

## Question 10:

Do we observe or follow Talmudic or Rabbinic teachings?

## Answer 10:

No. We neither observe nor follow Talmudic or Rabbinic teachings. There are those who feel that the Talmudic or Rabbinic have certain parts that are acceptable and conform somewhat to Scriptures, yet for us, we do not see the necessity of trying to follow after the teachings and traditions of those whom our Messiah admonished concerning their traditions of men.

### Mar 7:5-9

Then the Pharisees and scribes asked Him, "Why do Your taught ones not walk according to the tradition of the elders, but eat bread with unwashed hands?"

And He answering, said to them, "Well did Yeshayahu prophesy concerning you hypocrites, as it has been written, 'This people respect Me with their lips, but their heart is far from Me.

And in vain do they worship Me, teaching as teachings the commands of men.

"Forsaking the command of Elohim, you hold fast the tradition of men."

And He said to them, "Well do you set aside the command of Elohim, in order to guard your tradition.

Let us first of all understand that the terms *Rabban* or *Rabbi* did not appear until around 200 CE. Please see the following that was taken from Wikipedia in regards to this subject.

Rabbi is not an occupation found in the Torah (i.e. the Pentateuch) and ancient generations did not employ related titles such as *Rabban*, *Ribbi*, or *Rab* to describe either the Babylonian sages or the sages in Israel. The titles "Rabban" and "Rabbi" are first mentioned in the Mishnah (c. 200 CE). The term was first used for Rabban Gamaliel the elder, Rabban Simeon his son, and Rabban Johanan ben Zakkai, all of whom were patriarchs or presidents of the Sanhedrin. <http://en.wikipedia.org/wiki/Rabbi>

As you can see, the word *Rabbi* is not a word that would have appeared in the original writings of the Brit Hadasha (New Covenant). The word that actually was meant was *Master* and as such we understand why one should not be called by this name since it is in direct reference to Yahusha Ha Maschiach.

So, if the Talmud is based upon the Rabbinic which was a result of oral traditions then this most assuredly is what Yahusha was referring to when He was speaking to the scribes and Pharisees when they confronted Him in Yerushalayim, as we noted in the above Scripture.

The only time in Scripture that we see the use of the word *Rabbi* was when it referred to Yahusha Who was the Master. Nowhere in Scripture can we find either the use of the terms of Rabbinic or Talmudic teachings concerning Scriptural understanding. We must understand that we are not allowed to add to or take away from Scripture. So, if we try to incorporate these concepts and precepts into our spiritual walk with Yahuah and Yahusha, then we are superseding His Divine Will and have truly made the traditions and teachings of men to take precedence over Them.

Why is it necessary for us to follow after the teachings of individuals who have no Scriptural basis for their authority or their leadership over Believers? Please understand that these Rabbis or Sages are not always descendents of the Levitical priesthood and they have usurped authority over the Set-Apart Ones where no authority was given to them.

The Sanhedrin served under Mosheh as a judicial body which were not allowed to create or make the law, but rather to apply correct and proper application of the law under the direction of the High Priest and the Levitical Priesthood. Understand that what has occurred is not only now are the judges the judge, but they are also the law-givers and law-makers. They have taken upon themselves a role and function that was never Divinely given nor was it ever intended to be given to them.

Now if the Talmud comes from a compiling of Rabbinic teachings, debates or decisions, then to observe the Talmud over the Torah and other inspired Scriptural writings, then we have placed man and his practices above Father's Word.

Please read the following with regards to the Talmud:

The Talmud (Hebrew: תַּלְמוּד *talmūd* "instruction, learning", from a root *lmd* "teach, study") is a central text of mainstream Judaism. It takes the form of a record of rabbinic discussions pertaining to Jewish law, ethics, philosophy, customs and history.

The Talmud has two components: the Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law; and the Gemara (c. 500 CE), a discussion of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Tanakh.

The terms *Talmud* and *Gemara* are often used interchangeably. The Gemara is the basis for all codes of rabbinic law and is much quoted in other rabbinic literature. The whole Talmud is also traditionally referred to as *Shas* (ש"ס), a Hebrew abbreviation of *shisha sedarim*, the "six orders" of the Mishnah.

The *Mishnah* is a compilation of legal opinions and debates. Statements in the Mishnah are typically terse, recording brief opinions of the rabbis debating a subject; or recording only an unattributed ruling, apparently representing a consensus view. The rabbis recorded in the Mishnah are known as Tannaim

*Talmud Bavli* (the "Babylonian Talmud") comprises the Mishnah and the Babylonian Gemara, the latter representing the culmination of more than 300 years of analysis of the Mishnah in the Babylonian Academies. The foundations of this process of analysis were laid by Rab, a disciple of Rabbi Judah ha-Nasi. Tradition ascribes the compilation of the Babylonian Talmud in its present form to two Babylonian sages, Rav Ashi and Ravina. Rav Ashi was president of the Sura Academy from 375 to 427 CE. The work begun by Rav Ashi was completed by Ravina, who is traditionally regarded as the final Amoraic expounder. Accordingly, traditionalists argue that Ravina's death in 499 CE is the latest possible date for the completion of the redaction of the Talmud. However, even on the most traditional view a few passages are regarded as the work of a group of rabbis who edited the Talmud after the end of the Amoraic period, known as the Saboraim or *Rabbanan Savora'e* (meaning "reasoners" or "considerers").

The question as to when the Gemara was finally put into its present form is not settled among modern scholars. Some, like Louis Jacobs, argue that the main body of the Gemara is not simple reportage of conversations, as it purports to be, but a highly elaborate structure contrived by the *Saboraim*, who must therefore be regarded as the real authors. On this view the text did not reach its final form until around 700. Some modern scholars use the term *Stammaim* (from the Hebrew *Stam*, meaning "closed", "vague" or "unattributed") for the authors of unattributed statements in the Gemara. <http://en.wikipedia.org/wiki/Talmud>

So, as you can note in the above, the Talmud was created by man for man, and as such, there is no possible way that we or anyone else can follow a system which in a majority of cases is in direct opposition to Scripture.

Remember what Scriptures tell us:

**Pro 14:11-12**

The house of the wrong is destroyed, But the tent of the straight flourishes.  
There is a way which seems right to a man, But its end is the way of death.

**Pro 3:5-6**

Trust in יהוה with all your heart, And lean not on your own understanding;  
Know Him in all your ways, And He makes all your paths straight.