

# שמונה עשרה-תפלה شهرית-101 Tefila 101-Shemona Esrei

## Lesson 5-Examples Of Tefila During The Second Temple Era

Source 1

התפלה בתקופת התנאים והאמוראים טיבה ודפוסיה מאת יוסף הימנמן p. 139

- צורה, ומביי לעסוק בפרטיו של כל מקור). "סדרי ברכות" כאלה נתגלו במקורות הבאים:
- א. בפרק נא של בן-סירה העברי (שם נמצאת סידורה של "טופסי חתימות" של מקצת ברכות השמונה-עשרה ושל קריית שם); מקצתן לשונן היום ממש, אך לפי סדר שונה לחלוטין.<sup>2</sup>
  - ב. בפרק לו של בן-סירה סידרת בקשות, המקבילה לחלק מבקשות השמונה-עשרה (לפי גושאיין, אך לא לפי בוסחן).<sup>3</sup>
  - ג. במשנה חמ"ד פ"ה מ"א אנו מוצאים חלק מברכות קריית שמע והעמידה בסדר תפילה השחר של הכהנים.
  - ד. ברכות הכהן הגדול, אחורי קרייתו בתורה ביום היכפורים. מקבילות אף הן בחלקו לברכות שבעמינידה (בשתי הסדרות, שנוצרו לאחרונה, לא ידועים לנו כלל גושיהם של תפילות אלו, אלא גושאיין הכלליים, ובברכות כהן גדול אף גושי חתימותיה).<sup>4</sup>
  - ה. כן נמצאו מקבילות בולטות בין הבקשות השמונה-עשרה לבין "טומורי שלמה" החיצונית, שנתחברו במאיה הראשונה לפני סה"ג.<sup>5</sup>
  - ג. מרמורשטיין מצא את "הנوت הקודם ביחסו של השמונה-עשרה" בפפירוז זונר יהורי קדום, הכולל שבע-עשרה (!) בקשות הדומות בתוכנן לאלה שבעמינידה (אלא שאין כל דמיון מבחינת הגיטות): הבקשות הנ"ל הן ברובן בנות מלא אחת או שתים בלבד; כמו מרמורשטיין מצביע על תפילת "זביבנו", שאף בה מיזגת כל בקשה של השמונה-עשרה על-ידי מלאה אחת או שתים בלבד).<sup>6</sup>
  - ג. במגילות מדבר יהודה גילה ש' טלמון "מחזר ברכות של הכהן", שאף גושאיין מזכיר למקצת הברכות שבשמונה-עשרה (ושבפרק נא של בן-סירה).<sup>7</sup>
  - ח. לבסוף נזכיר את דעתו של יצחק בער,<sup>8</sup> המוצא אנלוגיות ברכרות גושאיין של רוב בקשות העמידה (ואף לשבחו של מקום"ם הקודם להן) בתפילות יווניות שונות. שאמנם אין לראות בהן את המקור של השמונה-עשרה, אך ניתן לפחות מהן על "המבנה הטבעי" של העמידה.

Translation: Collections of Brachos were found in the following:

- A. In Chapter 51 of the Hebrew version of Ben Sira (there are found a collection of Bracha conclusions that are similar to the Bracha conclusions in our versions of Shemona Esrei and Birchot Kriyas Shema but in a different order).
- B. In Chapter 34 of Ben Sira are found an order of requests. They correspond to some of the requests found in Shemona Esrei (according to their themes but not using similar language).
- C. In the Mishna of Maseches Tamid Chapter 5 Mishna 1 we find a reference to some of our Birchot Kriyas Shema, Shemona Esrei within the morning prayers of the Kohanim.
- D. The Brachos of the Kohain Gadol, after he read from the Torah on Yom Kippur. Some of those Brachos correspond to the Brachos in Shemona Esrei. (Concerning these Brachos and the Brachos in the previous reference, we do not know what was said within those Brachos except for their general theme. However concerning the Brachos of the Kohain Gadol, we do not their concluding words.)
- E. We find requests that correspond to the requests in Shemona Esrei in Mizmorei Shlomo part of the Apochrypha that were authored in the last Century before the Common Era.
- F. A. Marmorstein found "the earliest version of Shemona Esrei" in a early Greco-Jewish papyrus that included 17 requests similar in theme to those found in Shemona Esrei (but the wording is not similar. In the papyrus, the requests consist of one or two words; Still, Marmorstein seeks to link the wording to our prayer of Haveineinu in which each request is condensed to one or two words.)

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G. From the Dead Sea Scrolls S. Talmon revealed "Machzor of the Group" in which the themes correspond to some of the Brachos in Shemona Esrei (and to what is found in Ben Sira Chapter 52).

H. Our last reference is to the opinion of Yitzchok Baer, who presents an anthology of clearly similar requests to what is found in Shemona Esrei (including a section of words of praise to G-d that comes first) in various Greek prayers, but which cannot be said to be the source of Shemona Esrei but we can conclude that Shemona Esrei contains themes that were common among others.

Source 2

Ben Sira Chapter 51

כִּי לְעוֹלָם חֶסֶד:	גַּאֲוֵי הָרוֹן לִיְיַיְהִ בִּי טֹב
כִּי לְעוֹלָם חֶסֶד:	כִּי הָרוֹן לְאָלָה הַתְּשִׁבָּחוֹת
כִּי לְעוֹלָם חֶסֶד:	כִּי הָרוֹן לְשׁוֹמֵר יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶד:	כִּי הָרוֹן לְיוֹצֵר הַבָּل
כִּי לְעוֹלָם חֶסֶד:	כִּי הָרוֹן לְנוֹאֵל יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶד:	כִּי הָרוֹן לְמַקְבִּץ נְדָחִי יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶד:	כִּי הָרוֹן לְבָנָה שָׁרוֹן וּמַקְדָּשׁוֹ
הָרוֹן לְמַצְמִית קָרְנוֹן לְבִתְהֵדָה:	כִּי לְעוֹלָם חֶסֶד:
הָרוֹן לְבָנָה בְּבִנֵּי צְרוֹק לְבִתְהֵן:	כִּי לְעוֹלָם חֶסֶד:
הָרוֹן לְמַנְנָן אַכְרָהָם:	יְהִי הָרוֹן לְמַנְנָן אַכְרָהָם
הָרוֹן לְצֹור יִצְחָק:	יְהִי הָרוֹן לְצֹור יִצְחָק
הָרוֹן לְאָבִיר יַעֲקֹב:	יְהִי הָרוֹן לְאָבִיר יַעֲקֹב
הָרוֹן לְבָנָה בְּצִיּוֹן:	יְהִי הָרוֹן לְבָנָה בְּצִיּוֹן
הָרוֹן לְפָלָךְ מְלָכִי מְלָכִים:	יְהִי הָרוֹן לְפָלָךְ מְלָכִי מְלָכִים
תְּהִלָּה לְכָל חֶסֶדי:	יְהִי גַּיְרָם קָרְנוֹן לְעַמּוֹן
תְּלִילָה:	לְכִנֵּי יִשְׂרָאֵל עִם קָרְבוֹן

Source 3

משנה מסכת יומא פרק ז'-משנה א'-בא לו בהן גדול לקרות אם רצה לבנדוי בוין  
 קורא ואם לא קורא באצטלית לבן משלו חזון הכנסת נוטל ספר תורה ונתרנו לראש הכנסת  
 וראש הכנסת נותנו לסגן והסגן נותנו לכהן גדול וכשהן גדול עומדים ומתקבל וקורא  
 אחריו מות ואך בעשור וגולל ספר תורה ומניחו בחיקו ואומר יותר מה שקרהתי לפניכם

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כחוב כאן ובעשור שבוחמש הפקודים קורא על פה וمبرך עליה שמנה ברכות על התורה  
על העבודה ועל ההודאה ועל מחלוקת העון ועל המקדש בפני עצמו ועל ישראל בפני עצמו  
(ועל ירושלים בפני עצמה) ועל הכהנים בפני עצמן ועל שאר הרצללה:

*Mishnah. The high priest then came to read. If he wished to read in linen garments he could do so, otherwise he would read in his own white vestments. The synagogue attendant would take a scroll of the law and give it to the head of the synagogue and the head of the synagogue gave it to the second one in command, and the the second one in command gave it to the high priest, and the high priest stands and receives it, and reads the section beginning 'after the death . . .' (Va'Yikra 16) and 'howbeit on the tenth. . .' (Va'Yikra 23, 26-32), then he would roll up the scroll of the law and put it in his bosom and say, 'more than what I have read out before you is written here. and on the tenth . . .' (Bacillar 29, 7-11) which is in the book of Bacillar he recites by heart. He then recites in connection therewith eight Brachos: for the law, for the temple service, for the thanksgiving, for the forgiveness of sins and for the temple separately, and for Israel separately and for Jerusalem separately, for the Kohanim separately and for the rest of the prayer.*

### Source 4

Papyrus Egerton 5

Papyrus Egerton 5

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Christian involves great difficulties, because the text lacks any allusions to anything specifically Christian and cannot be related to any known liturgy. Even though the text cannot be identified with any extant Jewish prayer either, there are nevertheless several points of connexion between the fragment and Jewish liturgy. Many of the expressions in the text can be directly translated back into Hebrew, which suggests that the author thought in Hebrew or followed a Hebrew model. Using Biblical language and allusions without direct quotations is characteristic of many ancient Jewish prayers, as for instance the Eighteen Benedictions (usually called *Shemoneh Esreh* or *Amidah*). Also the litany-like repetitions have their parallels in Jewish prayers. Wahrhaftig discovers five complete sections in our text: lines 2-8 ask God to sanctify, protect etc. his people; lines 9-13 contain a petition for the healing of the soul; the third section, lines 14-21, is a prayer for protection from and forgiveness of sins; lines 22-26 praise God's great goodness; section five, in lines 27-33, contains a petition to accept the prayers. The concluding lines, 33-35, are the beginning of a new prayer, most of which is now lost. Seemingly

### Source 5

The Civic Prayer for Jerusalem by Elias J. Bickerman, The Harvard Theological Review Vol. 55, No. 3 (Jul., 1962), pp. 163-185; at p. 179-180

It is true again that in the last decades of the Temple the priests every morning celebrated a prayer service. Yet, it was held outside the Temple-court, and was unrelated to the sacrificial service.<sup>62</sup> The priests were not prayer virtuosi but skilled butchers. When the eye-witnesses admiringly described the Temple daily sacrifice, they praised the dexterity of priests in throwing up parts of the victim on the altar. It was the silence of the priests during the sacrificial operations which impressed the observer.<sup>63</sup> The offering itself was self-sufficient to conciliate Heaven. "The blood makes atonement" (Lev. 17, 11). The daily sacrifices atoned daily for Israel's transgressions.<sup>64</sup> Only personal sin offerings were statutorily preceded by confession of sins and by request for forgiveness.<sup>65</sup>

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The High Priest, after burning incense in the Holy of Holies on Atonement Day, in the anteroom of the Temple building, prayed for a prosperous year, sometimes adding other requests, for instance for the Temple.<sup>66</sup> Again, prayer was here separated from the sacrificial act. On the same day, he prayed for the Temple, the priests and Israel in the Court of Women,<sup>67</sup> that is outside the Altar enclosure where sacrifices were offered.<sup>68</sup> It is significative that at this prayer meeting he was not required to

In the late Hellenistic period representatives of the people were delegated to stand by at the sacrifices in the Temple. These standing lay-posts (*ma'amadot*) prayed that the offerings of the Jews who remained at home in their towns and villages might be accepted.<sup>69</sup> Modern scholars naïvely and anachronistically think that the purpose of the institution was to assure the participation of laity in religious life. The rabbis knew better. They derived the idea of the popular representation from Num. 28, 2 where the “children of Israel” are commanded to make offerings. This interpretation means that the priests who officiated in the Temple

were only agents of the laity. “How can the offering of a man be offered and he does not stand by it?”<sup>84</sup>

This view is completely un-Biblical and incompatible with the principle of consecrated priesthood. The idea could hardly take hold of the Jewish mind before the introduction of the half-shekel poll-tax levied under the Hasmoneans to cover the costs of the sacrifices.<sup>85</sup>

Source 6

ברכו הפטרה

ברוך אתה יה' א-לhinu מלך העולם, צור כל העולמים, צדיק בכל הדורות, הא-ל הנאמן האומר ועשה, המדבר ומקים, שבلدבריו אמת וצדקה. נאמן אתה הוא יה' א-לhinu, ונאמנים דבריך, ודבר אחד מדבריך אחר לא ישוב ריקם, כי אל מלך נאמן (ורחמן) אתה. ברוך אתה יה', האל הנאמן בכל דבריו.

רחם על ציון כי היא בית חיינו, ולעלובת נפש תושיע ב מהרה בימינו. ברוך אתה יה', משמה ציון בبنיה.

שמחנו, יה' א-לhinu, באליךו הנביא עבדך, ובמלכות בית דוד משליך, במהרה יבא וייגל לנו, על כסאו לא ישוב זר, ולא ינהלו עוד אחרים את כבודו, כי בשם קדשך נשבעת לו שלא יכבה נרו לעולם ועד. ברוך אתה יה', ממן דוד.

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על התורה, ועל העבודה, ועל הנביאים, ועל יום השבת הוה, שנהת לנו, ה' אלהינו, לקדשה ולמנוחה, לכבוד ולתפארת. על הכל, ה' אלהינו, אנחנו מודים לך, וمبرכים אותך, יתברך שמך בפי כל חי תמיד לעולם ועד. ברוך אתה ה', מקדש השבת.

Source 7

תלמוד בבלי מסכת ביצה דף יז' עמי א' –תנו רבנן: يوم טוב של שבת. בית שמאי אומרין: מתרפל שמנה [ואומר] של שבת בפני עצמה ושל يوم טוב בפני עצמה. ובית הלל אומרין: מתרפל שבע, מתחילה בשבת ומסיים בשל שבת, ואומר קדושת היום באמצע.

*Translation: Our Rabbis taught: When Yom Tov falls on Shabbos, Beis Shammai hold that you must recite eight Brachos in Shemona Esrei; having separate middle Brachos for Shabbos and Yom Tov. Beis Hillel hold: he must recite seven Brachos; he begins by mentioning Shabbos and he closes by mentioning Shabbos and refers to the sanctity of the day in the middle.*

Source 8

תלמוד ירושלמי (וילנא) מסכת שבועות פרק א' – אמר רבי אחא בר פפא ותני בן העובר לפניו התיבה ביום טוב של ראש השנה בשחרית בית שמאי אומרין מתרפל שמונה ובית הלל אומרין שבע במוסוף בית שמאי אומרין עשר ובית הלל אומרין תשע

*Translation: R. Achai son of R. Pappa taught: Concerning whoever leads the Shacharis service on Rosh Hashonah morning, according to Beis Shammai, he must recite eight Brachos; Beis Hillel hold that he must recite seven. As to Tefila Mussaf on Rosh Hashonah morning, according to Beis Shammai, he must recite ten Brachos; Beis Hillel hold that he must recite nine.*

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Source 9

*The Great Shift by James L. Kugel, Houghton Mifflin Harcourt, 2017*

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### *The Ascendancy of Prayer*

This question inevitably leads us back to the themes highlighted in the foregoing chapters. If prayer from places outside the Jerusalem temple apparently became a regular practice for some, then one might consider the rise of monotheism and its depiction of God as one possible cause. A remote, huge, heavenly-enthroned (and earth-overshadowing) God does not fit well with the idea of His hearing prayers from within a certain earthly sanctuary in one specific spot on earth.<sup>16</sup> Couldn't He receive prayers equally from anywhere, directly or with the help of angelic intermediaries? In fact, Second Temple texts frequently explain that God's angels tirelessly patrol the earth and report back to Him on people's doings.<sup>17</sup> These same angels were sometimes specifically said to carry people's prayers all the way up to the heavenly throne<sup>18</sup>—so what good was an earthly temple at all?<sup>\*</sup> In addition, the growing interiority in what some psalms report or ask for—requests for God's ongoing guidance or others that might likewise seem inappropriate to the public nature of temple worship—may also have played a role. Ben Sira's plea for God to put "a guard over my mouth, and wisdom's seal over my lips," along with his hope for ongoing advice and help from God, may also be connected to the gradual emergence of the *nefesh* (or *ruah*, or *neshamah*) as a person's inner, divinely given presence in the late- and post-biblical self. All this in turn may be related to various manifestations seen earlier of the "elusive individual" in Israelite religion and the very posture of people now "in search of God."<sup>\*\*</sup>

Apart from these considerations, however, one might point to a certain intellectual disenchantment with sacrificial worship as favoring the creation

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\* Of course, people continued to frequent the Jerusalem temple (and others), not only because of its traditional role in collective worship, but because of the vibrancy of the sacrificial cult in general and the fact that sacrifices on the part of an individual were still a powerful mark of devotion. On top of all this was a political consideration: the priesthood, indissolubly connected to temple worship, also ran Judea's affairs throughout the Second Temple period.

\*\* As with the "elusive individual," I am excluding here any evidence from psalms and prayers themselves because of the circular-argument problem

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of nontemple prayers. Was God really persuaded by animal carcasses burnt on an altar? Certainly some people continued to answer in the affirmative. Recall that even in the fourth century CE, the Roman philosopher Sallust opined, "Prayer without sacrifice is just words." In other quarters, however, the whole necessity of the sacrificial cult was under attack. In earlier times, to be sure, prophets had intoned against the reliance on sacrifices as a way of gaining divine favor. Consider God's words to Isaiah:

"Why should I have all these sacrifices?" says the LORD.  
"I have had more than enough of burnt offerings, of rams and the suet of  
    fatlings, and bulls' blood.  
I take no pleasure in lambs and he-goats . . .  
Stop your wrongdoing; learn to do good. Seek out justice." (Isa 1:11, 16-17)

Or Amos's sarcastic invitation:

Come to Bethel for sins, to Gilgal for sins galore!  
But bring your offerings every morning, and a tithe every three days;  
Send up a thanksgiving and shout: "Freewill sacrifice!" — let people know! —  
for such is your devotion, Israel, says the LORD. (Amos 4:4-5)

But here and elsewhere in early times, it is the people's lack of devotion that the prophets attack. The act of sacrificing itself is not being called into question. Later, however, a psalmist could presume a definite divine preference:

O Master, open my lips, so that my mouth may utter Your praises.  
For if You desired a sacrifice, I would surely give it; but it is not a burnt offering that will please You.  
God's [true] sacrifices are a broken spirit, a broken and shattered heart; God  
will not reject these. (Ps 51:17-19)

Now, the cleansing power of sacrificial blood no longer seemed persuasive. When Levi toured the heavens in the late-biblical "Testament of Levi," he reached the highest part of heaven and God's heavenly throne:

[An angelic guide explains:] Next to Him are the angels of the Lord's Presence, who serve and make atonement before the Lord for all the unwitting sins of the righteous, offering to the Lord a sweet savor, a *reasonable and bloodless sacrifice.* (T Levi 3:5-6)<sup>19</sup>

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These two activities — statutory, fixed prayers and the reading and interpreting of Scripture — could be carried on anywhere, and they ultimately became the central acts of piety in the period before and just after the start of the Common Era. But they also tell us something striking about the changing encounter with God during this period. Prayers that were recited each day at fixed times and without any specific request or expectation of an answer — such prayers give expression to the growing distance between God and the individual supplicant.<sup>39</sup> Similarly, God's voice, in bygone days heard firsthand by His prophets, has been increasingly displaced by the written word: His book was right here, while His presence remained elusive and difficult to conceive.<sup>40</sup>