

Tales of Destruction Part 1
The First Temple in the Talmud and The Bible

Rabbi Jared Anstandig

1. Yoma 9a

מקדש ראשון מפני מה חרב מפני ג' דברים שהיו בו ע"ז וגלוי עריות ושפיכות דמים

Due to what reason was the First Temple destroyed? It was destroyed due to the fact that there were three matters that existed in the First Temple: Idol worship, forbidden sexual relations, and bloodshed.

ע"ז דכתיב (ישעיהו כה, כ) כי קצר המצע מהשתרע

Idol worship, as it is written (Isaiah 28:20): “The bed is too short for stretching [mehistare’a], and the cover is too narrow for gathering”

מאי קצר המצע מהשתרע א"ר יונתן קצר מצע זה מהשתרר עליו שני רעים כאחד...

What is the meaning of: “The bed is too short for stretching?” Rabbi Yonatan said: This bed is too short for two counterparts [re'im] to dominate [mehistarer]...

גלוי עריות דכתיב (ישעיהו ג, טז) “ויאמר ה' יען כי גבהו בנות ציון ותלכנה נטויות גרון ומשקרות עינים הלוך וטפוף תלכנה וברגליהן תעכסנה” ... וכשמגיעות אצל בחורי ישראל בועטות ומתיוזות עליהן ומכניסין בהן יצה"ר כארס בכעוס
With regard to **forbidden sexual relations, it is written (Isaiah 3:16): “The Lord says because the daughters of Zion are haughty and walk with outstretched necks and wanton eyes, walking and mincing as they go and making a tinkling with their feet.”**

שפיכות דמים דכתיב (מלכים ב כא, טז) וגם דם נקי שפך מנשה [הרבה מאד] עד אשר מלא את ירושלם פה לפה
With regard to **bloodshed it is written (Melachim Bet 21:16): “Moreover, Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another”**

אבל מקדש שני שהיו עוסקין בתורה ובמצוות וגמילות חסדים מפני מה חרב מפני שהיתה בו שנאת חנם
However, considering that the people during the Second Temple period were engaged in Torah study, observance of mitzvot, and acts of kindness, and that they did not perform the sinful acts that were performed in the First Temple, why was the Second Temple destroyed? It was destroyed due to the fact that there was wanton hatred during that period.

2. Yeshayahu 1:1

חזון ישעיהו בן אמוץ אשר חנה על יהודה וירושלם בימי עזיהו יותם אָחָז וְחִזְקִיָּהוּ מְלִכֵי יְהוּדָה.

The Vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

3. Melachim Bet 21:1-18

בְּנֵי שְׁמַיִם עָשְׂרָה שָׁנָה מְנַשֶּׁה בְּמִלְכוֹ וְחַמְשִׁים וְחַמְשִׁים שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אָמוֹ חֲפָצִי בָהּ. וַיַּעַשׂ הָרַע בְּעֵינָי י"י כְּתוּעַבַת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ י"י מִפְּנֵי בְּנֵי יִשְׂרָאֵל. וַיָּשָׁב וַיִּבְרַח אֶת הַבָּמוֹת אֲשֶׁר אָבַד חִזְקִיָּהוּ אָבִיו וַיִּקָּם מִזְבַּחַת לְבַעַל וַיַּעַשׂ אֲשֶׁרָה כְּאֲשֶׁר עָשָׂה אַחָאָב מֶלֶךְ יִשְׂרָאֵל וַיִּשְׁתַּחֲוֶה לְכָל צִבָּא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם. וּבְנָה מִזְבַּחַת בְּבֵית י"י אֲשֶׁר אָמַר י"י בִּירוּשָׁלַם אֲשִׁים אֶת שְׁמֵי. וַיִּבְרַח מִזְבַּחֹת לְכָל צִבָּא הַשָּׁמַיִם בְּשָׂתֵי חֲצֵרוֹת בֵּית י"י. וַהֲעֵבִיר אֶת בְּנֵי בָאֵשׁ וְעוֹנֵן וְנֹחֵשׁ וְעָשָׂה אוֹב וַיְדַעְנִים הַרְפָּה לַעֲשׂוֹת הָרַע בְּעֵינָי י"י לְהַכְעִיס. וַיִּשָּׂם אֶת פֶּסֶל הָאֲשֶׁרָה אֲשֶׁר עָשָׂה בְּבֵית אֲשֶׁר אָמַר י"י אֶל דָּוִד וְאֶל שְׁלֹמֹה בְּנֵי הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בְּחַרְתִּי מִכָּל שְׁבִטֵי יִשְׂרָאֵל אֲשִׁים אֶת שְׁמִי לְעוֹלָם. וְלֹא אֲסִיף לְהַנִּיד רֶגֶל יִשְׂרָאֵל מִן הָאֲדָמָה אֲשֶׁר נָתַתִּי לְאַבְרָהָם רַק אִם יִשְׁמְרוּ לַעֲשׂוֹת כְּכָל אֲשֶׁר צִוִּיתִים וְלִכְלֹל הַתּוֹרָה אֲשֶׁר צִוִּיתִי אֹתְכֶם עֲבָדֵי מִשָּׁה. וְלֹא שְׁמַעוּ וַיִּתְעַם מְנַשֶּׁה לַעֲשׂוֹת אֶת הָרַע מִן הַגּוֹיִם אֲשֶׁר הִשְׁמִיד י"י מִפְּנֵי בְּנֵי יִשְׂרָאֵל. וַיְדַבֵּר י"י בְּיַד עֲבָדָיו הַנְּבִיאִים לֵאמֹר. יַעַן אֲשֶׁר עָשָׂה מְנַשֶּׁה מֶלֶךְ יְהוּדָה הַתְּעַבּוֹת הָאֵלֶּה הָרַע מִכָּל אֲשֶׁר עָשׂוּ הָאֲמָרִי אֲשֶׁר לִפְנֵי וַיִּנְחָטָא גַם אֶת

יהודה בגלוליו. לכן זה אמר י"י אלהי ישראל הנני מביא רעה על ירושלים ויהודה אשר כל [שמעה] (שמעיו) תצלנה שתי אנניו. ונטיתי על ירושלים את קו שמרון ואת משקלת בית אחאב ומחיתי את ירושלים כאשר ימחה את הצלחת מכה והפך על פניה. ונטשתי את שארית נחלתי ונתתים ביד איביהם והיו לבז ולמשסה לכל איביהם. יען אשר עשו את הרע בעיני ניהיו מקעסים אתי מן היום אשר יצאו אבותם ממצרים ועד היום הזה. וגם דם נקי שפך מנשה הרבה מאד עד אשר מלא את ירושלים פה לכה לבד מחטאתו אשר הקטיא את יהודה לעשות הרע בעיני י"י. ויתר דברי מנשה וכל אשר עשה וחסאתו אשר חטא הלא הם כתובים על ספר דברי הימים למלכי יהודה. וישכב מנשה עם אבתיו ויקבר בגן ביתו בגן עזא וימלך אמן בנו תחתיו.

(1) Manasseh was twelve years old when he began to reign; and he reigned five and fifty years in Jerusalem; and his mother's name was Hephzi-bah. (2) **And he did that which was evil in the sight of the Lord**, after the abominations of the nations, whom the Lord cast out before the children of Israel. (3) **For he built again the high places** which Hezekiah his father had destroyed; and **he reared up altars for Baal, and made an Asherah**, as did Ahab king of Israel, and **worshipped all the host of heaven, and served them.** (4) **And he built altars in the house of the Lord**, whereof the Lord said: 'In Jerusalem will I put My name.' (5) **And he built altars for all the host of heaven** in the two courts of the house of the Lord. (6) **And he made his son to pass through the fire, and practised soothsaying, and used enchantments, and appointed them that divined by a ghost or a familiar spirit: he wrought much evil in the sight of the Lord, to provoke Him.** (7) **And he set the graven image of Asherah, that he had made**, in the house of which the Lord said to David and to Solomon his son: 'In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put My name for ever; (8) neither will I cause the feet of Israel to wander any more out of the land which I gave their fathers; if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.' (9) But they hearkened not; and Manasseh seduced them to do that which is evil more than did the nations, whom the Lord destroyed before the children of Israel. (10) And the Lord spoke by His servants the prophets, saying: (11) 'Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, that were before him, and hath made Judah also to sin with his idols; (12) therefore thus saith the Lord, the God of Israel: Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. (13) And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. (14) And I will cast off the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; (15) because they have done that which is evil in My sight, and have provoked Me, since the day their fathers came forth out of Egypt, even unto this day.' (16) Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord. (17) Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? (18) And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his stead.

וַיְדַבֵּר יְיָ אֶל מְנַשֶּׁה וְאֶל עַמּוֹ וְלֹא הִקְשִׁיבוּ. וַיָּבֵא יְיָ עֲלֵיהֶם אֶת שְׂרֵי הַצָּבָא אֲשֶׁר לְמֶלֶךְ אַשּׁוּר וַיִּלְכְּדוּ אֶת מְנַשֶּׁה בַּחֲחִים וַיֹּאסְרוּהוּ בְּנִחְשָׁתַיִם וַיִּוְלִיכֻהוּ בְּבִלְהָ. וַיִּקְהָצֶר לוֹ חֵלֶה אֶת פְּנֵי יְיָ אֱלֹהָיו וַיִּכְנַע מְאֹד מִלִּפְנֵי אֱלֹהֵי אֲבוֹתָיו. וַיִּתְפַּלֵּל אֵלָיו וַיִּנְעֹתָר לוֹ וַיִּשְׁמַע תְּחִנָּתוֹ וַיִּשְׁיבֵהוּ יְרוּשָׁלַם לְמַלְכוּתוֹ וַיִּדַע מְנַשֶּׁה כִּי יְיָ הוּא הָאֱלֹהִים.

(10) And the Lord spoke to Manasseh, and to his people; but they gave no heed. (11) Wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh with hooks, and bound him with fetters, and carried him to Babylon. (12) And when he was in distress, he besought the Lord his God, and humbled himself greatly before the God of his fathers. (13) And he prayed unto Him; and He was entreated of him, and heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.

5. Yirmiyahu 1:1-3

(א) דְּבָרַי יְרֵמְיָהוּ בֶן חִלְקִיָהוּ מִן הַכֹּהֲנִים אֲשֶׁר בְּעֲנֹתוֹת בְּאַרְצָ בְּנִימֵן. (ב) אֲשֶׁר הָיָה דְבַר יְיָ אֵלָיו בִּימֵי יֹאשִׁיָהוּ בֶן אָמוֹן מֶלֶךְ יְהוּדָה בְּשָׁלֹשׁ עָשָׂרָה שָׁנָה לְמָלְכוֹ. (ג) וַהֲיָי בִּימֵי יְהוֹיָקִים בֶּן יֹאשִׁיָהוּ מֶלֶךְ יְהוּדָה עַד תָּם עֲשָׂתִי עֲשָׂרָה שָׁנָה לְצִדְקִיָהוּ בֶן יֹאשִׁיָהוּ מֶלֶךְ יְהוּדָה עַד גְּלוֹת יְרוּשָׁלַם בַּחֲדָשׁ הַחֲמִישִׁי.

(1) The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin, (2) to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. (3) It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

6. Yirmiyahu 7:1-10

(א) הַדְּבָר אֲשֶׁר הָיָה אֶל יְרֵמְיָהוּ מֵאֵת יְיָ לֵאמֹר. (ב) עֲמַד בַּשַּׁעַר בַּיִת יְיָ וְקִרְאתָ שָׁם אֶת הַדְּבָר הַזֶּה וְאָמַרְתָּ שְׁמֵעוּ דְבַר יְיָ כֹּל יְהוּדָה הַבָּאִים בַּשַּׁעֲרִים הָאֵלֶּה לְהִשְׁתַּחֲוֹת לִי יְיָ. (ג) כֹּה אָמַר יְיָ צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִיטִיבוּ דַרְכֵיכֶם וּמַעַלְלֵיכֶם וְאֲשַׁפְּנָה אֶתְכֶם בְּמָקוֹם הַזֶּה. (ד) אַל תִּבְטְחוּ לְכֶם אֶל דְּבָרֵי הַשִּׁקָּר לֵאמֹר הֵיכַל יְיָ הֵיכַל יְיָ הִמָּה. (ה) כִּי אִם הִיטִיב תִּיטִיבוּ אֶת דַּרְכֵיכֶם וְאֶת דַּרְכֵיכֶם וְאֶת מַעַלְלֵיכֶם אִם עָשׂוּ תַעֲשׂוּ מִשְׁפָּט בֵּין אִישׁ וּבֵין רֵעֵהוּ. (ו) גַּר יָתוֹם וְאַלְמָנָה לֹא תַעֲשִׂקוּ וְדָם נָקִי אַל תִּשְׁפְּכוּ בְּמָקוֹם הַזֶּה וְאֶחָרֵי אֱלֹהִים אֲחֵרִים לֹא תִלְכוּ לְרַע לְכֶם. (ז) וְשִׁכַּנְתִּי אֶתְכֶם בְּמָקוֹם הַזֶּה בְּאַרְצָ אֲשֶׁר נָתַתִּי לְאַבוֹתֵיכֶם לְמֵן עוֹלָם וְעַד עוֹלָם. (ח) הִנֵּה אֲתֶם בֹּטְחִים לְכֶם עַל דְּבָרֵי הַשִּׁקָּר לְבַלְתִּי הוֹעִיל. (ט) הֲגִב רִצְחַ וְנָאֵף וְהִשְׁבַּע לַשִּׁקָּר וְקָטַר לְבַעַל וְהִלֵּךְ אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יִדְעַתֶּם. (י) וּבְאֵתֶם וַעֲמַדְתֶּם לִפְנֵי בַּיִת הַזֶּה אֲשֶׁר נִקְרָא שְׁמִי עָלָיו וְאָמַרְתֶּם נִצְלָנוּ לְמַעַן עֲשׂוֹת אֶת כָּל הַתּוֹעֲבוֹת הָאֵלֶּה.

(1) The word that came to Jeremiah from the Lord, saying:(2) **Stand in the gate of the Lord's house, and proclaim there this word, and say: Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.**(3) Thus saith the Lord of hosts, the God of Israel: Amend your ways and your doings, and I will cause you to dwell in this place.(4) **Trust ye not in lying words, saying: 'The temple of the Lord, the temple of the Lord, the temple of the Lord, are these.'**(5) **Nay, but if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbour;**(6) if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;(7) then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.(8) Behold, ye trust in lying words, that cannot profit.(9) **Will ye steal, murder, and commit adultery, and swear falsely, and offer unto Baal, and walk after other gods whom ye have not known,**(10) **and come and stand before Me in this house, whereupon My name is called, and say: 'We are delivered', that ye may do all these abominations?**

7. Yirmiyahu 36:1-9, 21-24

(א) וַיְהִי בַשָּׁנָה הַרְבַּעִית לַיהוֹיָקִים בֶּן יִאֲשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדְּבָר הַזֶּה אֶל יִרְמְיָהוּ מֵאֵת י"י לֵאמֹר. (ב) קח לך מגלת ספר וְכַתְּבָהּ אֵלֶיךָ אֵת כָּל הַדְּבָרִים אֲשֶׁר דִּבַּרְתִּי אֵלֶיךָ עַל יִשְׂרָאֵל וְעַל יְהוּדָה וְעַל כָּל הַגּוֹיִם מִיּוֹם דִּבַּרְתִּי אֵלֶיךָ מִימֵי יִאֲשִׁיָּהוּ וְעַד הַיּוֹם הַזֶּה. (ג) אוֹלַי יִשְׁמְעוּ בֵּית יְהוּדָה אֵת כָּל הַרְעָה אֲשֶׁר אֲנִי חֹשֵׁב לַעֲשׂוֹת לָהֶם לְמַעַן יָשׁוּבוּ אִישׁ מִדְּרָכּוֹ הַרְעָה וְסִלְחָתִי לַעֲוֹנֵם וּלְחַטָּאתֵם. (ד) וַיִּקְרָא יִרְמְיָהוּ אֵת בְּרוּךְ בֶּן נְרִיָּה וַיִּכְתֹּב בְּרוּךְ מִפִּי יִרְמְיָהוּ אֵת כָּל דְּבָרַי י"י אֲשֶׁר דִּבַּר אֵלָיו עַל מַגְלַת סֵפֶר. (ה) וַיִּצְנֶה יִרְמְיָהוּ אֵת בְּרוּךְ לֵאמֹר אֲנִי עֹצוּר לֹא אוּכַל לְבוֹא בֵּית י"י. (ו) וּבָאתְ אַתָּה וּקְרֵאתְ בַּמַּגְלָה אֲשֶׁר כָּתַבְתָּ מִפִּי אֵת דְּבָרַי י"י בְּאָזְנֵי הָעָם בֵּית י"י בְּיוֹם צוּם וְגַם בְּאָזְנֵי כָל יְהוּדָה הַבָּאִים מִעָרֵיהֶם תִּקְרְאוּם. (ז) אוֹלַי תִּפְּל תַּחֲנֹתֵם לִפְנֵי י"י וַיָּשׁוּבוּ אִישׁ מִדְּרָכּוֹ הַרְעָה כִּי גָדוֹל הָאֵף וְהַחֲמָה אֲשֶׁר דִּבַּר י"י אֶל הָעָם הַזֶּה. (ח) וַיַּעַשׂ בְּרוּךְ בֶּן נְרִיָּה כְּכֹל אֲשֶׁר צִוָּהוּ יִרְמְיָהוּ הַנְּבִיא לְקִרְאָה בְּסֵפֶר דְּבָרַי י"י בֵּית י"י. (ט) וַיְהִי בַשָּׁנָה הַחֲמִישִׁית לַיהוֹיָקִים בֶּן יִאֲשִׁיָּהוּ מֶלֶךְ יְהוּדָה בַּחֲדָשׁ הַתְּשֻׁעִי קָרְאוּ צוּם לִפְנֵי י"י כָּל הָעָם בִּירוּשָׁלַם וְכָל הָעָם הַבָּאִים מִעָרֵי יְהוּדָה בִּירוּשָׁלַם... (כא) וַיִּשְׁלַח הַמֶּלֶךְ אֵת יְהוּדִי לְקַחַת אֵת הַמַּגְלָה וַיִּקְחָהּ מִלְּשֹׁכֶת אֲלִישִׁמָע הַסֹּפֵר וַיִּקְרָאָהּ יְהוּדִי בְּאָזְנֵי הַמֶּלֶךְ וּבְאָזְנֵי כָּל הַשָּׂרִים הַעֹמְדִים מֵעַל הַמֶּלֶךְ. (כב) וְהַמֶּלֶךְ יוֹשֵׁב בֵּית הַחֶרֶף בַּחֲדָשׁ הַתְּשֻׁעִי וְאֵת הָאֵחַ לִפְנָיו מִבְּעֵרַת. (כג) וַיְהִי כִּקְרוֹא יְהוּדִי שְׁלֹשׁ דָּלָתוֹת וְאַרְבָּעָה יְקִרְעָה בַּמַּעַר הַסֹּפֵר וְהִשְׁלָךְ אֶל הָאֵשׁ אֲשֶׁר אֵל הָאֵחַ עַד חָם כָּל הַמַּגְלָה עַל הָאֵשׁ אֲשֶׁר עַל הָאֵחַ. (כד) וְלֹא פָּחְדוּ וְלֹא קָרְעוּ אֵת בְּגָדֵיהֶם הַמֶּלֶךְ וְכָל עַבְדָּיו הַשְּׂמָעִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה.

(1) And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the Lord, saying:(2) 'Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spoke unto thee, from the days of Josiah, even unto this day. (3) It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, and I may forgive their iniquity and their sin.' (4) Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which He had spoken unto him, upon a roll of a book. (5) And Jeremiah commanded Baruch, saying: 'I am detained, I cannot go into the house of the Lord; (6) therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon a fast-day; and also thou shalt read them in the ears of all Judah that come out of their cities. (7) It may be they will present their supplication before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath pronounced against this people.' (8) And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house. (9) Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that they proclaimed a fast before the Lord, all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem... (21) So the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king. (22) Now the king was sitting in the winter-house in the ninth month; and the brazier was burning before him. (23) And it came to pass, when Jehudi had read three or four columns, that he cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier. (24) Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

8. Yoma 9a

אבל מקדש שני שהיו עוסקין בתורה ובמצות וגמילות חסדים מפני מה חרב מפני שהיתה בו שנאת חנם

However, considering that the people during the **Second Temple** period were engaged in **Torah** study, observance of **mitzvot, and acts of kindness**, and that they did not perform the sinful acts that were performed in the First Temple, **why was the Second Temple destroyed?** It was destroyed **due to** the fact **that there was wanton hatred** during that period.

ללמדך ששקולה שנאת חנם כנגד שלש עבירות ע"ז גלוי עריות ושפיכות דמים...

This comes **to teach you that** the sin of **wanton hatred is equivalent to the three** severe transgressions: **Idol worship, forbidden sexual relations and bloodshed.**

9. Sanhendrin 74a

א"ר יוחנן משום ר"ש בן יהוצדק נימנו וגמרו בעליית בית נתזה בלוד כל עבירות שבתורה אם אומרין לאדם עבור ואל תהרג יעבור ואל יהרג חוץ מעבודת כוכבים וגילוי עריות ושפיכות דמים

Rabbi Yoḥanan says in the name of Rabbi Shimon ben Yehotzadak: The Sages who discussed this issue **counted** the votes of those assembled **and concluded in the upper story of the house of Nitza in the city of Lod:** With regard to **all other transgressions in the Torah, if a person is told: Transgress this prohibition and you will not be killed, he may transgress that prohibition and not be killed**, because the preserving of his own life overrides all of the Torah's prohibitions. This is the *halakha* concerning all prohibitions **except for those of idol worship, forbidden sexual relations, and bloodshed.** Concerning those prohibitions, one must allow himself to be killed rather than transgress them.

10. Yoma 9a

אמר רבי יוחנן טובה צפורנן של ראשונים מכריסו של אחרונים א"ל ריש לקיש אדרבה אחרונים עדיפי אף על גב דאיכא שעבוד מלכות קא עסקי בתורה אמר ליה בירה תוכיח שחזרה לראשונים ולא חזרה לאחרונים

Rabbi Yoḥanan said: The fingernails of the former are preferable to the belly of the latter. Reish Lakish said to him: On the contrary, the latter were superior; even though there is subjugation by the kingdoms, they are engaged in Torah study. Rabbi Yoḥanan said to Reish Lakish: **The Temple will prove** that the former were superior, **as it was restored to the former.** The Second Temple was constructed after the destruction of the first. However, after the destruction of the Second Temple, **it was not restored to the latter.** Apparently, the former were superior to the latter.