resurrect just after these moments at the end of the Sabbath or Sevens at supper hour of Mia Sabbathon.

Sheb-EE-EE is not “Friday” or “Saturday” of which Sheb-ee-ee is a part of both days Friday night and Saturday daylight period.

(1) RISION-The FIRST DAY- The word Rison is not used to identify the first day of creation. It is the word that would have been used in the ordinal set. Y’ehsus will resurrect at the beginning of this first day at supper hour or as John stated it being “Early yet it was dark.” Again note, RISON is not used in the Hebrew to identify the first day of the seven days of creation or the resurrection day of Y’ehsus. The repetition of the first day of the creation begun immediately after the seventh day Sabbath; which ended at “even” or from twilight of evening, until the next consecutive twilight of evening (GEN. 1:5; Lev. 23:32). This scriptural day has three primary descriptions, but not one of these scriptural days can be related to the artificial day of “Saturday” or Saturn’s day or the first day of the week or Sunday. But Rison is a part of both Saturday and Sunday.

HEBREW NUMERALS Written transliterated numerals which are used or not used in Hebrew to identify the seven days of creation Genesis 1:1-2:1

CARDINAL NUMERALS Or ORDINAL NUMERALS

DAY (1) ONE—ECHAD——(USED)——
RISON OR FIRST DAY (Not used).

DAY (2) TWO-SHENAYIM-(NOT USED) _____
— -SENI OR SECOND——(is USED).

DAY (3) THREE-SHELOSHAH-(not USED)——
SHELISHI OR THIRD——(is USED).

DAY (4) FOUR ARBAGAH——(NOT USED)——
—REBIL OR FOURTH——(is USED).

DAY (5) FIVE-HEMISAH——(NOT USED) ——
CHAMHSHI- OR FIFTH——(is USED).

DAY (6) SIX-SISAH-OR SHAYSH——(NOT USED) -
SISHSHEE OR——SIXTH——(is USED).

DAY (7) SEVEN-SHEB-OR SHEBUAH-(not used)——
SHEBEE-EE SEVENTH——(is USED).

It is believed by most Bible scholars and Archaeologists, the ancient Greeks used the alphabetic system of numerals in the late fifth or early fourth century B.C. But in opposition to the Greeks of Greece, all Bible numerals in both Hebrew and Greek in every case was meticulously written out in full form.

The alphabetic system of numerals is not found to have been used in any form in the Hebrew or Greek Old or New Testaments. All the numerals found in the ancient Biblical materials at Qumran, (The Dead Sea Scrolls) were written out in full. Some of these manuscripts are believed to have been written as early as 300 years B.C.E. No doubt these D.S. Scrolls were from copies of much older manuscripts.

Let us now examine the New Testament Greek “Sabbaton” from it’s Old Testament antecedent “Shebuah,” which is calculated exactly as a repetition of the seven natural days of the creation. These seven days are reckoned from the Greek “Epiphosko” or from the “first dark” of evening until the next consecutive first dark

of the consecutive evening. We will compare the adaptation of the New Testament Greek word “Sabbaton,” which is adapted directly from the Hebrew word Shebuaḥ indicating a cycle of seven solar days measured from the early dark of the Evening. A Shebuaḥ is identified as an exact repetition patterned after the seven days of creation.

Absolute proof The New Testament twenty four hour natural days of the solar seven day Sabbaton is reckoned the same as in The Old Testament Shebuaḥ, and is established in the ancient translation of the Hebrew into the Greek-Septuagint (See Septuagint Gen. 1:5).