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SOME QUOTATIONS THAT SHOW THERE WERE NO POSTPONEMENTS

There are 4 different rules of postponements, i.e. when AFTER the molad has been calculated, the whole year is "postponed" by one or by two days (the previous year is thus made longer). One rule demands a postponement when the conjunction is calculated as occurring at noon or later (the day finishes at 6:00 p.m.).

The next rule is designed to prevent the Day of Atonement from falling on an "inconvenient" day of the week, i.e. to prevent Atonement from falling on a Friday or a Sunday, as well as preventing the Day of Trumpets from falling on a Friday or a Sunday. This rule is aimed at avoiding such an "inconvenience".

There is no justification of any kind for such a postponement!

The remaining two rules are a consequence to this rule; they are to control the number of days in a 19-year cycle, to prevent postponements making cycles too long or too short.

The historical evidence preserved in the Talmud makes quite clear that during the first century A.D. (i.e. during Christ's ministry) the Day of Atonement DID fall on Fridays and on Sundays!

Here are some quotations from the Talmud to prove this:

Footnote (16) If it were of immediate importance, the shebuth would have been permitted. But in any case WHEN THE DAY OF ATONEMENT FALLS ON FRIDAY, the vegetables, even if trimmed, cannot be cooked on the Sabbath. Talmud - Mas. Shabbath 114b (CHAPTER XV)

Footnote (12) The Day of Atonement. WHERE THE DAY OF ATONEMENT FELL ON A FRIDAY the Shewbread was then baked on a Thursday. Talmud - Mas. Menachoth 100b

... OR IF HIS MENSTRUANT WIFE AND HIS SISTER WERE WITH HIM IN HIS HOUSE AND HE UNITED, IN ERROR, 9 WITH ONE OF THEM AND DOES NOT KNOW WITH WHICH, OR IF SABBATH AND THE DAY OF ATONEMENT [FOLLOWED EACH OTHER] 10 ...

Footnote (10) i.e., when the Day of ATONEMENT FELL UPON FRIDAY OR SUNDAY. Talmud - Mas. K'rithoth 19a

The above quotations from the Talmud show that the Jews themselves clearly understand that in the first century A.D. (i.e. at the time of Christ's ministry) Atonement very clearly fell on both, Fridays and Sundays. These quotations prove this. Therefore the postponement rules, invented in the second century A.D. or later, have no claim for any biblical authority or support. They did not exist during the time of Christ's ministry. No amount of arguing about theoretical dates for events during Christ's ministry, and then inferring the need for postponement rules to such arguments, can change the freely stated FACT that the Jews know the postponement rules of their present calendar did not exist during the first century A.D..

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