

More Talmud Statements Tractate Taanit

With Biblical Comments by The RAMYK

(The biblical Shabbat has been clear to us from Scripture alone. Only Scripture can be trusted. Nevertheless, we continue to find amazing statements of antiquity by the traditional rabbis)

Chapter IV

<http://www.jewishvirtuallibrary.org/jsource/Talmud/taanit4.html>

R. Jehudah said in the name of Rabh: "If the Israelites had kept the first Sabbath (after the commandments were given) properly, no nation or race on earth could have harmed them. For it is written [Exodus 16: 27]: 'And it came to pass on the seventh day that there went out some of the people to gather; but they found nothing.' And not long afterwards Amalek attacked the Israelites."

So we see here that the rabbis make an astounding observation. If Israel had guarded the original PATTERN and MODE of the example OF THE FIRST SHABBAT and of the MANNA when Shabbat was days 15 and 22 and had men not violated day 22, Amalek would not have been allowed to discipline Israel by attacking! That shows beyond a shadow of doubt that the rabbis admit that SHABBAT AND ITS CORRECT OBSERVANCE HAD BEEN LOST WHILE IN EGYPT and that what happened in Exodus 16 were the FIRST and correct ones! Fascinating.

R. Johanan said in the name of R. Simeon ben Jochai: "If the Israelites were to keep two Sabbaths in succession as they should, they would immediately be released from exile, for it is written [Isaiah lvi. 6]: 'Also the sons of the stranger, that join themselves unto the Lord, to serve him, and to love the name of the Lord, to be unto him as servants, every one that keepeth the Sabbath by not violating it, and those who take hold of my covenant,' and immediately afterwards it is written [ibid. ibid. 7]: 'Even these will I bring to my holy mountain.'

I believe this may hold true for today. This was penned after the destruction of the Temple, when lunar Shabbat reckoning was abandoned and Roman Saturday was accepted as fixed. This is to me is a clear admission that in the exile at least, both houses are doing Shabbat all wrong, even though some hearts may be in the right place.

Rabbon Simeon ben Gamaliel said: Never were there any more joyous festivals in Israel than the 15th of Av and the Day of Atonement, for on them the maidens of Jerusalem used to go out dressed in white garments-borrowed ones, however, in order not to cause shame to those who had none of their own. These clothes were also to be previously immersed, and thus the maidens went out and danced in the vineyards, saying: Young men, look and observe well whom you are about to choose (as a spouse); regard not beauty alone, but rather look to a virtuous family, for "false is grace, and vain is beauty: a woman only that feareth the Lord shall indeed be praised" [Proverbs, xxxi. 30];

The 15th a “joyous day” seems to be a reference to the weekly Shabbat.

"On the 15th of Av and on the Day of Atonement," etc. It is right that the Day of Atonement should be a day of rejoicing, because that is a day of forgiveness, and on that day the second tables of the Law were given to Moses; **but why should the 15th of Av be a day of rejoicing? Said R. Jehudah in the name of Samuel: "On that day it was permitted to the members of the different tribes to intermarry."**

Rabba and R., Joseph both said: On that day they ceased to cut wood for the altar, as we have learned in a Boraitha: R. Eliezer the Great said: "From the fifteenth day of Av the heat of the sun was lessened and the timber was no longer dry, so they ceased to cut wood for the altar." [Said R. Menasseh: **"That day was called the day on which the saws were broken"**], **and from that day on,**

he who adds the night to his time for study may have years and days added to his life.

Another interesting view. The 15 of month 5/Av is called a day when cutting wood ceased. Moreover the saws were broken or laid down. Also the night time was used for study of Torah and he that does this will have many years of life added. That surely sounds like the blessings of the Shabbat, the cessation of work and study of eternal things. When we combine that with the known fact that in the month of AV/5th month, the Shabbats were day 8, as the Temple was destroyed fully on the day following the Shabbat, the 9th of Aviv, the credence to this view is greatly enhanced.

Please see:

http://yourarmstoisrael.org/Articles_new/shabbat/?page=conclusive_p roof&Type=1 for more on the Shabbats of Av-Month 5 in Temple times. Now remember once a pattern is established it is fixed in heaven and no man change it, although many have surely tried to by divorcing the weekly Shabbat from the phases of the moon.