



73 Twenty Ministries
BIBLE STUDIES FOR THE ENTHUSIAST

THE SEVEN RABBAN

TRACING THE LEGACY OF ISRAEL'S MOST HONORED TEACHERS

73 TWENTY MINISTRIES

A TEACHING MINISTRY OF DR. ROBERT C CROWDER

73TWENTY MINISTRIES: CHARTING THE WORD, NAVIGATING FAITH

Rooted in a lifelong passion for teaching and guiding others in Biblical truth, 73Twenty Ministries is devoted to helping believers navigate the depths of Scripture with both clarity and conviction.

The name 73Twenty holds deep personal significance: it comes from my childhood home at 7320 Greenwood Boulevard in Denver, Colorado. It was here that the foundations of my faith, study, and service were first laid. With the majestic Rocky Mountains ever-present on my horizons, God's Word has been a constant guide and presence throughout my life. The logo of 73Twenty Ministries, with its three mountain peaks in gray, blue, and orange, symbolizes not only the Triune God: Father, Son, and Holy Spirit, but also the unwavering foundation of Biblical truth upon which our faith is built.

For more than twenty years, I've served as a pastor, teacher, mentor, and author, committed to making Biblical truths accessible and applicable. Through sermons, Bible studies, books, articles, and other teaching resources, 73Twenty Ministries exists to equip believers, strengthen churches, and proclaim the Gospel. Our mission is both simple and profound: to chart the Word, guiding faith, and helping others anchor their lives in Scripture.

At 73Twenty Ministries, we believe that faithful Biblical study should engage the mind, transform the heart, and shape daily life. Whether through exegetical teaching, character studies, theological exploration, or practical application, every resource is crafted to deepen understanding, strengthen conviction, and encourage obedience to God's Word.

As a ministry grounded in a conservative Baptist, dispensationalist approach, we focus on Biblical exposition, doctrinal clarity, and practical discipleship. We uphold the belief that Scripture is the authoritative, inerrant, and sufficient Word of God, and it's our privilege to help others navigate its timeless truths.

I invite you to explore the resources at 73TwentyMinistries.com and join us on this journey of discovery, growth, and unwavering faith. Together, let's stand on the mountain of God's truths and proclaim His name to every generation.

For His glory alone,

Dr. Robert C. Crowder, Th.D.

Founder, 73Twenty Ministries

THE SEVEN MEN WHO HELD THE TITLE “RABBAN”

The title *Rabban* (Hebrew: רַבָּנִין, meaning “our master”) holds a unique place in Jewish history. Unlike the more common designation *Rabbi* (“my master”), which became widespread among teachers of the Law, *Rabban* was the most prestigious title that could be conferred upon a Jewish leader. It was reserved exclusively for presidents of the Sanhedrin, the *Nasi*, who guided Israel in matters of law, faith, and governance.¹

THE MEANING OF THE TITLE

The term *Rabban* reflected not only scholarship but supreme communal authority. The Talmud teaches that *Rabban* was a higher honor than *Rabbi*, though the greatest sages; such as Hillel the Elder, were often known simply by their names, requiring no title at all.² Thus, while many men were called *Rabbi*, only a handful were ever called *Rabban*, and each one marked a turning point in Jewish history.

THE SEVEN WHO BORE THE TITLE “RABBAN”

1. Rabban Yochanan ben Zakkai (c. 30–90 CE)

The only non-Hillel descendant to hold the title, Yochanan ben Zakkai preserved Judaism after the destruction of the Second Temple in 70 CE.³ Tradition recounts that he was smuggled from Jerusalem in a coffin and later founded a Rabbinic school at Yavneh, shaping post-Temple Judaism around Torah study and prayer.⁴

2. Rabban Gamaliel the Elder (c. 10–80 CE)

Grandson of Hillel, Gamaliel the Elder stands as one of the most influential Jewish teachers.⁵ He is remembered in the New Testament as the teacher of Saul of Tarsus, later the Apostle Paul (Acts 22:3). His wisdom is also recorded in Acts 5:34–39, where he urged restraint toward the followers of Jesus.

3. Rabban Shimon ben Gamaliel I (c. 10 BCE–70 CE)

The son of Gamaliel the Elder, Shimon ben Gamaliel I served as *Nasi* ¹during the decades leading up to the Temple’s destruction. He was martyred during the Roman persecutions, remembered among the Ten Martyrs of Jewish tradition.⁶

¹ Nasi (Hebrew: נָשִׂיא, “prince” or “president”) was the title for the head of the Sanhedrin, serving as both the spiritual and political leader of the Jewish people, especially during the Second Temple and rabbinic periods.

4. Rabban Gamaliel II of Yavneh (late 1st century CE)

Following Yochanan ben Zakkai, Gamaliel II strengthened Yavneh as the center of rabbinic authority. He organized liturgical prayer, gave structure to synagogue worship, and stabilized Jewish life in the absence of the Temple.⁷

5. Rabban Shimon ben Gamaliel II (early 2nd century CE)

This Shimon led during the volatile years before the Bar Kokhba revolt (132–135 CE). His leadership preserved rabbinic continuity amid growing messianic fervor and Roman oppression.⁸

6. Rabban Gamaliel III (early 3rd century CE)

The son of Rabbi Judah ha-Nasi (compiler of the Mishnah), Gamaliel III inherited the patriarchal role. While his father is remembered as “Judah the Prince” rather than *Rabban*, Gamaliel III bore the title and continued his father’s legacy of organizing Jewish law.⁹

7. Rabban Shimon ben Gamaliel III (3rd century CE)

The last man to hold the title, Shimon ben Gamaliel III, presided during the later years of the patriarchate. After his tenure, the patriarchal office was dissolved by the Byzantine rulers in 426 CE, and the title *Rabban* passed permanently into history.¹⁰

THE SIGNIFICANCE OF THE TITLE

The line of the *Rabbanim* demonstrates how Jewish authority transitioned from Temple-centered worship to rabbinic Judaism. Except for Yochanan ben Zakkai, all were descendants of Hillel the Elder, showing how one family line shaped Jewish leadership for centuries. For Christians, Rabban Gamaliel the Elder holds particular significance, as the teacher of Paul the Apostle, reminding us of the deep interconnection between Jewish and Christian history.

Ultimately, *Rabban* symbolized not only honor but responsibility: to preserve faith in times of crisis, to interpret the Law with wisdom, and to prepare Judaism for survival in an ever-changing world.

BIBLIOGRAPHY

Schürer, Emil. *The History of the Jewish People in the Age of Jesus Christ*. Rev. ed. T&T Clark, 1973.

Danby, Herbert. *The Mishnah: Translated from the Hebrew with Introduction and Brief Explanatory Notes*. Oxford University Press, 1933.

Jeremias, Joachim. *Jerusalem in the Time of Jesus*. Fortress Press, 1969.

Flusser, David. *Judaism and the Origins of Christianity*. Magnes Press, 1988.

Schäfer, Peter. *The History of the Jews in the Greco-Roman World*. Routledge, 1995.

Neusner, Jacob. *A History of the Jews in Babylonia*. Brill, 1966.

Babylonian Talmud.

The Holy Bible, King James Version.