

Day one of the Shabbats

אֶחָד בַּשַּׁבָּתוֹת 'echad baShabbatot

μία σαββάτων mian sabbatōn

It is understood that “between the Shabbats” is the lunar weekly cycle and the sanctified Shabbats are on the 8th, 15th, 22nd, and 29th every lunar month once the full moon (Chodesh) is determined to start the new month (Day 1) since there is no “week” Greek word found in the whole Greek NT. There are four lunar weeks every lunar month (Chodesh): Days 2-8, Days 9-15, Days 16-22, Days 23-29.

The first *day* of week is used on other versions instead of one of the Shabbats because the week cycle was originally invented by men of the Julian calendar established in the days of the Roman Empire. Ps. 90:12 “So teach us to number our days, that we may apply our hearts to wisdom.” Isa. 66:23 And it shall be from Chodesh to Chodesh and from Shabbat to Shabbat, all mankind shall come to bow down before Me, says YHWH.

Day one of the Shabbats is pointed to the 1st day or day one of the lunar weekly cycle (Abib 16-22).

Yahushua haMashiyach (the Messiah) was crucified on the 14th day of Abib and the Shabbat was kept on the 15th and was raised on the 16th.

Matt28:1 And after the going out of the Shabbats, as it dawned toward *day* one of the Shabbats, Miryam the Magdalith came with the other Miryam to see the tomb.

Note that the going out of the Shabbats means previous lunar weekly cycle (Abib 9-15).

The next lunar weekly cycle (Abib 16-22): It dawned toward day one of the Shabbats that is on Abib 16. See Genesis 1:5 “...And there was evening and there was morning, day one (yom echad)” LEV, YLT, ASV The Shabbats are on 8th, 15th, 22nd, 29th day of lunar month so it is understood that the lunar weekly cycle starts on day 1, day 2, day 3, day 4, day 5, day 6 (preparation day), and Shabbat day. Every full moon reset the new month (Chodesh) giving the new lunar cycle for the sanctified Shabbats on the 8th, 15th, 22nd, and 29th.

Mark16:1-2 And it was when the Shabbat day had passed, Miryam HaMagdalith, and Miryam the mother of Ya’aqob, and Shelomith, bought spices with which to go and to apply Him with them. Early in the morning on *day* one of the Shabbats, they came to the tomb as the sun had risen.

The Shabbat day in verse 1 is on Abib 15. *Day* one of the Shabbats is on Abib 16.

Luke24:1 On *day* one of the Shabbats, before dawn, they came to the tomb bringing the spices that they had prepared. There were other women with them. *Day* one of the Shabbats is on Abib 16.

John20:1 And it came to pass on *day* one of the Shabbats as it turned toward morning, while it was still dark, Miryam HaMagdalith came to the tomb and saw and beheld that the stone was removed from the tomb.

Day one of the Shabbats is on Abib 16.

John20:19 And it came to pass on that day, which was *day* one of the Shabbats, at the time of the evening, when the doors were closed in the house where the disciples were there, for fear of the Yahudim, **ὤψατο** came and stood among them and said to them, “Peace be with you.”

Acts20:7 And it came to pass on *day* one of the Shabbats, when the disciples were gathered to break bread,

Polos (Shaul) spoke to them that he said to go the following day from there, and he was extending the Word until midnight.

1Cor16:2 On *day* one of the Shabbats each one of you when you reach his hand, he shall leave it to him and he may prosper, so that there shall be no collections again when I come.

Yahushua is our Shabbat Master. Matt. 12:8 “For the Son of Man is Master of the Shabbat.” Mark 2:27 “The Shabbat was made for man, not man for the Shabbat.” No man can find rest from his own self-righteous religion/kingdom for it is impurity in his heart. Only the Shabbat is given to those who seek the law of purification in order to become the pure in their hearts and enter in His rest. Matt 11:28-30 “Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.” Isa66:23 And it shall be from Chodesh (Light) to Chodesh (Light) and from Shabbat (rest) to Shabbat (rest), All mankind shall come to bow down before Me, says YHWH.

We are commanded to reborn into the Kingdom of Light that separates from the kingdom of darkness thru His sanctification in our repentant hearts in obeying His Law of Life. To enter the Kingdom of Light is understood that there is an **eternal Day of Shabbat** when we come to the end of our fleshly lives and depart from the world of lawlessness. We cannot have two masters, the Master of Light (Day) and the master of darkness (night). We are commanded to be sanctified by our Shabbat Master upon our repentance from the unsanctified works out of the kingdom of lawlessness. We dwell in the cycle of the sanctified Shabbats rested in our sanctified lives in the Mashiyach (Messiah) while the fleshly minded dwell in the cycle of unsanctified days/nights for they are lawless doers in the works of darkness. **As to the explanation of Isa. 66:23, we dwell in the Shabbat cycle of His rest within the Chodesh cycle of His Light! The children of darkness dwell in the cycle of man made calendar since they do not commit their heart change to follow His instruction being offered to come to His rest within His Light!**

Are we not the children of day keeping the instructions of His Light since He separates the day from the night? John 11:9 Yahushua answered, “**Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him.**” 1 Th. 5:5 for you are all sons of light and sons of day. We are not of night nor of darkness.

2 Cor. 5:17 Therefore if anyone is in haMashiyach, he is a new creature; the old things passed away; behold, new things have come. Col. 1:12-13 giving thanks to the Father, who has qualified us to share in the inheritance of the servants in Light. For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son. Matt. 8:22 But Yahushua said to him, “Follow Me, and allow the dead to bury their own dead.” **The dead buried belongs to the kingdom of darkness! We are His children of Light (purity) after His pure teachings, not after the teachings of men that will burst/fail! He commands all to repent from the cycle/dominion of darkness to the cycle of Light. The cycle of darkness tastes the death for all the fleshly minded! The cycle of Light never tastes the death for all the spiritual births! Therefore, we, the children of Light, are not in the cycle of darkness like of the womanly cycle, but are transferred to His cycle/Kingdom of Light!**

Shabbat made for man:

Matt 12:5-8 “...the priests in the temple profane the Shabbat...That in the place is one greater than the temple...The Son of man is Adon (Master) even of the Shabbat day.”; Mk 2:27 “The Shabbat was made for man, and not man for the Shabbat: Therefore the Son of man is Adon also of the Shabbat.”;

He. 4:4 The fleshly temple (**heart of uncircumcision**) cannot abide in the eternal rest (**shabbat**) of our Heavenly Father. Heb. 4:1-6 “...For we which have believed do enter into rest (**shabbat**)...it was first preached entered not in because of unbelief.”

Only the spiritual temple (heart of circumcision) can enter into the Kingdom of Shabbat while the uncircumcised abides in the kingdom of unrest.

Matt 11:28-30 “Come unto me, all ye that labour and are heavy laden, and I will give you rest (**shabbat**). Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my

yoke is easy, and my burden is light.” Learn of me (**I am the Word**): Gal. 5:14 “For the whole law is fulfilled in one Word (**Yahushua**)...”

Shabbat(s) in New Testament:

All are Greek #4521 except for Mark 15:42 (#4315) are found in the Greek NT.

* indicates the “(day) one of the Shabbats” instead of first (day) of week used in NAS, KJV.

Shabbatoi (Shabbat) - Matt 12:1, 12; Mark 2:23; 3:2; Luke 4:31; 6:2; 13:10

Shabbatw (Shabbat) - Matt. 12:3; 24:20; Luke 6:1, 6, 7; 13:14, 15; 14:1, 3; John 5:16; 7:22, 23 (2); 19:31; Acts 13:44

Shabbatoin (Shabbats) - Matt. 12:5, 11; Mark 1:21; 2:25; 3:4; Luke 6:9

Shabbaton (Shabbats) - Matt 12:5; Mark 2:27 (2); Luke 23:54, 56; John 5:18; 9:14, 16; Acts 13:27, 42; 15:21; 18:4

Shabbatou (Shabbat) - Matt 12:8; Mark 2:28; 6:2; 16:1,9*; Luke 6:5; 13:14, 16; 14:5; 18:12*; John 5:9, 10; 19:31; Acts 1:12

mia ton Shabbatwn (*day* one of the Shabbats) - Matt 28: 1, 1*; Mark 16:2*; Luke 4:16; 24:1*; Jn. 20:1*; 20:19*; Acts 13:14; 16:13; 20:7*; 1 Cor 16:2*; Col. 2:16

Shabbata (shabbats) - Acts 17:2

proShabbaton (the [day] before Shabbat [evening]) - Mark 15:42

*Matt. 28:1 (NAS) “Now after the Sabbath, as it began to dawn toward the first (day) of the week,”

In Greek translation: Matt. 28:1 “And on the eve of the Shabbats, as it was dawning toward one of the Shabbats,”

No word “week” in Greek is found anywhere in the Greek N.T. All the words of “Shabbat...” are only found in the Greek N.T. It shows that the Shabbat is a highest honorable and hallowed day of all for those who believe in His word abide in His eternal rest. Those who honor the man-made days more than the Shabbat holy day are not worth to enter into the Kingdom of Holiness for He is the Master of Shabbat.

There are two Sabbatow words in Matt. 28:1, but there is one Sabbatow word in Mark 16:2, Luke 24:1; John 20:1, 20:19; Corinthians 16:2. The Day of Wave Sheaf or of First-fruits (Yahushua’s resurrection - Dan. 9:26 the Messiah [the first sheaf] cut), which is after the Shabbat ended, is the beginning of the count of 7 Shabbats as the commandment comes from Leviticus 23:9-14 (NAS), to the fiftieth day (Shavuot or Pentecost). We see there are other verses telling the beginning of the count and its end: From Matt. 28:1, Mark 16:2, Luke 24:1, John 20:1, 20:19, to Acts 2:1; from Acts 20:7 to 20:16; from 1 Corinthians 16:2 to 16:8. There is no “week” word written in the whole New Covenant.