

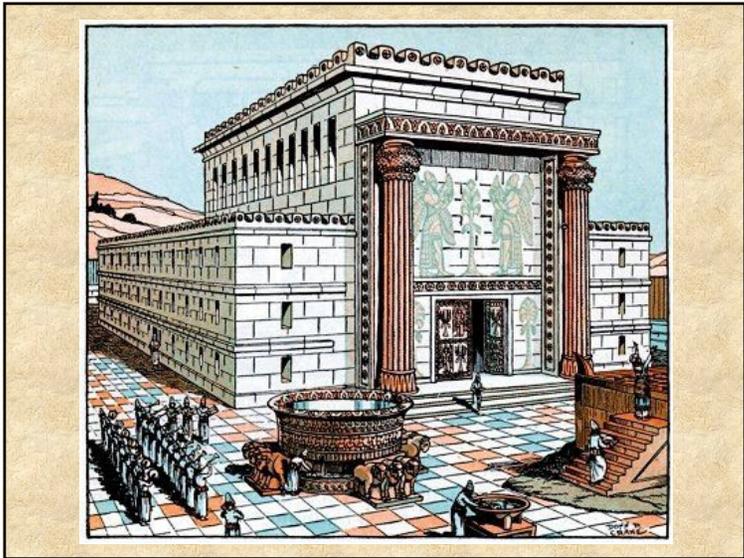
Christ Presbyterian Church  
September 12, 2021

From the Temple to the Rabbis:  
The Beginning of Our Heroes

1

**Mark 11:15-18**  
**New International Version**  
<sup>15</sup> On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, <sup>16</sup> and would not allow anyone to carry merchandise through the temple courts. <sup>17</sup> And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'" <sup>18</sup> The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

2



3

**2 Samuel 7**  
When the king was settled in his palace and Adonai had granted him safety from all the enemies around him, the king said to the prophet Nathan: "Here I am dwelling in a house of cedar, while the Ark of Adonai abides in a tent!" Nathan said to the king, "Go and do whatever you have in mind, for Adonai is with you."  
But that same night the word of Adonai came to Nathan: "Go and say to My servant David: Thus said Adonai: Are you the one to build a house for Me to dwell in? From the day that I brought the people of Israel out of Egypt to this day I have not dwelt in a house, but have moved about in Tent and Tabernacle.

4

As I moved about wherever the Israelites went, did I ever reproach any of the tribal leaders whom I appointed to care for My people Israel: Why have you not built Me a house of cedar? "Further, say thus to My servant David: Thus said Adonai of Hosts: I took you from the pasture, from following the flock, to be ruler of My people Israel, and I have been with you wherever you went, and have cut down all your enemies before you.

Moreover, I will give you great renown like that of the greatest men on earth. I will establish a home for My people Israel and will plant them firm, so that they shall dwell secure and shall tremble no more. Evil men shall not oppress them any more as in the past, ever since I appointed chieftains over My people Israel. I will give you safety from all your enemies.

5

"Adonai declares to you that God, Adonai, will establish a house for you. When your days are done and you lie with your fathers, I will raise up your offspring after you, one of your own issue, and I will establish his kingship. He shall build a house for My name, and I will establish his royal throne forever.

6

### 1 Chronicles 22

David said to Solomon, "My son, I wanted to build a House for the name of the LORD my God. But the word of the LORD came to me, saying, 'You have shed much blood and fought great battles; you shall not build a House for My name for you have shed much blood on the earth in My sight.

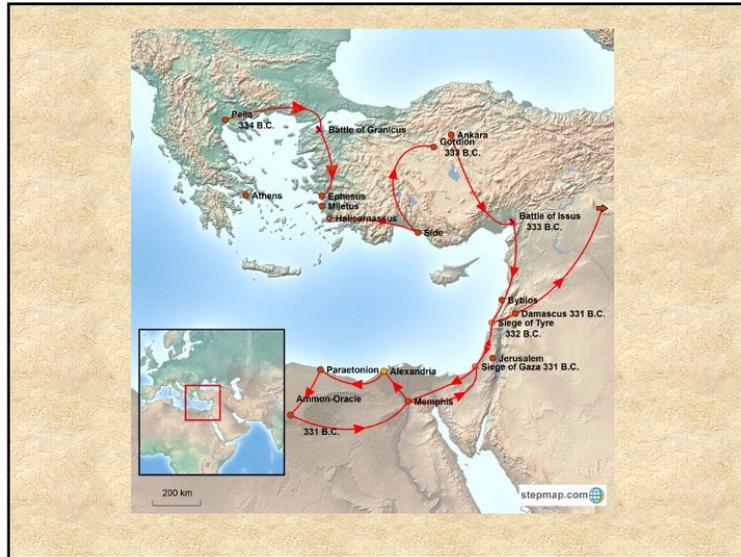
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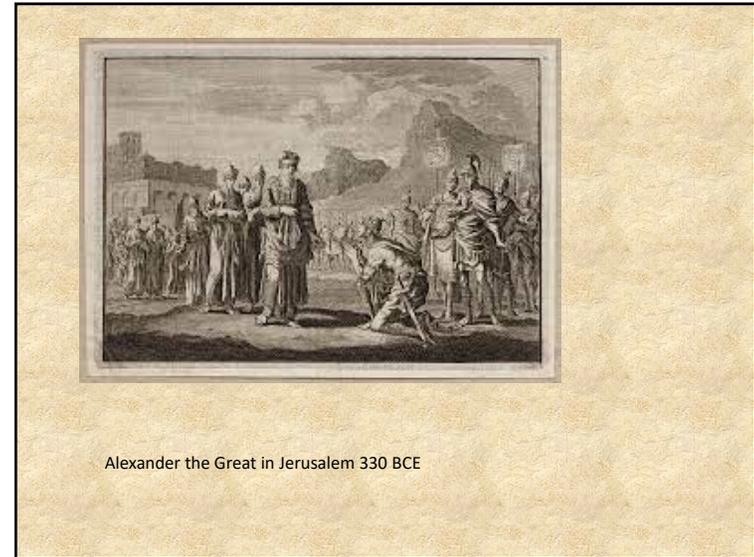
Jeremiah writes in Lamentations 2:3

"In blazing anger God has cut down All the might of Israel; God has withdrawn God's right hand In the presence of the foe; Adonai has ravaged Jacob like flaming fire, Consuming on all sides."

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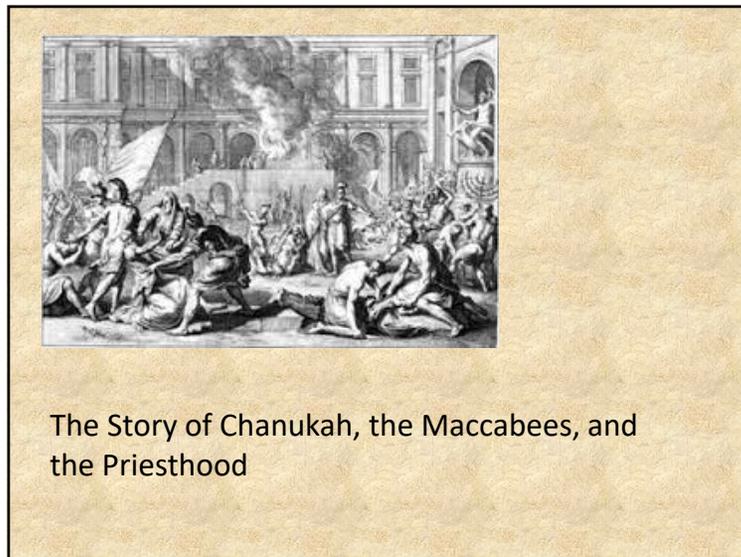


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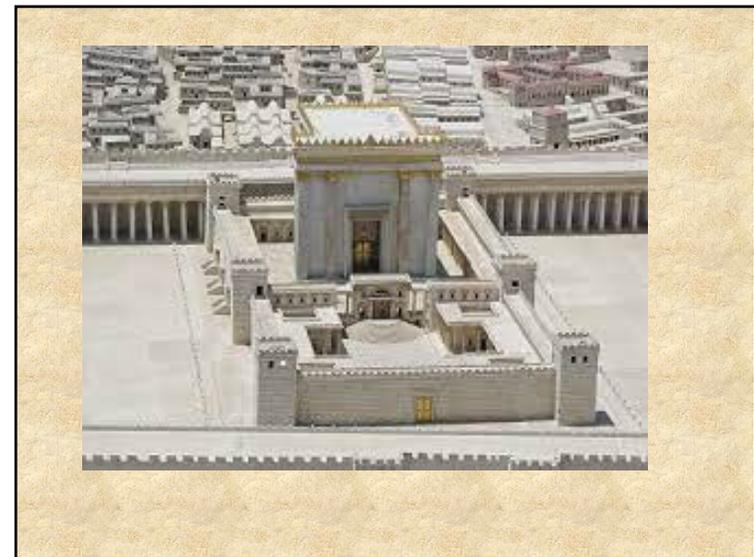
Alexander the Great in Jerusalem 330 BCE

10



The Story of Chanukah, the Maccabees, and the Priesthood

11



12



13



14

During the sieg[e] of Jerusalem in the First Jewish-Roman War, he argued in favour of peace; according to the Talmud, when he found the anger of the besieged populace to be intolerable, he arranged a secret escape from the city inside a coffin, so that he could negotiate with Vespasian (who, at this time, was still just a military commander). Yochanan correctly predicted that Vespasian would become Emperor, and that the temple would soon be destroyed; in return, Vespasian granted Yochanan three wishes: the salvation of Yavne and its sages, the descendants of Rabban Gamliel, who was of the Davidic dynasty, and a physician to treat Rabbi Tzadok, who had fasted for 40 years to stave off the destruction of Jerusalem.

15

#### **Pre-Mishnaic (Tannaim) (Zugot) (ca. 515 BCE – 70 CE)**

##### Zugot

Avtalyon, Av Beit Din of the Sanhedrin during the reign of Hyrcanus II and convert to Judaism

Hillel the Elder, Nasi of the Sanhedrin during the reign of King Herod the Great

Jose ben Joezer, Nasi of the Sanhedrin during the Maccabean wars of independence

Jose ben Johanan, Av Beit Din of the Sanhedrin during the Maccabean wars of independence

Joshua ben Perachyah, Nasi of the Sanhedrin during the reign of John Hyrcanus

Judah ben Tabbai, Av Beit Din of the Sanhedrin during the reign of Alexander Jannæus and Queen Salome

Nittai of Arbela, Av Beit Din of the Sanhedrin during the reign of John Hyrcanus

Shammai, Av Beit Din of the Sanhedrin during the reign of King Herod the Great

Shemaya, Nasi of the Sanhedrin during the reign of Hyrcanus II

Simeon ben Shetach, Av Beit Din of the Sanhedrin during the reign of

16

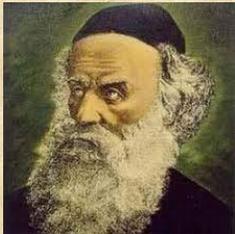
**Mishnaic (Tannaim) (ca. 70–200 CE)**  
 Yohanan ben Zakkai, (c.30 BCE–90 CE) 1st-century sage in Judea, key to the development of the Mishnah, first to actually be called “Rabbi”.  
 Akiva, (c.40–c.137) 1st-century Judea, central scholar in Mishnah  
 Eliezer ben Jose, the son of Jose the Galilean (?-c.160), famous for Baraita of thirty-two mitzvot, and father of Rabbi Hananiah  
 Judah haNasi, (?-c.217) 2nd century, Judah the Prince, in Judea, redactor (editor) of the Mishnah  
 Rabbi Meir, considered one of the greatest of the Tannaim of the third generation (139-163)  
 Shimon bar Yochai, 1st-century mystic, reputed author of the Zohar  
 Tarfon, member of the third generation of the Mishnah sages, who lived in the period between the destruction of the Second Temple (70 CE)

17

Talmudic (Amoraim) (ca. 200–500 CE)  
 Abba Arikha, Amora in Babylonia (175–247)  
 Samuel of Nehardea, Amora in Babylonia, physician (c.165–254)  
 Judah II, sage, called Judah Nesi'ah, in Judea, Nasi (230–270)  
 Hillel, son of Gamaliel III, younger brother of Judah II, in Judea (before 280)  
 Shimon ben Lakish, Amora in Judea (c.200–c.275)  
 Johanan bar Nappaha, primary author of the Jerusalem Talmud (180–279)  
 Hamnuna – Several rabbis in the Talmud had this name (3rd and 4th century)  
 Rav Nachman, Talmudist in Babylonia (?–320)  
 Abbahu, Talmudist in Palestine (c.279–320)  
 Rabbah bar Nahmani, Talmudist in Babylonia (c.270–c.330)  
 Judah III, scholar, son of Gamaliel IV, Nasi (290–320)  
 Abaye, Talmudist in Babylonia (?–337)  
 Rabbi Jonah, Amora in Palestine (before 340)  
 Rava, Amora in Babylonia (c.280–352)  
 Hillel II, creator of the Hebrew calendar, son of Judah II, in Judea, Nasi (320–365)  
 Rav Papa, Amora in Babylon (c.300–375)  
 Ravina I, primary aide to Rav Ashi in Babylonia (?–420)  
 Rav Ashi, sage, primary redactor of the Talmud in Babylonia (352–427)  
 Ravina II, Amora in Babylonia (?–499)

18

The is the first major written collection of the Jewish oral traditions known as the Oral Torah. It is also the first major work of rabbinic literature.



19

On the eve of Passover, adjacent to *minḥa* time, a person may not eat until dark, so that he will be able to eat *matza* that night with a hearty appetite. Even the poorest of Jews should not eat the meal on Passover night until he reclines on his left side, as free and wealthy people recline when they eat. And the distributors of charity should not give a poor person less than four cups of wine for the Festival meal of Passover night. And this *halakha* applies even if the poor person is one of the poorest members of society and receives his food from the charity plate.

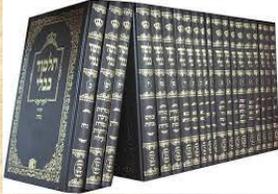
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On **Yom Kippur**, the day on which there is a mitzva by Torah law to afflict oneself, it is **prohibited** to engage in **eating and in drinking, and in bathing, and in smearing oil on one's body, and in wearing shoes, and in conjugal relations**. However, the **king**, in deference to his eminence, and a new **bride** within thirty days of her marriage, who wishes to look especially attractive at the beginning of her relationship with her husband, may **wash their faces** on Yom Kippur. **A woman after childbirth**, who is suffering, may **wear shoes** because going barefoot causes her pain. This is the **statement of Rabbi Eliezer**. **The Rabbis prohibit** these activities for a king, a new bride, and a woman after childbirth.

21

Six Orders of the Mishnah  
**Zeraim** ("Seeds"), dealing with prayer and blessings, tithes and agricultural laws (11 tractates)  
**Moed** ("Festival"), pertaining to the laws of the Sabbath and the Festivals (12 tractates)  
**Nashim** ("Women"), concerning marriage and divorce, some forms of oaths and the laws of the nazirite (7 tractates)  
**Nezikin** ("Damages"), dealing with civil and criminal law, the functioning of the courts and oaths (10 tractates)  
**Kodashim** ("Holy things"), regarding sacrificial rites, the **Temple**, and the **dietary laws** (11 tractates) and **Tohorot** ("Purities"), pertaining to the laws of purity and impurity, including the impurity of the dead, the laws of food purity and bodily purity (12 tractates).

22



**מבטת נשון יום פרוש רבונו נסים**

**המבנה**

המבנה (המבנה) הוא המבנה המרכזי של המשנה, המכיל את כל חלקי המשנה. המבנה מורכב מ-6 סדרים: זרעים, מועד, נשים, נזיקין, קדושים וטהרה. המבנה נכתב על ידי רבי יוחנן בן עזריאל, תלמידו של רבי עקיבא, והוא נחשב לאחד מהמבנים המרכזיים של המשנה.

23

**GEMARA:** The Gemara expresses surprise at the mishna's statement that one may not eat on Passover eve from the time that is adjacent to *minḥa*. **Why discuss this halakha particularly with regard to the eves of Passover? Even on the eves of Shabbat and other Festivals it is also prohibited to eat in the late afternoon, as it was taught in a baraita: A person should not eat on the eves of Shabbat and Festivals from minḥa time onward, so that he will enter Shabbat when he has a desire to eat and he will enjoy the Shabbat meal; this is the statement of Rabbi Yehuda. Rabbi Yosei says: One may continue eating until dark.**

24

**Rav Huna said:** The mishna was necessary only according to the opinion of **Rabbi Yosei, who said** that one may **continue eating until dark**. According to his opinion, the mishna is necessary to emphasize that **this applies only on the eves of Shabbat and Festivals. But on the eve of Passover, due to the obligation to eat *matza***, Rabbi Yosei **concedes** that one must refrain from eating in the afternoon, so that he will eat *matza* with a good appetite.

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