

# Don't the Different Work Prohibitions for the Weekly and Annual Shabbats

## Disprove Lunar Based Shabbat?

By The RAMYK Rabbi Apostle Moshe Yoseph Koniuchowsky

Moon 11 Day 28 5991 (5991 to be proven soon)

*Finally Understanding the Allowances and Forbiddances for the weekly moed of Shabbat and the annual moadim.*

We will soon see that there is no work related contradictions on those days that are both annual and weekly Shabbats, as both have the SAME no work requirements! Opponents of solar-lunar Shabbat like to claim (from English texts) that there are differing work requirements for the weekly vs. the annual Shabbats. They thus surmise that it's impossible for any annual Shabbat to also be a weekly Shabbat, due to these alleged differing work forbiddances and allowances. We are about to entertain only the original HEBREW and will find out quite differently.

Genesis 2:2-3-**"Mekol Melachto"** his work. YHWH rested from all His work which He had made-assigned. The Hebrew reads: **"vayeeshboht bayom hashveyee mekol melachto asher asah."** He "Shabbat-ed" in the 7<sup>th</sup> day from all His work which He had made. **The Hebrew word for work is melach.**

Exodus 12:16-The First and Last Day of Unleavened Bread-A weekly and annual Shabbat (15) and an annual Shabbat (21). No work is allowed. Food eaten and prepared beforehand alone is allowed. Food **preparation** is allowed on the 14<sup>th</sup> for the 15<sup>th</sup> of Aviv, the first day of Unleavened Bread, as well as for the approaching Passover that night! YHWH says that the annual Shabbat of Aviv 15 and 21 **no work or activity can take place except EATING**, that which is prepared beforehand to eat.

The same regulations apply for both the weekly and annual Shabbats. **Note that cooking NOR PREPERATION is mentioned here at all, but only that which may be eaten.** This shows that there is no contradiction at all. **Cooking and preparations on both the weekly and annual Shabbats are forbidden and this is not overturned here. Cold food preparation is allowed for both the weekly and annual Shabbats only on Aviv 14.** The actual Hebrew reads **"kol melacha lo tasoo."** **ALL work you shall not do.** Then it goes on to say in Hebrew **"ach asher yochayl lechol nefesh whoo levado yaaseh lacheym."** Meaning **"except that which is eaten for/by all souls; that alone shall you do!** As you can see, both weekly and annual Shabbats forbid all work, cooking and preparation. THERE IS NO DIFFERENCE in the requirements. The Preparation Day spoken of here is Aviv 14, but the Preparation Day for the weekly Shabbat,

that does not coincide with an annual Shabbat is always on day 6, or Yom Sheshee of the work week. Preparation for Aviv 15 is always Yom Sheshee Day 6 of the week/ Aviv 14. Thus the requirements are exactly the same for the weekly and annual Shabbat both falling on Aviv 15! The preparation for Aviv 21 (annual Shabbat and Aviv 22 (weekly Shabbat) is the day before Aviv 21, or the 20<sup>th</sup> of Aviv. Every moed and even Rosh Chodesh New Moon Day has a preparation day in day 30 of the passing month-moon. The deception is coming to an end; that somehow the forbiddances for weekly and annual Shabbats are different.

Exodus 20:9-10-The Weekly 7<sup>th</sup> Day Shabbat-NO work allowed at all. The Hebrew reads "lo taaseh kol melacah." ALL WORK DO NOT DO; WORK IS FORBIDDEN (except food preparation on day 6-and consumption on Shabbat) on all weekly Shabbats. Exodus 31:14 any worker on the weekly Shabbath will be put to death. Exodus 35:2-3-No fire can be lit on the weekly Shabbatm as well as on the annual Shabbats upon which the weekly Shabbat falls.

Leviticus 23:2-The weekly Shabbat is also a Shabbat Shabbaton like Yom Kippur. The Hebrew reads "Kol melacah lo tasoo." All work is forbidden.

Leviticus 23 Verses 7-8- The Hebrew reads "kol melechet avodah lo tasoo." The 1st and 7<sup>th</sup> day of Unleavened Bread. This is the literal translation from the Hebrew-All work that you work do not do. Forget the words servile, or laborious which in my view are very poor understandings-translations. They make it seem like its fine to work, as long as it's not too hard or laborious, or your normal job.

A cessation of ALL work that you work-avod is the same as no work at all. We see that for the first day of Unleavened Bread, both a weekly and an annual Shabbat, there is no difference in the work prohibitions. The words all WORK that you WORK DO NOT DO, is actually a repetition of the words "no work." The correct and literal translation is ALL WORK THAT YOU WORK DO NOT DO.

Judaism has this right! The implication that somehow there is a different type of work restriction for the weekly and the annual Shabbats, thus allegedly showing that they cannot be the same day is pure and I do mean pure ERROR! Again to repeat. Do not let the term "no servile, or no laborious work fool you. It's not a different type of a lesser work allowance, but a mere explanation, or midrash of the full cessation that is required. Honestly do you know any kind of real work-labor that is somehow not laborious?

The Hebrew in Deuteronomy 16:8 confirms that no laborious/servile work and NO WORK are the SAME and are synonymous as the Hebrew words in Deuteronomy 16:8 says "lo taaseh melacah," or do not do [any] work, with no qualifier, meaning NO WORK! This is the

key to all understanding. There are NO differing levels of work allowed, whether the text says no laborious/servile, or no work, as the words laborious, or servile are terrible translations with the Hebrew actually meaning **NO WORK THAT YOU WORK**. All Shabbats listed in Leviticus 23 demand no work! Period! Ask any Jewish rabbi! Ephraimites have to stop adding to the Word of YHWH, by pretending to know some Hebrew, when most don't know how to complete a single sentence. I am not being condescending, just attempting to get you to put down the hot coco and tea and think for yourself, not what others say about biblical lunar Shabbats! (:

Leviticus 23:21-Shavuot the Feast of Weeks is also referred to as a Miqra Kodesh-set apart assembly of rest where no work can be done on it. Some claim that Shavuot is not referred to as a Shabbat by name, or Shabbat Shabbaton by name, therefore it's not a Shabbat. That is flat out untrue, as the same rest requirements found for Unleavened Bread and the weekly Shabbat are found here, with the Hebrew being identical and reading **"kol melechet avodah lo tassoo."** **Meaning literally, "all work that you work, shall not be done."** **Again this is the correct understanding not no servile, or laborious work, as most translations read.** We see again that the work forbiddance is the same as for the other weekly and annual Shabbats. Remember that in Leviticus 23 verses 2-4 we are told that what is to follow, **is a list of Shabbats, WHICH ARE ALL MOADIM-APPOINTED TIMES**. The only moed that is not a Shabbat from work is the Day of First Fruits-Bikkurim, because on that day we enter in HIS finished work rest!

As we are seeing, all moadim are Shabbats and all Shabbats are moadim; they are one and the same (with the exception of First Fruits). The original Hebrew bears this out.

Leviticus 23 verses 24 and 25-Yom Teruah Trumpets-**The Feast of Trumpets is called a Shabbaton and the words in Hebrew are "kol melechet avodah lo tassoo, meaning ALL WORK WHICH YOU WORK DO NOT DO."** This is the same Hebrew language used for ALL moadim, except the weekly Shabbat and Yom Kippur. The words servile, or laborious DO NOT APPEAR here in Hebrew, for if they did it would somehow make it seem like there is a different and lesser category of work allowed on the Feast of Trumpets.

**The opponents of biblical solar-lunar Shabbat use these poor translations and preconceived notions, to somehow allege that the weekly Shabbats that fall on annual Shabbats, somehow have 2 different sets of rest requirements thus negating the lunar Shabbat position. As shown from the original Hebrew, nothing can be further from the truth, as any Orthodox Jew will tell you. They rest on these annual moadim, with the same rest regulations, just like they do**

in their weekly Shabbat moed, sadly wrongfully fixed to Saturday. See how careful you have to be?

Leviticus 23 verses 26-32-First look at and read Leviticus 16:29-31, where Yom Kippur-The Day of Atonement is an annual Shabbat-Shabbaton of rest.

The Hebrew “do not work” references in Leviticus 23: 26-32 reads “kol melacah lo tasoo” all work is forbidden, just like the weekly Shabbat. The addition being the humbling/affliction of the soul, which can mean fasting, or some other form of humbling the being.

Yom Kippur is called a Shabbat as well where all work is forbidden. The warning to not work is made THREE times in these verses. The Hebrew reads: “kol melacha lo tasoo,” ALL WORK SHALL YOU NOT DO. The same language by the way used by Deuteronomy 16:8 when referring to the ANNUAL SHABBAT OF AVIV 21! If on Aviv 21 (day 7 of Unleavened Bread) no work can be done, the same applies to Aviv 15, the 1<sup>st</sup> day of Unleavened Bread, even though the language is slightly different between Deuteronomy 16 and Leviticus 23, when referring to days 1 and 7 of Unleavened Bread.

Anyone that does any melacha- work on Yom Kippur the Day of Atonement/s will surely die. Yom Kippur is a Shabbat Shabbaton from sundown on the 9<sup>th</sup> of the 7<sup>th</sup> moon, until sundown on the 10<sup>th</sup> of the 7<sup>th</sup> moon; we shall rest in our Shabbat. No lunar biblical Shabbat can ever fall on Yom Kippur and as such the WORK prohibitions for the weekly Shabbat and the annual Shabbats and Yom Kippur are all the same. The only difference is the PENALTY for working. The penalty for working is death for both the weekly 7<sup>th</sup> day Shabbat and the annual Shabbat of Yom Kippur. No other Shabbat has a capital punishment.

HOWEVER if and when the weekly Shabbat falls on an annual Shabbat, as it does for the first day of Unleavened Bread and the first and last days of Tabernacles, the GREATER penalty is in effect. The work prohibition is the same for say Shavuot and Aviv 15 the weekly and annual Shabbat. What differs is the PENALTY for its violation. When there seems to be two different penalties on those 3 times-days a year where weekly and annual Shabbats coincide, the greater penalty is in effect. Only the weekly Shabbat and Yom Kippur an annual Shabbat carry a death penalty, but ALL moadim carry the same prohibition against work, with First Fruits being the exception, as in that case we enter into Yahshua’s finished work, or rest. These truths can easily be looked up, but only, repeat ONLY in the original Hebrew will you discover the truth!!!

Today we still live under Torah rule as believers, BUT because we are under GREATER GRACE (not a grace vs. law dispensation), Yahshua does not execute death penalties instantaneously.

Rather through patience and mercy, He lets the SPIRIT of the law override the letter, waiting for US to find our way home to biblical Shabbats and their due diligence, as it remains the GOODNESS of YHWH that leads us to repentance and a change of heart. Truly in the Shabbats and their correct and restored observance is brought to pass the saying as it is written “mercy rejoices against judgment.”

As a side note, only with the biblical solar lunar calendar do we have a day of preparation, day 9 of month/moon 7 to prepare for Yom Kippur. Because Jews today do not follow lunar Shabbat as they did at the time of Yahshua, (see *Jews Observed Same Lunar Sabbath as The Messiah Did-Philo PDF*) they MUST postpone Yom Kippur if it comes the day before, or after a Saturday, as they need time to prepare and cook their meals! Another wonderful revelation by YHWH, showing that only the correct biblical lunar reckoning allows every weekly and annual Shabbat day requiring a cessation of work, it's much needed preparation day. In other words, day 7 of moon 7 is preparation for the weekly Shabbat on day 8 of the month, then day 9 of the month is preparation for day 10 of the month, or Yom Kippur. This alone is a very strong case for lunar reckoning.

Leviticus 23 verses 34-36-The Feast of Tabernacles-Chag Sukkoth-The Hebrew reads “kol melechet avodah lo tasoo,” meaning ALL WORK THAT YOU WORK DO NOT DO. This applies to the first and eighth day of Tabernacles, with day 8 technically being after Tabernacles, or the great “closing assembly” after Tabernacles.

Leviticus 23 Verse 39-The first and last day of Tabernacles are called Shabbatons. Shabbaton can be considered a term referring to a rest day; plain and simple. Shabbaton means “in your resting you will find rest.” Technically in the same way all moadim-appointed times have the same NON WORK prohibition with different penalties (other than First Fruits), all moadim technically can be classified as Shabbatons, even though not all moadim are referred to as Shabbatons in Torah. In the New Covenant, the weekly Shabbat for example, is called “mia ton Shabbaton,” or one of the Shabbatons and this clearly applies to the weekly and annual Shabbat of Aviv 15.

The same Hebrew terms mentioned above are repeated elsewhere, such as in Numbers chapters 28 and 29. These verses serve as secondary witnesses, with the same Hebrew terms.

As you study the words and the concepts you will see there are NO contradictions when the weekly and annual Shabbats fall on the same day, marking them as HIGH SHABBATS, having great and kingly honor. Admittedly, since weekly Shabbat prohibits fire, preparation and cooking, IF the annual Shabbats allowed it, or if the annual Shabbats had a lesser work

forbiddance, the problem for lunar Shabbat believers would be insurmountable. Fortunately as demonstrated from the actual Hebrew texts, such is not the case.

Careful examination of the Hebrew texts shows that cooking, preparing, working and kindling flames are all equally forbidden on both the annual and weekly Shabbats, so that when they fall on the same day there is no problem. Any traditional Torah honoring Jewish person will confirm this to you. Even though the language is slightly different, the overriding result is the same. There is NO work, or preparation, or kindling a flame, or cooking allowed on any Shabbat day, whether it is an annual, or a weekly Shabbat day. The lone exception is First Fruits, where neither the weekly, nor annual Shabbath ever come into play.

Close-All the instructions-Torot given in the entire chapter of Leviticus 23 are all Shabbats and all are called moadim-appointed times. YHWH opens and closes this chapter with same admonition that He starts it with. In verse 44 we see YHWH again confirming that all verses from 1 through 43 all speak of Shabbats called moadim! All the appointed times-moadim on the list are and must be determined by the same heavenly time piece that has been ordained by YHWH to determine the appointed times. That being the moon. If things have changed over the years through religion and tradition (which we have well documented) is none of our business. Our only business is to take YHWH at HIS WORD, regardless of how He may challenge us to give up our sacred cows, whether they are the fixed Christian, or traditional man made “fixed Sabbaths” of Sunday, or Saturday. See Psalm 104:19. Selah.

Final Thought-Even the concept of the Roman “weekend,” which consists of Saturday and Sunday is unbiblical, as YHWH tells us to work 6 days, not 5 + a 2 day weekend. So we see that the holy creation week of 7 days, sadly has no resemblance to the current Roman week of 5 work days, followed by, or chained to, a week-end. Therefore the claim that the creation week with its actual arrangement of 7 unbroken days and the premise that it has never been altered and that it has been fully preserved, is easily seen to be blatantly false. Selah