

Sanctuaries and Sanctity #1

From Temple to Synagogue

Themes of Today:

Tension between local and centralized worship

When and why do Batei Kneset begin?

Synagogues in the time of the Second Temple: where, why, what was done there?

Synagogues after the destruction of the Temple

Moveable and permanent aron kodesh

Bringing the Ark and Establishing the Permanent Place

שמואל ב ו : יב-טו וַיָּגֵד לְמֶלֶךְ דָּוִד לֵאמֹר בָּרַךְ יְהוָה אֶת־בַּיִת עֲבָד אֱדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ בְּעַבְוֵר אֶרְוֹן הָאֱלֹהִים וַיִּלְךְ דָּוִד וַיַּעַל אֶת־אֶרְוֹן הָאֱלֹהִים מִבַּיִת עֲבָד אֱדָם עִיר דָּוִד בְּשִׁמְחָה : וַיְהִי כִּי צָעְדוּ נְשָׂאֵי אֶרְוֹן־יְהוָה שְׁשֵׁה צָעָדִים וַיִּזְבַּח שׁוֹר וּמְרִיא : וַדָּוִד מְכַרְכֵּר בְּכָל־עֹז לְפָנָיו יְהוָה וַדָּוִד חָגַר אֶפֶוד בָּד :

Samuel II 6:12 -15 "It was reported to King David: "The LORD has blessed Obed-edom's house and all that belongs to him because of the Ark of God." Thereupon David went and brought up the Ark of God from the house of Obed-edom to the City of David, amid rejoicing. When the bearers of the Ark of the LORD had moved forward six paces, he sacrificed an ox and a fatling.ⁱ David whirled with all his might before the LORD; David was girt with a linen ephod. Thus David and all the House of Israel brought up the Ark of the LORD with shouts and with blasts of the horn."

שמואל ב טו : כג – כו וְכָל־הָאָרֶץ בּוֹכִים קוֹל גָּדוֹל וְכָל־הָעָם לִעְבָרִים וְהַמֶּלֶךְ עָבַר בְּנַחַל קְדָרוֹן וְכָל־הָעָם לִעְבָרִים עַל־פְּנֵי־דָרֶךְ אֶת־הַמַּדְבָּר : וְהָיָה גַם־צָדוֹק וְכָל־הַלְוִיִּם אִתּוֹ נְשָׂאִים אֶת־אֶרְוֹן בְּרִית הָאֱלֹהִים וַיִּצְקוּ אֶת־אֶרְוֹן הָאֱלֹהִים וַיַּעַל אֲבִיתָר עֲדֹתָם כָּל־הָעָם לְעַבְוֹר מֶרֶץ הָעִיר : וַיֹּאמֶר הַמֶּלֶךְ לְצָדוֹק הַשֵּׁב אֶת־אֶרְוֹן הָאֱלֹהִים הָעִיר אִם־אֶמְצָא חַן בְּעֵינָי יְהוָה וְהִשְׁבִּנִי וְהִרְאֵנִי אִתּוֹ וְאֶת־נְוָחוֹ : וְאִם כֹּה יֹאמֶר לֹא חֲפָצְתִּי בָּךְ הַנְּלִי יַעֲשֶׂה־לִּי כַּאֲשֶׁר טוֹב בְּעֵינָיו :

Samuel II 15:23-26 The whole countryside wept aloud as the troops marched by. The king crossed the Kidron Valley, and all the troops crossed by the road to^k the wilderness. Then Zadok appeared, with all the Levites carrying the Ark of the Covenant of God; and they set down the Ark of God until all the people had finished marching out of the city..Abiathar also came up.^f But the king said to Zadok, "Take the Ark of God back to the city. If I find favor with the LORD, He will

bring me back and let me see it and its abode. And if He should say, 'I do not want you,' I am ready; let Him do with me as He pleases."

First Temple Times: Many Holy Places, Many Gods?

Amos 5:4-5 Thus said the LORD To the House of Israel: Seek Me, and you will live. Do not seek Bethel, Nor go to Gilgal, Nor cross. to Beer-sheba; For Gilgal shall go into exile, And Bethel shall become a delusion.

Amos 8:14 Those who swear by the guilt of Samaria, Saying, "As your god lives, Dan," And "As the way to Beer-sheba lives They shall fall to rise no more.

Kings II 18:1-4 In the third year of King Hoshea son of Elah of Israel, Hezekiah son of King Ahaz of Judah became king. He was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years; his mother's name was Abi^a daughter of Zechariah. He did what was pleasing to the LORD, just as his father David had done. He abolished the shrines and smashed the pillars and cut down the sacred post. He also broke into pieces the bronze serpent that Moses had made, for until that time the Israelites had been offering sacrifices to it; it was called Nehushtan.

Timeline Tel Sheva:

12th century small settlement

10th century walled settlement

9th – 8th century administrative center

8th century altar put into genizah with Hezekiah's reforms

8th century city destroyed (by Sennacherib?)

Time line Tel Arad:

Early Bronze (3000-2600 BCE) Canaanite city

11th century BCE First Israelite fortress

10th century: temple begun

8th century (Uziah) walls and gate of fortress

8th century Altar put into genizah with Hezekiah's reforms

6th century Temple put into genizah by Josiah?

When and Why Do Synagogues Begin?

Theories:

6th century BCE Josiah's reforms

597, 586 Exile to Babylonia

5th century Ezra and Nehemia reforms

4th century Hellenism

2nd century Hasmonians

Second Temple Times: The First Evidence of Synagogues

Theodotus inscription: Theodotos son of Vettenu, priest and head of the synagogue (archisynagōgos), son of a head of the synagogue, and grandson of a head of the synagogue, built the synagogue (synagogē) for the reading of the law [nómou] and for the teaching of the commandments [didachín entolón], as well as the guest room, the chambers, and the water fittings as an inn for those in need from abroad, the synagogue which his fathers founded with the elders and Simonides.

Tosefta Sukkah 4:3 רבי יהושע בן חנניא כל ימי שמחת בית השואבה לא היינו רואים שינה משכימין אנו לתמיד של שחר משם לבית הכנסת משם לבית המדרש

Tosefta Sukkah 4:4 Rabbi Yehudah said: Whoever has not seen the basilica-synagogue of Alexandria has never seen the great glory of Israel. It is something like a large colonnade, with porches within porches, and accommodating sometimes double the number of those that followed Moses from Egypt. There were seventy-one golden chairs there, corresponding to the seventy-one elders, and each of the chairs was worth twenty-five myriad talents of gold. In the center was a wooden dais, and the sexton stood upon it with a scarf (as a flag) in his hand. At the close of each benediction he waved the scarf, and all the people answered "Amen". The people were not seated together, but the goldsmiths were by themselves, the blacksmiths by themselves, the embroiderers by themselves, so that when a poor man came in he joined his fellow tradesmen, and in this way was enabled to obtain a means of livelihood.

Aron Kodesh: From Moveable to Permanent

Eruvin 86 :When Rav Dimi came from Eretz Yisrael to Babylonia, he said: It once happened that the people forgot and did not bring a Torah scroll to the synagogue on Friday while it was still day, which meant they were left without a scroll from which to read on Shabbat. On the following day, Shabbat, they spread

a sheet over the pillars positioned between the house where the scroll was kept and the synagogue, thereby forming a corridor with partitions suspended on each side. And in this manner they brought the Torah scroll to the synagogue and read from it.

Taanit 2:1 What is the order [of service] for fast days? They take the ark out to the open space of the city.