

The "Oral Law" Myth In His Merit, The Rabbis Turned Themselves Into God

"...התורה שבעל פה" הרבני - הסרטון שמזעזע את הרבנים



:This is video 1 of 3 on the Oral Torah

.Video (1/3): The Oral Myth

. Video (2/3): 10 refutes to the Oral Torah

. Video (3/3): Oral failure

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I am a professor at the Hebrew University of Jerusalem, and my field of study is”
Jewish literature after the Bible, that is, everything that was connected to the
people of Israel from the second century BCE: Mishnah, Talmud, prayer book .. This
includes aggadic midrashim, including translations into the Bible ... all the Jewish
literature called the literature of the Sages; Rabbinic literature is the cornerstone of
” .Judaism, not the Bible

!For the list of 222 new contradictions between the Talmud and the Bible click here

Professor Shinan continues: "Our theology today (in Judaism) is not the theology of the Bible. The halakha that we live according to which today, is not the law of the Bible. Is the Halakha of the Sages ... The halakha in which we live today, each in his own way, is not the law of the bible, is the halakha of Chazal, a very extreme example according to the Bible a person belongs to the people of Israel according to the father not according to the mother Jacob and all the sons of Jacob married Canaanite women, so Joseph married a woman from Egypt, Moses married a political woman, and let us remember Joseph's wife Joseph is the mother of Ephraim and Menashe, two great tribes of the people of Israel. Moshe married a political woman; Shlomo married an Ammonite woman who was .the mother of Rechavam the king who followed him. Boaz marries a Moabite woman, Ruth The Bible has no problem in bringing foreign women into Israel, and the baby born belongs to the Jewish people according to the father. Suddenly you come to the literature of the Mishnah and the Talmud, and the picture is one hundred and eighty degrees. On the contrary, now halakhah says that .a Jew is someone who was born to a Jewish woman without any connection to the father Jewish law; Shabbat laws, kashrut laws, anything that comes to mind - it is not Biblical, not biblical, there is no synagogue in the Bible, there is no Kaddish in the Bible, no Kiddush in the Bible, no Bar Mitzvah in the Bible, . Everything that someone defines as a Jew is starting to search for the roots. It is not the Bible. It is the literature of the Sages, where it all began ... Where is the Bible in Judaism?"

Moshe Rabbeinu was not told that he was Jewish, that Abraham was not told that he was Jewish, that David was not. It's only about Mordecai, "Mordechai the Jew," that's the end of the Bible, it's the
 " .Persian period

The Oral Lie of the Oral Law

In the New Testament, Jesus accuses the Pharisees and the scribes (Rabbis of the time) of inventing traditions and promoting them at the expense of the Word of God. From this we learn that halachic rabbinical traditions already existed in the time of Jesus and even before. At the same time, in no external book we find that these traditions and laws were given by God to Moses at Mount Sinai, as a
 ".Torah that is "by heart

Indeed, there is no trace of the existence of the Oral Torah in the Bible. On the contrary, the Bible comes out in public against any chance of oral Torah and actually opposes such an idea. In Joshua 8: 34-35, it is written: "And after all, he read all the words of the Torah, blessed and cursed, as written in the book of the Torah. There was none of the word that Moses commanded, which was not called .Joshua, against all Israel, and the women, and the thief, and the stranger who went in their midst

The key passage in the above passage is "All the words of the Torah"; It is said that Joshua read to the people all the words of the Torah, what? Those that are written in the book of the Torah. In fact, the passage goes on to emphasize that there was nothing in the Torah that was not called - Joshua. That is, he read everything, word for word, and left nothing. Where? From the "Oral Torah"? No, but all-written in the book of the Torah. Note: If Joshua read everything, it is a sign that the entire Torah was written (for it was explicitly stated "read") and there was nothing in the Torah which was not written.
 .Everything is delivered in writing, not verbally, as they require you to believe in blind faith

Also in Kings 1: 2: "And you have kept the guard of the LORD your God to walk in his ways, to keep his statutes, his commandments, and his judgments, and his witnesses, as written in the heritage of Moses." Even after the time of Joshua, during the reign of the kings, God commands to observe the laws and commandments - which? Those that are transmitted orally? Not only, but as a writing in the
 .Torah of Moses

In fact, throughout the entire Bible, which has been written for more than 1,600 years, you will find nowhere that there is no mention of the concepts "Oral Law" or "Rabbis". There is also no single figure in the Bible that says that she fulfilled laws from the Oral Law, or that she was punished because she

did not fulfill the laws of the Oral Torah. Not only are the laws in the Torah of the Oral Tradition not mentioned in the Bible, but rather deliberate distortions and expending verses from their context (eg tefillin, kashrut, mezuzah, etc.). The "Dead Sea Scrolls" (200 BC) and the Scrolls of the Babylonian Exile (600 BC) also have no mention of these concepts. Surprising you? We do not

There is also no mention that anyone other than God has the authority to invent new commandments and laws. It should be remembered that the authority of the priests and the Levites was to give an answer to those who come to them with questions

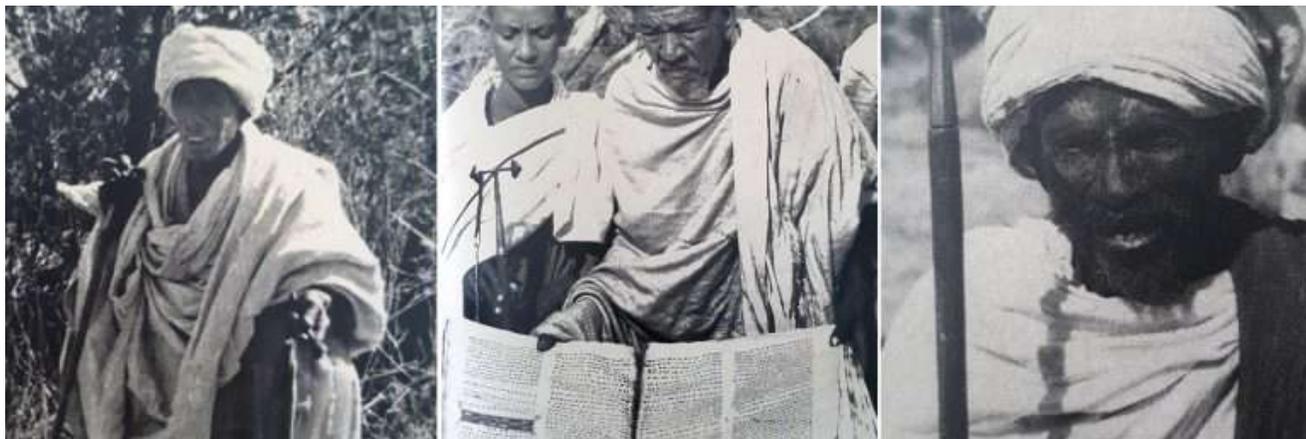
You shall be judged from judgment to judgment between the blood and the blood, and between us" we shall touch the words of the quarrels. Bsaric and Kmt and Alit El-Hmkom LORD your God Asr Ibhr Bo: and Bat El-priests and Levites Hsft Al-Asr Ihih Bimim Hhm and Drst and Hgido spade Dbr Hmsft (thee "(Deuteronomy XVII: H-T

This means that the authority given to the priests and the borrowers was not to invent new laws in God's place, but rather to help those who had a legal problem and came to them for advice. Certainly not to invent tens of thousands of new commandments and laws and to go to the people and impose them on them. For the Torah says explicitly: "Do not add up to the word that I have commanded you ..." (Devarim 4: 2). But despite the Torah's severe prohibition to add or subtract from the commandments of Moses, Chazal abolished many mitzvot and interpreted countless new laws in their place - what is the Talmud / Gemara / Mishna, if not "add

"Ethiopian Jewry contradicts the existence of the "Oral Law

Why did the rabbis deny the Jewishness of the Ethiopian Jews? Well, further evidence that the Oral Torah was developed by Chazal and not given from Sinai comes from Ethiopia; The Jewish communities in Ethiopia were considered to be highly religious, but they did not recognize the tradition of the rabbinic community; The Jews who migrated to Ethiopia were exiled prior to the Second Temple period and therefore were not exposed to the Oral Law, which was invented from the 1st century CE

In the "Ethiopian Haggadah" (Passover Haggadah of the Ethiopian Jewish heritage edited by Rabbi Menachem Waldman) it can be seen that the rabbis of Ethiopian Jewry did not have the external characteristics known today



Rabbis of Ethiopian Jewry, photographed in 1937, from the book Haggadah of Ethiopia edited by Rabbi Menachem Waldman

?How did the Oral Torah begin

The main tenets of modern rabbinical Judaism are the commandments of the Oral Law. "The emphasis in Judaism today is on these commandments. But this was not the case in classical Judaism. When we read the Bible stories, we do not read about rabbis, yeshivas or people who shut themselves up in the rooms to "study Torah" for 12 hours a day. The emphasis in biblical times was not on the commandments of the Torah because they were like the laws of a state: according to the laws we live our lives, but we do not spend the whole day thinking and speaking about the same laws

If so, what was the "emphasis in biblical times? The emphasis was that ultimate one that would be a solution to all our troubles, his nickname now known as the "Messiah". In fact, Chazal also admitted that: "All the prophets were all prophesied except for the days of the Messiah" (Sanhedrin 49). The prophets of the Bible did not deal with how to interpret one mitzvah or another in the Torah (and add another 5,000 commandments), not even the kings and other leaders, but all looked forward to that .Messiah

But two thousand years ago, when the rabbis rejected Jesus Christ, and God stopped accepting the victims of Yom Kippur , and after that the Temple was destroyed (and with it the ability to fulfill the Torah), the rabbis had to invent a new solution that would give them the power and control over the .nation- Israel - The Oral Law

Maimonides said: "A person who does not believe in the Oral Torah is not older than the Torah, but he is of all species, and his death is in the hands of every person. Since it is known that he denies the Oral Law - Moridin and does not complain, like other species and Episcopal and say there is no Torah

from the heavens and the apostates and apostates: All these are not Israel at all, and there is no need for witnesses or warning or Dayanin; But whoever kills one of them, does a great mitzvah and removes .(an obstacle. "(Hilchot Ma'amrim 3: 1

But we, the Jews who believe in Jesus, believe that it is reasonable to doubt, even in certain things .that traditional Judaism treats as saints. One example is the writings of the Talmud

The writings of the New Testament are often denounced by traditional Judaism for the reason that these writings claim to be as authoritative as the Torah. At the same time, the rabbis have a series of documents written many years after the Torah, the most prominent of which is the Talmud, which ?they consider to be of higher authority than the Torah. why

According to traditional Orthodox Judaism, at Sinai, Moses was given two sets of laws. The Written Torah, which is composed of Moses' five books and the Torah Sheb'al Peh, which they claim was given in order to hand it over to the leaders of Israel. The same "Oral Law" is a series of arguments, opinions and interpretations that enabled each generation to interpret the Torah according to the needs of .time. In this manner, say the rabbis, the Torah remains relevant and is not fixed

The central need for such an additional Torah is usually explained as follows: "God told us not to work on Shabbat. But what exactly is work? God certainly will not tell us to do anything without explaining how to do it properly, right ?, Therefore, the Oral Law is absolutely necessary. "Because of this .argument, the Rabbis have a huge number of books that explain every aspect of daily life

One of the most amazing things about the Oral Torah is that it makes rabbis not only messengers of those new laws - but also the creators of the laws. Orthodox Jews will say that this transfer of authority is part of God's plan, as if it is true that God has given authority to this decision-making :process. One Orthodox rabbi explains this as follows

In fact, God restricted himself from intervening in the halachic process. He prefers orderly" constitutional processes over miracles and voices from heaven. When supernatural phenomena are allowed to influence the halachic decision, the whole structure of Torah study - the pillar upon which Judaism is based - will collapse. Once we remove the ability of the sages to interpret the Torah, the Talmud's discussions and dialogue become meaningless. If Judaism is supposed to be a dynamic way of life that is constantly refreshed, the right of the sages to decide on halachah must be independent of divine retaliation. "(Natan T. Lopez Cardozo, The Written Torah and Oral Tradition, Jerusalem, 1989,

(p. 76

So the question is: How do we become the ones who decide how much God is involved or is not involved in decision making

The first time that the Oral Law appeared in writing was in the Mishnah (the first part of the Talmud, written around the year 200 AD). The subnet contains information that was already available - possibly for 100 or 200 years. But is there any proof that these "laws" originated from Mount Sinai? This question is of paramount importance. If at Mount Sinai the rabbis were not given permission to interpret the Torah and rule the laws - they have no authority from God to do so

Similarly, non-Orthodox Jews should understand that the tradition of their faith is built on a system created by humans alone. This is the system which rigidly and consistently opposes the belief that Jesus is the Messiah. Many point to certain writings in the Talmud that speak against Jesus as proof that he is not who he claims to be. But are not those writings of the Talmud the response of the rabbis of Jesus' time, who decided that Jesus was threatening their authority and wanted to take care of their political seat, just as it is today

?How accurate was the oral Torah transmitted from generation to generation

Between the time that Moses ascended Mount Sinai and the date of writing the Mishnah, it was much more than 1,000 years. During that period, the Jewish people underwent many storms and changes, which included staying in Israel and exile and assimilation. Often, these events caused the people to forget the laws of the Torah. So if the Written Torah was so easily forgotten, how true is it possible that there was indeed a "Oral Torah" passed from generation to generation, from Mount Sinai to the time of writing the Mishnah

?Who told the rabbis to write the Oral Torah

The rabbis point to many reasons for the importance of preserving the nature of the Oral Torah as an oral law, as opposed to a written Torah. One of the reasons given is that the Oral Law should not fall into the wrong hands. But if it is so important, why was the oral Torah written? The rabbis' response to this is the time condition. In particular, the rabbis point to the destruction of the Second Temple in 70 CE. Some feared that if these laws were not written, Judaism would not survive, but it was not a unique time in history. The Temple had already been destroyed in the past, and the Jewish people had already faced more difficult opponents than the Romans. So what was the difference? If the Oral Law did survive all the previous difficulties, would God not have preserved it

?Does the Written Torah provide any hint of the Oral Law

The rabbis point to verses indicating that God gave the Israelites laws that were not mentioned in the written Torah (see Devarim 12:21). However, the maximum that can be argued based on these verses is that apart from the written Torah, God communicated with the Children of Israel in another way. These verses do not imply that other laws were passed on Mount Sinai, and it can not be argued that .in that class there were traditions that would influence later questions in Judaism

But then they will say: "It is written in Deuteronomy 17: 8-13 that the rabbis have sole authority to interpret the Torah and tell us how to conduct our lives. Anyone who refuses to listen to them is guilty of a grave sin in the eyes of God. " This is a total distortion of Scripture. These verses do not mention the rabbis at all, and relate only to the role of judges on difficult matters. He does not grant the rabbis who came later in Israel's history the authority to tell the Jewish people how to manage every detail of their lives, both in the life of the individual and in the public life, to the last detail. In fact, there is no place in Scripture that gives such authority to human beings, a power far superior to both the Torah .and the prophets who spoke with the inspiration of God

Moreover, the Talmud teaches that any Jew who denies the fact that Moses gave the Oral Law and the Written Torah has no part in the World to Come. In other words, if a Jew denies the validity of these .rabbinic traditions, he has no part in the world to come. These things have no clue in Scripture

There are those who will say: "The written Torah often refers to" Torahs, "meaning Torah in public. It is clear that there is both a Written Torah and an Oral Law. "As we have said before, the accumulated evidence from the entire Bible contradicts the existence of another obligatory and authoritative Torah by heart. In places where the word "Torah" is mentioned, the context is always for mitzvot, laws and principles ("Torah") in public, without any other meaning. There is no doubt that this refers to many principles ("Torahs") alongside other commandments and laws, and not two doctrines - one written and one written by heart. Not only that, but also that the earliest rabbinic sources rarely refer to the ."concept of "two doctrines

While the Bible writers say nothing about the Oral Law, they do speak of a new covenant that is to :come. In the book of Yirmiyahu 31 verses 1-30, it says

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Behold, the days are right, And I called the house of Israel, and the house of Judah, in the wilderness of Hodesh. You did not speak to me, as you have known their fathers, in the day that I was with their hands, to bring them out of the land of Egypt: whereupon have they broken my covenant, and I have been with you in the name of Yahweh? That the daughter of Israel, who remembered the house of Israel after the days of the LORD, gave them their Torah in their midst, and their hearts were with their hearts. And I have become God unto them, and what shall I ... become for the people

The Scriptures also tell us quite a lot about the one who will come and who has been given authority from God to explain that new covenant - the promised Messiah. The birth of the Messiah, his life, his death, and his resurrection were all prophesied in the Torah, in the Prophets and in the Scriptures. In contrast to the Oral Law, written Torah writings have been preserved intact for thousands of years and .have not been adapted according to the whims of some scholars or others

It is not that there is no valuable study in the Talmud. But when the rabbis read the writings of previous rabbis instead of reading the Bible itself, in order to validate their authority to reject Jesus' .claims, the Oral Law itself should be a questionable candidate

Our challenge for you is simply to check out what the Bible Scriptures themselves say about the identity of Christ. It will not hurt you to examine the writings of the New Testament, which have also been preserved for thousands of years. Is Jesus the same one as the prophets? What is this new covenant God promised us thousands of years ago? Do not settle for what others say to you, check .and find out for yourself what is written

?Oral Law = Continuity of Oral Tradition

The truth is that there was no continuous chain of oral tradition given to Moses at Mount Sinai. In fact, oral traditions often contradict written Torah. It is important to read in the Torah that God commanded Moses to write, because the Bible is the only spiritual guide with undeniable divine .authority

The existence of laws and traditions of the Sages is not in doubt, but there is disagreement over their origin and authority. Some argue that there is a continuous chain of binding tradition that was given by God to Moses at Mount Sinai. According to Chazal, Moshe received the written Torah at Mount Sinai and at the same time received interpretations of its commandments, but for some unknown reason it was forbidden for him to put them in writing, but only to pass them from mouth to mouth. Nevertheless, an in-depth study of the texts and commentaries added to them over time suggests that rabbinic traditions reached us from the rabbis, not necessarily from the prophet Moses or .Yehoshua, or from the prophets Ezra and Nehemiah or any other biblical prophet or teacher

The covenant that God made with Israel was based solely on the written Torah, a fact that can easily be demonstrated from the verses of Scripture. In addition, there is no evidence in the Bible itself, and in Jewish literature written for several hundred years after the Bible was signed, that someone had ever heard of the Oral Torah given to Moses at Mount Sinai by divine inspiration. The following is an interesting assessment by Eliezer Diamond, a professor of Talmud who writes as follows

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In the history of the Jewish people, the period of rabbinical Judaism is” characterized by an amazing transformation. Had one Israeli from the First Temple period been transported to the end of the 2nd century CE, he would have found the form of Judaism almost indistinguishable. In the place of the Temple, he would find the court and the Beit Midrash of the Yehuda HaNasi, the editor of the Mishna, he would meet scholars and maskilim who took the place of the priests. Instead of sacrifices, he would discover a religious life span centered around prayer and study of Talmud and Mishnah books He would have discovered, to his great astonishment, that the revelation that the prophet Moses received on Mount Sinai also includes the Oral Torah and not only the five books of the Torah, that is, the .Torah that God commanded Moses to write

:The Jewish-religious writer, Chaim Schimmel, notes



The Jewish people are often called "the People of the Book," and yet if someone were to search for people who obey the Bible books literally, they might have come to the Samaritans who still observe the Torah on the outskirts of Nablus or the Karaites who settled in the area south of modern Tel Aviv. But he would never have come in his search for the Jewish people. After all, the Jews do not act according to the written Torah in a literal and meticulous manner. In fact, they never did so. Their consciousness and longevity were shaped by verbal interpretations of the Bible, especially of the Torah which embraces both the written Torah and the Oral Law.

The Talmud claims that the covenant that God made with the Jewish people in the first place was based on the oral Torah. This is a surprising proposition, and it is only natural to think that it is unequivocally supported by the Bible itself. But the fact is that the Bible says exactly the opposite! Are you willing to consider some evidence of this? The following will attempt to summarize the main arguments that reinforce the fact that there was no continuous chain of oral tradition required to be revealed to Moshe at Sinai.

Written covenant

The Bible unequivocally states that God's covenant with Israel was based solely on the Torah that he commanded Moses to write. In Exodus 24, verses 3-4, it is written that Moses wrote all the words of God. Oral tradition is not mentioned here at all. Later, in Exodus 34: 27 God tells Moses: "Write these things to you. For according to these words, I have cut off you with the covenant of Israel." Every generation of the Children of Israel was always directed to these things written by Moses in the written Torah.

God warned the people of Israel against curses that may come upon them if they do not strictly observe "all the words of this Torah, the scriptures, in this book" (Devarim 28:85), but they will be blessed if they hear "the voice of the Lord your God, To keep his commandments and statutes, to

write in this book of the Torah "(Deuteronomy 30:10). Therefore, there is no reason to doubt the simple fact and unequivocal as it is portrayed in the Bible: All the words of the Torah were written in the book, and this book, the Torah scroll as we know it today, was supposed to affect the lives of the people of Israel throughout the ages, and not necessarily some unwritten tradition And shrouded in a .mist of mysticism that was supposedly passed on

And of course, there's nothing surprising about that. Oral traditions can be blurred and forgotten much more easily than written traditions. The origin and authority of oral traditions are generally controversial, as opposed to the source and authority of written documents. Only a written national covenant can stand and be valid over time, and to this very day in the world almost all national alliances and laws rely solely on written documents. In the end, the rabbis' oral traditions had to be .written down in order to preserve them for future generations

If there was an oral Torah that God gave to Moses, Moses never mentioned it, nor did Joshua, Ezra, or anyone else in the Bible. Had it indeed existed, it would not have been part of God's covenant with the people of Israel. It was not even relevant to the blessing or trial of God. No prophet, priest, or king ever mentions it or expresses any interest or desire to know or obey it. In other words, based on what .is written in the Bible, there was no oral Torah and it was not given to Moses at Mount Sinai by God

If we search for the name "Moses" in the Bible, from the beginning of the Book of Joshua to the end of the Scriptures, and examine every sentence such as "The Lord said to Moses," or "As God commanded Moses, to Moses, The Pentateuch. In every verse, without exception, everything was based on what was written. It is therefore not surprising that in the days of Nehemiah, when the children of Israel swore an oath before God, they put it in writing (Nehemiah 10: 1). It is no wonder, therefore, that the expression "Sefer Torah" appears twenty times in the Bible, while there is no mention of the Oral Torah throughout the Bible. In fact, there is no mention of the concept of "oral Torah," which constitutes a binding constitution, in any Jewish source until about 1,400 years after .Moshe's death

Torah theory

אין אזכור מפורש או מרומז של התורה שבע"פ בטקסט התורה שבכתב. אחרי שהנביא משה עלה על הר סיני בעקבות החטא של בני ישראל עם עגל הזהב, אלוהים שוב נתן לו את המצוות וציווה עליו באופן ספציפי: "כְּתַב-לְךָ אֶת-הַדְּבָרִים הָאֵלֶּה: כִּי עַל-פִּי הַדְּבָרִים הָאֵלֶּה, כָּרַתִּי אִתְּךָ בְרִית-וְאֶת-יִשְׂרָאֵל." (שמות ל"ד:כ"ז). למרבה הפלא, הרבנים שחיברו את ספרי התלמוד, מצאו הוכחה לתורה שבע"פ בטקסט הספציפי הזה, בטענה כי הביטוי "על-פי" הרבנים שחיברו את ספרי התלמוד, מצאו הוכחה לתורה שבע"פ בטקסט הספציפי הזה, בטענה כי הביטוי "על-פי"

נגזר מהמילה "פה", או "בפיו של", אף כי מתרגמים עבריים שהיו צריכים לתרגם צירוף מילים זה ללא משוא פנים היו מסכימים כי במשפט זה משמעות המילים "על-פי" איננה "בפיו של", אלא "על פי" במובן של "לפי", או "אליבא" בארמית.

אילו היינו מחפשים פסוק מסוים בכתובים המצביע על כך שהתורה שבע"פ אינה קיימת, הפסוק הזה, ללא ספק, היה מספק לנו הוכחה טובה ביותר. ובכל זאת, כפי שראינו לעיל, התלמוד מפרש אותו כמתייחס לקיומה של התורה שבע"פ. אלוהים אמר למשה לכתוב את כל מה שהוא שמע ממנו. משה ציית ועשה זאת. למרות זאת, התלמוד מציין שמשה לא היה רשאי לכתוב את התורה שבע"פ. אך מסקנה הגיונית יותר היא שככל הנראה התורה שבע"פ כלל לא הייתה קיימת ולכן היא לא נכתבה. באותה מידה מישהו יכול לבוא ולטעון שאלוהים גם אמר למשה: "אל תכתוב את הקוראן" מפני שספר הקוראן אינו מוזכר בכתובים. השמיים הם הגבול לדמיון האנושי כאשר אנחנו מתרחקים ממה שאלוהים אכן אמר בכתובים באופן ברור וחד-משמעי.

The rabbis, too, do not generally claim that the Bible itself contains explicit and indisputable references to the oral Torah. Alternatively, they claim that it is impossible to understand the written Torah without the Oral Torah and that there are hidden hints on the Torah in Scripture. For example, traditional Jewish interpretation says that the verses in Deuteronomy 30: 11-14, in which it is written that the Torah is no longer in heaven, mean not to seek Divine revelation regarding the observance of Torah and mitzvot because the Torah is now in our mouth and in our hearts, the mouth

?Is this really what Moshe says in these verses

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For this commandment, which I am your strength for you today, will not be taken" away from you, nor will it be gone. It is not in heaven, it is: to say, Who is the heavenly-god, and took us, and we heard her, and Nishana. And not - beyond the sea, is: to say, who is going - we - the - day and took us, and listened to him, and Nashana. That the Lord is very close to you, in your heart and in your heart, to do it .(" (Deuteronomy 30: 11-14

God has already given His people the Torah. They did not need to ascend to heaven to reveal His will so that they could obey Him. They had already heard him speak. There's nothing to add to that. The text does not tell us anything beyond that. There is no explanation for Rashi's comment on verse 14 -

"The Torah was given to you in writing and accompanied by an oral explanation." The entire book negates the possibility that these verses speak of the Oral Law because the next chapter emphasizes the fact that the mitzvot that God gave the Israelites Were to be transmitted from generation to generation in writing, and it was in the written Torah commentary that Bnei Yisraeli were commanded .to read and obey

God said explicitly and unequivocally that the Children of Israel must obey only the Torah written by Moses - and this was the Torah they had to keep in their hearts and mouth. Even looking at some of the commentaries written by the rabbis such as Ibn Ezra and Ovadia Sforno indicates that there was no consensus regarding the interpretation of verse 14 as hinting at the oral Torah. In conclusion, based on the Scriptures themselves, it can be argued that the Bible does not contain explicit or .implicit mention of the Oral Law

Rubbish

Throughout the history of the biblical period, not only was there no evidence of the Oral Law, but sometimes there was a shameful ignorance of the people regarding the knowledge of the written Torah. If our forefathers were often so ignorant about the knowledge of the founding commandments and did not fulfill them even though they were written for them to read, study and sustain them, what can we rely on and assume that they nevertheless faithfully observed the unwritten commandments ?that were much more difficult and complicated in nature

When throughout the history of the Kingdom of Israel and Judah so many of the leaders of the nation did not follow the commandments of the Written Torah and the most important times of the Lord, such as Pesach and Succot, were not regularly observed on a national level when the people of Israel desecrated the Sabbath in mass and there were long periods of total ignorance regarding the existence How can one imagine that throughout all these periods the oral Torah, which is composed of a much larger number of texts, was indeed well preserved by the people and conveyed with ?impeccable loyalty and loyalty from generation to generation

Equally, it is also possible to say things like: People have forgotten how to write the letters Aleph Bet and could not spell even the simplest words in their native language, but they could read texts in cuneiform notes on a regular basis. Or, people were not physically fit and could not walk a single mile without collapsing, but they were able to run a marathon in less than two hours. Or, they could not .count from one to ten, but they knew how to invent new and highly advanced formulas in physics

The Bible clearly states that the Israelites and Judah neglected the written Torah. The law, the law and the terrible punishment that God decreed emphasize the fact that most of the time the Jewish people did not observe the commandments of the Torah. Surprisingly, it is written in the Talmud Bavli, Tractate Sanhedrin 11: For in the days of Hezekiah they "checked from Dan to Beer Sheva and did not find ... a baby and a baby, man and woman who were not familiar with the laws of impurity and purity." The people had to be ordered to gather and encourage them only in order to preserve the Passover holiday. Nevertheless, according to the Talmud, they were well versed in the laws of ritual .purity at the time

The website "To Be Jewish" reads: "After the death of Moses, the children of Israel continued to study the Torah. In the Land of Israel they built yeshivot and teachers taught the Torah to thousands of students on a regular basis. We find, for example, that the prophet Elisha had at least one hundred students (II Kings 4: 38-44). Students usually searched until they found the best teacher for them, .since all people were able to learn at the same level

Thus, according to the oral tradition, it appears that even the days of the Judges described in the Scriptures as a period in which "every man is right in his own eyes" (Judges 17:17, 25:25), Bnei Yisrael were actually engaged in the study of holy books In the framework of yeshivas that were scattered all over the country, and a few hundred years later the prophet Elisha was not the leader of a small and .limited group of prophets, but served as the head of an institution for the study of Torah

In conclusion, it should be emphasized here that, as we have seen above, the biblical text clearly and explicitly, resolutely and firmly, stands against this idea of "from Dan to Beersheba, all the children of Israel were proficient in the oral Torah." The Bible describes a completely different reality, The basis .for such far-reaching interpretations of God's Word that it actually loses its original meaning

The Torah of Moses

Rabbi Yechezkel Sofer writes about the Oral Torah: "This portion was also received by Moses from the Creator of the Universe Himself, in which the Holy One, blessed be He, explained to Moses by heart the details of the 613 commandments placed on a Jew. In this note, which was given orally, all the details of the mitzva and the manner of its execution are included. Contrary to the prevailing rabbinic tradition, Moshe did not accept every single detail of the oral Torah at Mount Sinai. Traditional Jews are aware of a number of cases described in the Torah when Moses was forced to consult with God

regarding specific instructions and judgments he had to use in the given situation. Nevertheless, the prevailing view of traditional Judaism claims that Moses accepted the whole Torah in all its details .and its various aspects, at the time God was commanded to write the written Torah

The fascinating question is how does the Jews of the Sages deal with the fact that in some cases, Moses openly did not know what to do and had to ask God to consult him? This phenomenon is described four times in the Bible: Leviticus 24: 10-23, Bamidbar 15: 32-26, Numbers 9: 6-8, Bamidbar 27: 1-4: . It turns out that when Moses faced a new situation, he waited until God revealed his will to him. In other words, there were things that Moses did not know in advance because on Mount Sinai he did not receive a comprehensive and comprehensive explanation regarding the implementation of all the laws of the Torah. Therefore he says: "Stand up and hear, what will the Lord command you" (Numbers 9: 8

The rabbis developed a number of traditions explaining how Moses could not keep every detail he received at Mount Sinai and simply forgot some of the instructions, while other traditions attacked the idea that Moses could Forget some of the interpretations. There are rabbinic traditions that speak of thousands of laws that were forgotten after Moses' death, leaving large holes that should have been filled through study and research and trying to straighten out the differences between the conflicting .interpretations discovered in the writings of the sages

The truth is that the most probable reason for later disagreements about the Oral Torah lies in the simple fact that Chazal did not accept these traditions intact and intact, but that they developed among different schools of thought and in different periods because there was no oral interpretation of the Biblical laws, Which was transmitted orally from the days of Moses. The Torah makes this .explicit and unequivocal, leaving no room for controversy on this issue

Distort, twist and tilt

Chazal's interpretations sometimes falsify or completely violate the original and simple meaning of the biblical verses, suggesting that they do not stem from the tradition that began in the time of Moses. In the books of the Bible we find a number of examples of the laws of the Torah quoted and applied in everyday life, which undoubtedly indicate that the most natural and simple compromise of the text was understood and accepted by the people and apparently intended by God when the Torah was given to Moses. The laws of the Torah are quoted and applied in a very simple manner that is not .(implied by two faces (for example, see Deuteronomy 24:16 and Kings 2: 14-6

Is it possible that there are additional layers of interpretation of certain texts in the Torah? This option certainly exists. But one thing is beyond doubt: nothing can violate the simple and clear interpretation of the text, as it is required from the text and related, otherwise, we will reach the situation that the written word will have no meaning and validity. The obvious conclusion is that any interpretation that according to tradition came to us from Moshe's mouth, but in fact contradicts or violates the original and most obvious meaning of the written text, can not be considered as part of .the Torah Moshe received on Mount Sinai

Unfortunately, this is exactly what rabbinical literature often tends to do with the biblical text. Let us examine one of the examples of Biblical text, which is misinterpreted in rabbinical literature. The issue of divorce has always been one of the most important areas of everyday life. What do the Bible say about divorce? In Melakhim 2: 15-16, we read: "And you shall be saved, by your throat, and by the women of your youth, to not bleed." The meaning of the last sentence is clear in Hebrew - God hates divorce. What is the Talmudic interpretation of this verse? "If you hate her, divorce her" (I'm not .(!kidding

The Jewish edition "The Orthodox Jew Stone" interprets that "the man who hates his wife must divorce her" because that is what the name says, the God of Israel! And according to Rashi, the man who insists on keeping his wife and he hates her, hides his disgust and thus covers injustice in his clothes. You should at least divorce the hated women who would be free to remarry, Rashi explains. This is the exact opposite of the original meaning of the verse in Malachi 2:16! Black and white says that God hates divorce, but traditional Jewish interpretation states that the meaning of this verse amounts to ".this: "If you hate her, divorce her, says the Lord God of Israel

The Targum, Rashi, Radak, Metzudat David and Zion support this view, while Ibn Ezra is among the few who oppose this distorted interpretation. This example alone suffices to prove that the oral Torah was not revealed to Moses on Mount Sinai in divine inspiration. Professors Smoler and Abrebach have written 60 pages of examples from the translation in which they try to adapt the biblical text to the :customs invented by the rabbis (Ibid, 1-6). They write as follows

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”.We must sacrifice precision and historical truth on the altar of Orthodox law”

An impartial study shows that the ideas of the Oral Law, most of which were added about a thousand years after the period of Moses, stemmed from the far-reaching attempt to interpret them in accordance with the Written Torah and in fact to adapt the Torah itself to new ideas and interpretations, often at the expense of God's own Word Very illogical and certainly sound impossible .until their foundation

This example reminded me of a conversation I had once had with an Orthodox Jewish bookstore owner in Maryland, USA. We have spoken of Chazal's interpretation of the end of verse in Exodus 23: 2, which states that "Halakin after the majority," that is to say, most of the opinions of the sages can nullify the meaning of the verse in the Torah. I said to the owner: "But that's definitely not what this verse says!" He replied: "Exactly! Therefore, it is reasonable to assume that the rabbi recognized the tradition that says that this is the way to interpret the verse, otherwise he could never have invented " !such a thing on its own

In other words, since this is an erroneous and illogical interpretation of the text, one must conclude that it is derived from a valid tradition because such an interpretation would never have occurred to the interpreter. What an interesting logic! And think that traditional Jews often criticize Christianity because its followers believe in irrational things bordering on absurdity. But in their tradition the absurd is the determining factor that validates contradictory and exceptional interpretations. How can ?one rely on this illogical way of thinking of Jewish commentators

See, for example, a number of comments on Sabbath observance written by Rabbi Gottlieb Fischer, :the devout Hasid and devoted advocate of Masorti Judaism in Germany at the end of the 19th century



A mere human logic could not derive the punishment of "karet" (disconnection from Israel or the loss of the portion in the next world, or the destruction of children) or stoning to anyone who writes two letters on the Sabbath or carries an object that weighs as feathers (In the public place). Without a God-inspired tradition, human intelligence would tend to think that only hard physical activity, such as carrying rocks and cutting wood or any other hard work, could be considered a forbidden work on the Sabbath. "Therefore, tradition must be true, ... because human intelligence was never able to invent laws So irrational

The verse in Exodus 23:23 states unequivocally: "Do not be one after another, for evil; The Rabbis somehow came to the conclusion that this verse actually tells us that the majority determines. If most rabbis express the same opinion, their opinion is equal to a law or a mitzvah. Moshe Maimonides, for example, quotes the end of the verse in Exodus 23: 2 and interprets it as the command to "follow the majority" and does so in legal contexts (see Tractate Sanhedrin 5: 3, 8: 1). According to Maimonides, the majority opinion of the sages nullifies the meaning of the verses of the Torah, even when it comes to prophecy. In fact, according to Moses Maimonides, 1,001 wise men cancel 1,000 prophets, even if all .the prophets are at the level of the prophet Elijah

Note: The verse in Exodus 23 does not say what tradition attributes to it! What is the meaning of verse 2 explicitly? In simple words he says: "Do not follow after many to distort a sentence." How is it possible that in the Talmud it is interpreted as saying "go after the majority"? The reason for this lies in the incorrect interpretation of the root NTA. Which was removed from its context. It means "pulling someone aside, turning him away, distorting the law." But in the interpretation this root has been attributed a different and erroneous meaning to "follow the opinion of the majority." The same root is also found in the book of Samuel 8: 3, for example, and no one doubts its original meaning: "And his .sons did not walk in his way, and the others followed him; And they took a shahid-vite, a judge

The interpretation of Shemot 23b is completely erroneous and it can be concluded that it exploits what is said in the Torah for the worse, and the fact that adds to the severity of this injustice done in the matter of interpretation is the context in which this interpretation is found in the Talmud. The

passage in question in the Talmud justifies the interpretation that most of the rabbis' opinions nullify the voice of God. But in fact, it is possible to study the entire Torah scroll, from beginning to end, and
 ".there is no single verse to support this distorted principle of "following the majority

This is, of course, further proof that oral traditions have not been revealed to Moses and have never been inspired by God. Interestingly, various interpretations of certain passages of the New Testament are vigorously attacked by extremist religious groups, such as the Yad L'Achim organization. But they themselves, in fact, usually rely solely on the interpretation of Scripture and not on the source itself,
 .that is, the Torah scroll as revealed to Moses at Mount Sinai

Compulsory interpretation

In the Oral Torah there are significant differences in the interpretation of the texts of the Written Torah, since most of the traditions were written and written hundreds of years after the giving of the Torah at Mount Sinai. The Orthodox Jews literally believe that a person counts on the greatness of the Akiva Rebbe! Noah's offspring after the flood dealt with the study of Chazal's interpretation. "What is the meaning of the word" Babylon "in the story of the Tower of Babel? - R. Yochanan answered that the meaning of the word lies in the fact that the study of the Torah, the Mishnah, and the Talmud merged and merged. (b. Sanh 25a) However, as we know, at the time of the Tower of Babel the Scriptures could contain only the first ten chapters of Genesis. The future events had not yet taken place. Abraham was not yet born. Moshe will only be born in another 600 years. And only 700 years
 .later will the first rabbi appear in Jewish history

What Mishnah and Talmud can we speak in this ancient period? Even if we assume that they were discovered at Mount Sinai seven hundred years later, how could these traditions be passed back in time, from Moses to the people of the Tower of Babel? And the question arises who among this sinful generation who rebelled against God was able to learn Torah interpretation before the Torah was given? This forced effort to introduce the later interpretation into the book of Genesis is of course illogical, but it apparently serves its purpose well - to draw the attention of the Israelites to rabbinic doctrine, even if this distracts them from studying the original Torah scroll which Moshe did receive
 .From God at Mount Sinai

As we have seen, certain Talmudic descriptions stand in stark contrast to the picture that appears in Scripture. The traditions were written hundreds of years after the giving of the Torah at Mount Sinai.

This is why there are so many disparate and weighty differences and endless disagreements

regarding the understanding of the laws of the Torah. According to tradition, for example, Joshua simply forgot hundreds of Halakhot of the Oral Torah and had doubts about hundreds of other halachot! Rabbi Tzvi Lempel quotes this interpretation from the Talmud and adds his opinion that a large number of Halachot were indeed lost due to the shock of Moshe's death. 3,000 Halachot were .forgotten during the period when the Jews mourned his death

Later on, the Talmud claims that so many halakhot have been lost and forgotten that even thorough and in-depth research and a single legal analysis can not be reconstructed, and thus the opinion of the majority determines. It is important to note here that the Talmud also states that among the laws that were forgotten during the mourning period for Moses, one of them was actually a halakha to Moses at Sinai, the law supposedly given to Moses at Mount Sinai. This means that this law was not based on the text of the written Torah and as a result it can not be reconstructed based on the written text that we have. The obvious question is: once such a law is lost, how can it be restored? It can not be done based on the written Torah and not on the basis of human logic, of course, this law was inspired by God and was invented by the human mind. This is precisely what causes so many .differences and disagreements in the interpretation of the most basic things in the oral Torah

For example, there are three different interpretations as to how exactly the priest was supposed to slaughter birds for a burnt offering. why? The obvious conclusion was that there was no continuous chain of tradition that explained the meaning of the word "malak" (tweak, cut part of the body, splash chicken head with a fingernail, etc.) in Leviticus 1-14. There seems to have been no particular way in which God commanded the Children of Israel to slaughter a chicken for sacrifice, but traditions evolved centuries later, so it is natural that they are different among diverse Jewish communities. It turns out that the Poskim apparently agreed on the precise details of the thirty-nine Avot Malakah (the types of crafts forbidden on the Sabbath according to Jewish law), which in truth is a later creation of the Rabbis and its source is not in the days of Moshe. However, they did not agree on how to sacrifice a bird to a burnt sacrifice that was a mitzva of Torah that was indeed given to Moshe .((Leviticus 1-14

What it means? It is a fact that the sages who composed the Talmud could agree with each other about the tiniest details of the traditions, such as the connection to tefillin, the prohibition of eating food the size of Tamar on Yom Kippur, or the law that invalidates a mikvah. Nevertheless, there are many disagreements about the most important things, such as the meaning of the "karet" punishment, the most severe punishment mentioned in the Torah (Gen. 17:14, Bamidbar 12:15, 14, Leviticus 18:29). The question arises as to how the Rabbis agree in principle to the laws of the Oral Law

that have no direct basis in the written Torah, and at the same time there was a serious disagreement between them about the most important commandments and concepts of the written Torah? It turns out that this is a common phenomenon

In fact, from the first word in the Bible to the end of the Five Books of Moses in the traditional interpretations of the Middle Ages, which were based largely on the insights of previous generations, there are many differences and contradictions regarding the interpretation of words, phrases and sentences, not to mention the meaning and implementation of many commandments. On the other hand, commentators generally tend to agree almost all oral traditions that have not been written in the Bible. No wonder that the later tradition they understand it better, they themselves invented these traditions and therefore they know them by heart. But the more ancient the text, the more commentators should try harder to try to guess its original meaning

Of course, different commentators can not always reach mutual agreement when they try to tie their traditions back to the Bible because the traditions they invented originate not in the Bible but in human wisdom and logic. It is reasonable to think that the reason why the rabbis and their heirs had different interpretations of the Torah is the simple fact that Moses never gave the interpretation to future generations. Rather, it is reasonable to assume that the traditions and commentaries began to materialize later, Write down

What would you say if you met some older people who claimed to be five hundred years old? No doubt you were pretty skeptical about their true age. And what would you think if you questioned them about different historical events and their memory was much better when they told about the events that took place fifty years ago and they still remembered fairly well the events that happened seventy-five years ago, but could not agree with each other about events that occurred three hundred years ago Year claiming they just forgot older things? Of course you knew that these people were not five hundred years old. It is interesting that the rabbis' claims about the Oral Torah sound quite similar

In conclusion, think for a moment why God will bother to write the work of the Mishkan, while basic laws such as setting a calendar, the laws of Shabbat, Niddah and Kashrut will neglect them to a ?shaky path of verbal delivery

Writing by heart

The fact that in the end of the year 200 CE there was a need to write oral traditions, proves that there was no unwritten tradition that was passed orally from Moses to the rabbis for more than 1500 years.

Every literature has motives for writing it, and for religious literature - all the more so. Indeed, scholars of the Oral Law sought and found various reasons for writing the Mishnah and the Talmud. The common excuse for writing the Oral Torah is that it will not be forgotten, but it is highly doubtful whether this explanation explains why in one period the writing of this Torah was considered a prohibition, and why later the sages permitted their writing

We know that in the first centuries of the present century it was necessary to write down every oral Torah for several reasons. But the idea of the Oral Torah that is written, of course, is in some way a contradiction in its essence. The arguments raised for oral writing included, for example, difficulties in conducting Jewish life according to Jewish law, wandering in the Diaspora, increasing quantities of accumulated material, etc. The question then arises as to what happened to all the material that ostensibly existed only in the memory of the sages from the time of Moses until the days of Ezra, the period when the people of Israel were exiled from their land twice, the period also characterized by religious-national heresy? Why was not the oral Torah written down at this time? Why was there not a Talmudic book or a long table in ancient Israel

One of the explanations proposed by the rabbis is that there was no need to write Halachot in the biblical period because people were closer to the original revelation at Mount Sinai, and therefore closer to God. But the text of the Bible disproves this claim completely and also describes long periods of religious heresy and total disobedience even to the commandments that were written

The priests, who were specifically charged with observing the Torah and were called upon to teach the people to observe the commandments and observe the mitzvot, sometimes themselves are described in the Bible as not knowing the Torah and not observing the most basic commandments



And even these are wrong, and in the wilderness they are lost: so they and the carpenter made a mistake in the intoxicant, and they were swallowed up from the wine, lost from the drunkard, they failed to see it, and they disobeyed the Philistines. (Isaiah 28: 7). The priests did not say the word of the LORD, and they perceived the Torah as unknowable, and the transgressors sinned against me. And the prophets prophesied in the Baal, and after they did not go, they went. (Jeremiah 2: 8). From the sins of its prophets, the adjectives of its priests: the thieves in its proximity, the blood of the righteous. (Lamentations 4:13). And they became desolate, and desolate the holy among the holy, they did not separate, and between the impure and the ignorant they did not know it; And their eyes shall be .(lifted up, and you shall be satisfied with them. " (Ezekiel 22:22

And the list goes on ... It turns out that Chazal tend to describe the biblical period and the spiritual leaders of the people at that time in a dramatically different and dramatic form from the picture that appears in the Bible. The Talmud states that people lived according to the Torah in a wondrous manner and all of them had a deep understanding of all the laws and laws - down to the smallest detail - so that they had no difficulty in memorizing them without any need to write them down. The .fact that so much of the Jewish faith is based on a doctrine that is "oral" is one of its weakest points

Studies in our time prove that a verbal message will go awry, at a much shorter time than the hundreds of years of Jewish tradition. In fact, apart from a rigid nucleus of central commandments and significant historical events, it can be assumed that over the years most things have gone terribly wrong. Moreover, even the written material, like the books of the Bible, suffered from a few disruptions as a result of repeated copying. It can be assumed that in the Oral Law the situation is .much worse

In reality, the oral Torah was not written in the days of Moses because it simply did not exist in those days. As soon as it began to emerge a few hundred years later, the need to write it down was also felt, because its contents were expanding and it was clear that it was impossible to keep all this vast

information without writing it down. If so, this indicates only that there could not have been an oral tradition with such vast quantities of material that had been well preserved by the Jewish people for .more than a thousand years without having to put it down

God made His covenant with Israel on the basis of His Word written in the Torah, not on the basis of the oral Torah, and therefore he set up prophets to speak to His people when they strayed from the path and needed God's repentance and intervention in their lives in order to repent. But the tradition of our people also erred and stumbled along the way. Therefore, God sent Christ to this world so that He would show us a better and more correct way. When we walk in the way he showed us, we can understand his written word and live by the force of the Holy Spirit, according to the example that the .Messiah gave us, without the need to read the Talmud and the many laws invented by human beings

Even the final form of the central part of the Oral Law, the Babylonian Talmud, was not completed and was only partially preserved, with thousands of unresolved questions and puzzling questions about the nature of many laws and the significance of responsa literature in general. Is this how God left our people? Certainly not. Instead, he gave us his holy and unchanging speech, which is our guiding light and the light of our ways, and He gave us His Messiah and Holy Spirit to guide us to the .whole truth

It is certainly possible to appreciate many of the traditions preserved in rabbinic literature and to find in them great wisdom, interesting customs, folklore, insights and spiritual pearls, intelligent interpretations. However, there is no reason to believe that God gave the oral Torah to Moses at Sinai and that only through it can we interpret the rituals of the written Torah. It is time to turn all of our hearts to the true Word of God, which has an invaluable value and which, in contrast, all the words and traditions of human beings are dwarfed by proportion. The Word of God is a firm foundation for .all who desire to know God and bow down to him in spirit and truth

Summary

The Sages believed that at the time of Moses' ascension to Mount Sinai, the Holy One, blessed be He, gave him two Torahs: one written and one oral. ¹The Written Torah was put down in writing (the Pentateuch) while according to tradition, the Oral Torah was passed from generation to generation ² : under a sweeping prohibition not to write. Rabbi Yaniv Chania explains

In the beginning, we shall examine the source cited in tractate Gittin 60b: "Written things you are not permitted to say orally, oral things you are not permitted to say in writing." This source teaches us an important and interesting point. Chazal learn here from the verses that it is forbidden to write the words of the Oral Law, and it is forbidden to study the Written Torah by heart. These things are certainly puzzling and even difficult to understand for our generation. For many long generations we have been accustomed to the fact that our entire Torah is written, we treat these books with great respect and dedicate most of our study time to Torah study !! Are all these books derived from sin

Why then are we so careful to write many books, to study them and learn from them? Why do not we stop printing the Oral Torah? This question is answered by Chazal in Tractate Gittin, on the preceding page to the one cited in the previous source, where Chazal bring a verse from Psalm 119: "Time to do it to you, break your Torah." This verse teaches us an important element in the service of God. Sometimes the desire to preserve the Torah, to increase its name in the world, can lead to a situation ".in which you "violate your Torah

There is a very important value, which is learned from verses, according to which it is forbidden to write the words of the Oral Law (because of the length of the exile, harsh persecution of Judaism and the decline of memory). ! Here Chazal come and apply the rule that we quoted from Psalms, "a time to do to Hashem." In order to preserve the Torah and its values, "violate your Torah," one must break the rule of not writing things. ³

The concept of "Oral Law" thus constitutes one of the most exciting and essential innovations presented by Chazal on the stage of Jewish history. In fact, the Oral Law functions only as a "new covenant" - one that replaces a biblical religion that has become irrelevant due to historical circumstances. Why, then, did I choose to refer to the Oral Torah specifically as "a new covenant"? Well, this I did since the idea of the Oral Law is not only not found anywhere in the Bible, it even appeared only for the first time in the Talmud, according to the conditions. ⁴

Chazal concluded that now that the Temple was destroyed, there must be an alternative way of atonement for sin. "One time Rabban Yohanan ben Zakkai left Jerusalem, and Rabbi Yehoshua followed him, and saw the Temple destroyed. Rabbi Yehoshua said: Woe to us for being a sword, a place where the seasons of Israel are buried. He said to him: My son, do not harm you, we have one atonement which is like her, and what? It is benevolence. As it is written: "For I have desired kindness and not sacrifice." ⁵ "And what are the benevolent virtues that he used to deal with? He would correct the bride and make him happy, and accompany the dead, and give a penny to the poor, and pray three times each day - and his prayer is accepted willingly. " ⁶

In addition rehab charity (as noted, included the charity and carrying prayers) contained in the New Testament of the rabbis other ways of atonement for the sins: "While there is no temple there, scholars are atonement for them to Israel" ⁷ ; Or: "Anyone who engages in the Torah as rising sacrificed sin and guilt facilitator" ⁸ ; And: "someone whose opinion Sflh up it is as if he sacrificed all the sacrifices everyone" ⁹ ; And further: "While the Temple does not exist, what will they [Israel] have? He said to him: I have already corrected them the order of sacrifices [haftarot], while reading them to my face, I raise them upon them as if the offering before me and I forgive them for all their seasons " ¹⁰ ; And even if a person who enjoys the meal of a bridegroom and is not happy rejoices by five voices, as it is written (Jeremiah 31: 3): "The voice of joy and joy is the voice of a bridegroom and the voice of a bride ..." ¹¹

If the first covenant was based on the blood of the victims, ¹² the New Testament of Sages was based as we have seen, the charity, Talmud Torah, Haftarah reading and more. But there were several rabbis who continued to raise the disturbing question: "What Torah will be about it?" ¹³ In other words, what will be the fate of the written Torah? And the answer was not long in coming: "What will become of her? After all, it [is] tied and placed in a corner, anyone who wants to learn will come and learn. " ¹⁴

From this point on, the attitude of the rabbis toward the Torah of Moses became even more severe that the Jerusalem Talmud documents Rabbi Hagai's difficult deliberations: "Words were said in the mouth and written things were said, and we do not know which ones are beloved." " But according to these words, I have made a covenant with you and Israel." The rabbi concludes with a quick conclusion that "these are the words that are required of the mouth, of the things required of the writing." ¹⁶

Now, it was only a matter of time before the sages reached a far-reaching insight: "God did not make a covenant with Israel but for oral matters!" ¹⁷ Here in fact, the Chazal's new covenant is presented in all its glory, when it comes at the expense of the validity of the covenant given in writing. It is not surprising, therefore, that the shock that this response left behind was not long in coming, and with it were certain rulings such as this: "Those who deal with the Bible, In the Mishnah, and we will pay for it; The Gemara [Talmud] - do not have a greater degree. " ¹⁸ Such statements not only risked such a castration of the Bible, ¹⁹ are also verged on becoming irrelevant in practice. ²⁰

However, the Sages did not settle for this, and in order to justify the existence of their new covenant, they sought to attribute to the Oral Law a historical validity that began from the beginning. Therefore, if we thought mistakenly that the study of Talmud meetings began crystallizes only in that period, were rabbis taught that both Abraham ²¹ and his son Isaac, ²² knew and observed the entire Torah, also is written and this oral! But even that is not content with the sages and believe it or not, they

determined that even the Almighty Himself is burying his plate, and every day he "sits and studies the Torah" ²³ "his beit midrash", ²⁴ as a yeshiva student 'Torah is his vocation.' ²⁵ Therefore, Chazal promised that "every scholar who sits and reads and different studies Torah, God sits against him and . calling different people" ²⁶

.Mishneh Torah, Maimonides, Introduction, 1-4 [1]

.Tractate Avot 1: 1 [2]

.Lev HaGolan Institute, Avnei Eitan, shiur no. 7, Subject: Faith [3]

The Babylonian Talmud tells of a gentile who wanted to convert and asked Shamai how many [4] Torahs you have (the Jews), and he said to him: "Two, the Written Torah and the Oral Torah" .((Shabbat 31: 1

.Avot of Rabbi Nathan, Chapter Four, Article 5 [5]

Ibid. The Talmud also states that "whoever engages in Torah and in the Gmilit Chasadim and [6] burys his sons, they are forgiven for all his seasons" (Bavli, Berachot 5: 1-2); And also: "Greater .(prayer than sacrifices" (ibid., Berachot 32b

.Midrash Eliyahu Zuta, Chapter 2 [7]

Babylonian Talmud, Minchot Ki, A; Or as the Holy One, blessed be He, said to King David: "It is [8] better for me one day that you sit and study Torah than a thousand talents that your son Solomon .(will sacrifice before me on the altar" (Babylonian Talmud, Shabbat 30a) Megilla 3: 2

Bavli, Sanhedrin 84b; And Deviation, b. Or: "Anyone who takes a lulav with his thumb and a goat [9] in his thickness raises the text upon him as if he built an altar and sacrificed a sacrifice on it" (Babylonian Talmud, Sukkah 41: 1); In addition: "Suffering from Markin all the seasons of man" .((Bavli, Berachot 5: 1

Babylonian Talmud, Ta'anit 27b; The Sages also determined that the exile is capable of [10] atonement for sins, for it is not: "Exile makes atonement ..." "Exile makes atonement for all" (Bavli, Sanhedrin 37b); In the book "Kedushat HaYayim" it is said that "if his eyes close to evil, then all his seasons will be purified" (Chapter 5, page 53); In the book Minchat Eliyahu, our sages assure us that "anyone who deals with the Torah of the burnt offering is sacrificed as a burnt offering" .((Malchim, Talmud, p. 39

Bavli, Berachot 6, 2. This is despite the fact that Chazal admitted to themselves that "there is no [11] atonement except with blood, as it is written (Leviticus 17): For blood is in the soul to atone for it" (Shemot Yoma 5: 1; From this we learn that Chazal themselves did not cease to recognize the need .for sacrifice

According to the book of Exodus 24: 8: "And Moses took the blood and sprinkled it upon the [12] ".people, and said, 'Here is the blood of the covenant which the Lord made with you

.Bavli, Berachot 35b; Monk n, a; Kiddushin 22b [13]

.Babylonian Talmud, Kiddushin 62a [14]

.Yerushalmi, p. 13, chapter two, halacha 4 [15]

.Ibid [16]

.(Bavli, Gittin 60b (also based on verse 27 in Exodus 34 [17]

**Bavli, Bava Metzia 33a. (In other words, unlike the Mishna and Gemara, the study of the Bible [18]
.(does not contain any value**

**According to the Talmudic proverb: "Serres the Scriptures and delve" (Babylonian Talmud, Bava [19]
.(Batra 104: 2**

**Apparently the rabbis did not joke when they predicted that "the future of the Torah will be [20]
.(forgotten by Israel ..." (Bavli, Shabbat 38: 2**

.Babylonian Talmud, Yoma 28b [21]

**Midrash Tanna Debi Eliyahu, chapter 6, p. In fact, in Midrash Vayikra Rava it is said that Jacob, [22]
Judah and Joseph also fulfilled what is written in the Torah (2: 10); In addition, our Sages tell us that
Moshe Rabbeinu had his own Beit Midrash (Yerushalmi, Eirubin 32b, chapter 5, halakhah 1); "When
he was sitting and engaged in Torah, he was a worm himself, and when he went to war, he would
harden himself like a tree" (Bavli, Mo'ed Katan 16b). By the way, our sages believed that "the first
man knew the Torah, and placed it in the kabbala for his son's daughter, and afterwards came to
Hanoah until he came to Shem and engaged in it" (Sefer Avodat HaKodesh by Rabbi Meir ben
.(Gabbai, part 3**

.Babylonian Talmud, Avodah Zarah 3b; As well as in Midrash Eliyahu Zuta, chapter 20 [23]

.Midrash Tanna Debi Eliyahu, chapter three, p [24]

.Midrash "Pe'el Yogesh", Siman Halacha, p [25]

**Ibid., Chapter 18, p. Or: "Anyone who is engaged in Torah and benevolence will be blessed in [26]
.(the shadow of God" (Yerushalmi, Taanit 21: 1**