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THE RABBINIC CONCEPT OF RESURRECTION

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Letters, by

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RABBI NIC CONCEPT OF RESURRECTION

The purpose of this thesis is to describe the rabbinic concept of resurrection. In order to understand this doctrine, it was necessary to investigate the earliest expression, of the doctrine, and attempt to understand the factors which impelled such a doctrine to be evolved. As background material for this, it was imperative to study the Biblical, Apocryphical and Pseudepigraphical literature.

The Biblical concept found its roots in Ezekiel's concept of individualism which implied that the righteous prosper and the wicked suffer on this earth. Job, however, experienced the converse. Firm in the belief of God's justness Job, after much soul searching, had a faint but temporary glimmer of hope that the problem of theodicy may be solved outside the earthly existence. Later, Psalms 49 and 73 made the venture of faith and found comfort in the belief of a life with God.

Under the horrible persecutions of Antiochus this solution did not fulfill the needs of the people. The people hungered for something more definite and more concrete. Isaiah 26:19 and Daniel expounded the doctrine of individual resurrection. Since the eschatology of the individual was bound up with the eschatology of the nation, and since the Messianic Kingdom was to be an earthly kingdom, it was logical that the people were to be raised on this earth. This spelled bodily resurrection. II Maccabees, a Pharisaic work, closely followed this concept. II Baruch maintained, however, that although the people were to be resurrected ~~bodily~~ bodily, they would soon be afterwards transformed into spiritual existence.

The rabbis, with their unconquerable faith in the goodness and justness of God, maintained that man's primary purpose is to do His will, as expressed in the Bible. For obedience to God's laws, man ~~xx~~

is to be rewarded, and the reward is to be the blessing of resurrection. The rabbis tried to prove that this blessing is implied in the Bible. This was accomplished through the exegetical techniques and the beautiful allegories spun around certain Biblical incidents as proofs of God's infinite goodness. Once these "proofs" were accepted, the rabbis pointed out many ways by which man could be assured or denied resurrection: resurrection was extended to those who believed in Jewish doctrines and followed the ethical precepts. Finally a detailed analysis of the doctrine of resurrection is given.

The rabbis, firm in their conviction of the justness of God, were convinced of the doctrine of resurrection. They were able to face the hard realities of life with heads erect, for they ~~could~~ humbly accepted the truth that man's life does not stop at the edge of the grave. With this faith the rabbis consecrated themselves with a passionate devotion to the service of God.

C. Melvyn Helfgott
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PREFACE

The purpose of this thesis is to describe the rabbinic concept of resurrection as held by the authorities of Judaism during the rabbinic period. In order to understand this doctrine it is necessary to investigate the earliest expression of such a concept and attempt to understand the factors which impelled such a doctrine to be evolved. It is therefore necessary to study the Biblical, Apocryphical and Pseudepigraphical literature. Especially is this true of such books as Daniel, I I Maccabees and II Baruch which basically express the concept of resurrection which later became known with some modification as the rabbinic concept. Once this ground work was laid then the thesis proceeds to consider the rabbinic doctrine of resurrection. The study is divided into three main divisions. The first one deals with the methods which the rabbis used in proving their belief. The second one analyzes the various ways by which man may be granted or denied resurrection. The third division gives a detailed description of the nature of the concept.

BIBLICAL DOCTRINE OF RESURRECTION

Before the rise of the literary prophets, the belief current among the Israelites was that an iron bond existed between the Israelitic nation and Yhwh. It was a bond which could not be broken by either party. The literary prophets, however, considered this relationship ethically conditioned, and, therefore, capable of being dissolved. This concept embedded itself deeply into the consciousness of the people. The people believed that they were either blessed or punished in accordance with their action. The individual received his rewards insofar as the manner in which the nation was dealt. Often the few righteous had to suffer for the many wicked. Sometimes one generation was punished for the sins of a former generation. The people in the time of Jeremiah believed that they were punished for the sins of Manasseh¹. Jeremiah, however, could not accept this doctrine. He denied the adage that the fathers have eaten sour grapes and the children's teeth were set on edge. He suggested that in the future each person will be either punished or rewarded in accordance with his behavior.² He realized the failure of the Josianic reformation³ which was based on the Yhwh - nation relationship and maintained that in the future the New Covenant will establish a relationship between God and each individual.⁴ He came to this conclusion for two reasons. Firstly, he argued from personal experience. He realized the importance of the personal relationship that he had with God. He felt that if every individual person could establish such a relationship, the result would undoubtedly be the same as

in his case. Furthermore, he maintained that God could not accept anything but a true and spiritual worship.⁵ This could be realized only if it sprang from the heart and this was impossible without a personal relationship. Thus we see that Jeremiah approached the problem of individualism. Once this problem had been approached by Jeremiah, it was carried out to its logical conclusion by Ezekiel.

Ezekiel worked in one of the most tragic periods of Jewish history. He saw the state of Judah go down in flame. The result was that a heavy despondency settled over the people of Babylonia. They believed that they were unable to do anything but accept the fate that God had meted out to them. They maintained "our bones are dried up and our hope is lost, we are clean cut off."⁶ This concept of mutual responsibility had been deeply embedded in the consciousness of the nation. The decalogue had maintained that God visits the iniquities as well as the blessings until the third and fourth generations.⁷ This was strengthened by the editors of the book of Kings where mutual responsibility had been re-emphasized.⁸ Thus the people in the time of Ezekiel honestly felt that they were being punished for the sins of Manasseh. This was the iron law of Jhwh which could not be negated. Ezekiel, like Jeremiah, fought against this doctrine. He maintained that the people were not being punished for the sins of their fathers but for their

own shortcomings.⁹ He maintained that each person was responsible for his own actions. The soul that sins, it shall die and no other.¹⁰ If the people desired to change their conditions, they must repent. Through repentance, each individual person could start a new life.¹¹ Thus Ezekiel planted a new hope in the bosom of the people in exile. He maintained that the soul of man belonged to God and God will either reward or punish each individual in accordance with his just desserts.¹² The relationship between God and man had superseded the relationship between God and the nation. He maintained that the evil can become good and at the same time the good can become evil. Furthermore, he assumed that God will reward the righteous and punish the wicked.¹³ This principle is derived from some of Ezekiel's basic tenets. One, God is just; two, that an intimate relationship exists between man and God; three, God will reward man in accordance with his righteous or evil behavior¹⁴ and that this recompense will manifest itself upon the earth. The implication of Ezekiel's doctrine of individualism is that the person who is punished on this earth is a sinner, and the person who is rewarded is a righteous individual.

This deduction was accepted by the people as can be seen from many of the Psalms and Proverbs. The Lord will deliver the righteous but will slay the wicked.¹⁵ Physical life is granted to the righteous while death demands the wicked.¹⁶ However, experience showed that

Ezekiel's concept did not agree with the facts of life, and therefore, Ezekiel's concept was modified. Trouble and pain may accompany the righteous, but its purpose was a disciplinary one. On the other hand, it was maintained that although the wicked may prosper it would be only for a short period of time. In the end, the wicked will be punished and the righteous will be rewarded.¹⁷ The authors of these Psalms and Proverbs, however, are confident that the problem of suffering meets with adequate solution in this life. However, as time went on an^d experience contradicted even this modified form of Ezekiel's concept. Two great books rose to challenge Ezekiel's basic concept-- Ecclesiastes and the Book of Job.

The author of the Book of Ecclesiastes stated that there is no reward or punishment. Evil may prolong a man's life, while righteousness may shorten his days.¹⁸ Everyone's destiny is the same.¹⁹ "All things come alike to all; there is one event to the righteous and to the wicked; to the good (and to the evil), to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth as he that feareth an oath."²⁰

The attitude of the author is that all is vanity and nothing much can be done to solve the anomalies of life. "That which befalleth the sons of man befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man has no preeminence above the beasts; for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of beast whether it goeth downward to the earth? Wherefore I saw that there is nothing better, that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?" ²¹

The author of the Book of Job did not deal with the nation but with the individual, not with Israel but with the individual man. He vigorously attacked Ezekiel's concept of individual retribution. He maintained that the righteous do suffer and the wicked do prosper and the suffering and prosperity are not merely of brief duration.²² This belief he derived not merely from a cold observation of everyday experience but from his own experience. Job is represented as a typical righteous man--a person "perfect and upright and one that feared God and eschewed evil".²³ In the midst of a life of a well-deserved prosperity, he was suddenly overtaken by a series of extraordinary blows. His three friends who still held the traditional point of view claimed that calamity had befallen him because of some sin which he had committed. The best advice that they could give him was to examine his conduct and see wherein he had sinned. Conscious of his integrity he repudiated the charge leveled against him. Yet he refused to negate the justice of God. God's laws must somehow be valid. But how to harmonize them with his own experience was something

beyond him. The problem baffled him. If there was a solution it must lie beyond the experience of the present. Job and the stress and agony of his soul turned to the thought of the remote possibility of another life. "If a man die, shall he live again?"²⁴ he asks. If this were only so, "all the days would I wait".²⁵ The suggestion gave only a momentary gleam of light to the sufferer. He believed there must be some escape from the immoral condition that he found himself in. What Job had in mind may have been a vindication not in this life but after death. A little later this thought passed from a mere prayer to at least a temporary hope.

"But I know that my Avenger liveth,
And that at the last he will appear above (my) grave:
After my skin hath been thus destroyed,
Without my body shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another."²⁶

This passage is the highest venture of hope contained in the Book of Job. The idea of a future life--using the expression in the sense of an existence after death not wholly removed from the presence of God--burst here into an expression of ^{hope} ~~faith~~--a disembodied condition "without my flesh".²⁷ There is no hint that the vision of God is hoped for as perpetuity or anything more than a passing realization of the vindication of Job's integrity. Still it was a great adventure of faith and it formed a ~~step~~ ^{step} in the direction of a fuller life.

Many of the Psalms took over this idea and elaborated on it as an answer to the problem of theodicy. Unto Job the idea of a future life was a faint glimmer. To the authors of Psalms forty-nine and seventy-three, it became

a firm conviction.

The author of Psalm forty-nine made the venture of faith and proposed strongly the concept of an after-life. The fate of the wicked was contrasted with the fate of the righteous. Sheol is the future abode of the wicked.

"This is the way of them that are foolish,
And of those who after them approve their sayings.
Like sheep they are appointed for the nether-world;
Death shall be their shepherd;
And the upright shall have dominion over them in the morning;
And their form shall be for the nether-world to wear away."²⁸

God, said the Psalmist, "will redeem my soul from the power of the nether-world, for He shall receive me".²⁹

In Psalm seventy-three the Psalmist himself ~~is~~ received up in glory. He was conscious of the overshadowing presence of God. The author was greatly perturbed by the anomalies of life. He was disturbed when he saw the wicked prosper because of his passionate belief in the justice of God. However, when he entered God's sanctuary he was able to see life in its proper place. The author was able to make the great adventure of faith and realize that the righteous will be rewarded for their actions through a life with God after their earthly existence.

"Nevertheless I am continually with Thee;
Thou holdest my right hand.
Thou wilt guide me with Thy counsel,
And afterward receive me with glory.
Whom have I in heaven but Thee?
And beside Thee I desire none upon earth.
My flesh and my heart faileth;
But God is the rock of my heart and my portion forever.
For, lo, they that go far from Thee shall perish;
Thou dost destroy all them that go astray from Thee.

But as for me, the nearness of God is my good;
I have made the Lord God my refuge,
That I may tell of all Thy works."³⁰

Thus we see that "the gates of Sheol have been forced open; the shadows of death driven back; and the light of a new hope breaks upon the spirit of man. Faith in the power of righteousness has worked its miracles, and life has triumphed over despair and death. Neither of these Psalms refer to the belief in a resurrection of the body or to the condition of the soul after death. ...The soul continues with God--that is the sum and substance of the Psalmist's faith. He who lives with God need not fear the loss of his fellowship after death. ...The nearness of God is all the heaven he needs."³¹

Rich as the concept of the Psalm is, it did not fully satisfy the demands of the Israelites. Something more tangible, more definite, was needed. The idea of the soul as living apart from the body was one to which the Israelites had difficulty in subscribing. In order to give future life definiteness and richness, it demanded something more than a life with God. The soul needed a bodily form. This incapacity to conceive of the soul apart from the body was one reason for the rise of the doctrine of resurrection. Another reason is found in the Messianic hope. This hope was an earthly hope. The kingdom to which it looked forward was to be realized on earth. It was a hope that was older than the belief in individual immortality. It had a solid, firm hold upon the national consciousness and could not be set aside.

The highest thoughts of the Israelites centered about it. "What the Jew craved for himself was to have a part in the future golden age of the nation as the prophets depicted it. It was only so, not in some blissful lot for his individual self apart, that he could conceive of perfect happiness. The idea of salvation for the individual was indissolubly connected, linked with the salvation of the nation."³² If, then, the idea of personal immortality was really to grip the thoughts of the people and become a living faith, it must somehow be connected with the belief in the coming Kingdom of God. Now this was made possible by the doctrine of the resurrection of the body. The righteous who died before the dawn of the new era were to be raised from the dead so as to share its blessings. Thus we see that the rewards of the righteous individual were intrinsically connected with the rewards of the righteous nation. The eschatology of the individual and the eschatology of the nation were synthesized in the third century B. C. E.

This concept manifested itself in the apocalyptic sections of Isaiah.

"Thy dead shall live, my dead bodies shall arise--
Awake and sing, ye that dwell in the dust--
For Thy dew is as the dew of light,
And the earth shall bring to life the shades." ³³

Thus in this passage we observe the synthesis that the author of this non-Isaianic section has made between the eschatology of the individual and the nation. The righteous person is recompensed in that

he is able to experience the blessings of the Messianic kingdom--the experience of standing in direct relationship to God. Since this was a blessing bestowed upon the righteous, therefore in the earliest concept of resurrection we find that resurrection was limited only to the righteous. It was the faithful Israelite who was to be resurrected in order to experience the blessings of the Messianic kingdom. Thus we see the spiritual quality of the concept of resurrection. The righteous was to be resurrected so that he would establish communion with God and with the righteous community--the Messianic kingdom.

Another book that deals with the doctrine of individual resurrection is the book of Daniel. However, in this book the concept of resurrection takes on a different character. In Isaiah we have seen that it is a blessing bestowed upon the righteous individual. In Daniel, however, we find that both the righteous and the wicked are resurrected.³⁴ This new concept of resurrection, that the wicked as well as the righteous were to be raised, introduced into the doctrine of resurrection a new motive. This was the retributive righteousness of God. The wicked were to be raised in order to be punished. This implies that Sheol was thought of in the old colorless way as a region where there was neither reward nor punishment.

The evidence for resurrection is meager in the Bible. The problem originated with the genesis of

the doctrine of individualism as expounded by Jeremiah and later by Ezekiel and as interpreted by the authors of certain Psalms and Proverbs. Ezekiel's concept was vigorously challenged by Job. The author of the Book of Job realized the great inequalities in life. The righteous were not rewarded and neither were the wicked punished on this earth. Beside pointing out the problem of theodicy, the author of the Book of Job did very little in solving the problem. The authors of Psalms forty-nine and seventy-three, however, were able to find a solution to the problem of theodicy which perturbed the author of the Book of Job so greatly. The Psalmists were convinced that man's existence was not limited to this earth. They firmly believed that the righteous will be rewarded in the after-life by being permitted to live with God. The concept of resurrection replaced the concept posited by the authors of Psalms forty-nine and seventy-three due to certain psychological and theological factors as we have seen above. These factors were felt most acutely during the difficult periods of Israelitic history. The concept of resurrection first found expression in the apocalyptic sections of the Book of Isaiah. Here it expressed itself by an act of grace extended to man for his righteous actions upon the earth. Consequently resurrection was limited only to the righteous people. In Daniel, however, where the motive of

resurrection was judgment, both the wicked and the righteous had to be raised.

The problem as to whether the Biblical concept of resurrection was directly borrowed from Mazdeism is a topic which merits much investigation based on a thorough knowledge of the teachings of Zoroaster. Since this is not the primary aim of the ~~this~~ writer of this paper a detailed analysis of this intricate problem would be out of place. However some conclusions based on the research of ~~other~~ scholars who have dealt with this problem must be stated. R. H Charles maintains that the Biblical concept of resurrection has grown out of the soil of Jewish concepts. The influence of Mazdeism is not great. This is based on several factors. In Isaiah the doctrine of resurrection was ethically conditioned while in Mazdeism it was not. According to Isaiah resurrection took place at the beginning of the Messianic kingdom while ⁱⁿ Mazdeism it took place when the kingdom was consummated. In Daniel some similarities are prevalent, however, the differences must not be overlooked. These similarities are: both agree that both the righteous and the wicked are to be resurrected and both combine resurrection with final judgement. The differences, however, are as follows: in Daniel both the religious and the wicked are in Sheol untill the time of resurrection while in Mazdeism they are in heaven or in hell.; in Daniel resurrection is limited to the saints and apostates while in Mazdeism it is universal; in Daniel resurrection preceeds the Messianic kingdom while in Mazdeism it takes place after the Messianic kingdom. ³⁵ Thus according to Charles, Mazdeism had practically no effect on Isaiah and meagre influence on Daniel. R. Travers Herford concurs with Charles regarding his conclusions. ³⁶

The Doctrines of Resurrection in
the Apocrypha and Pseudepigrapha

While Daniel limits resurrection to some of the righteous and some of the wicked, I Enoch vi. - xxxvi . extends it to all of the righteous and some of the wicked of Israel. The purpose of the author is to justify the justice of God to man. The author maintains that the wicked will not always prosper and the righteous will not always suffer. The limits of such an experience are set by death and by a great world judgment.¹ When a person dies, according to this author, he goes to Sheol in which there are three divisions.² The first division is reserved for the righteous. The second is for the sinners who have not met their just retribution on this earth. The third division is reserved for those sinners who were punished on earth. The people in the third division remain in Sheol forever because they have received their just desserts. The wicked in the second division after experiencing preliminary pain in Sheol are raised up as spirits on the day of judgment and then sentenced to Gehenna where they will experience everlasting punishment.³ The righteous in the first division are to be resurrected to experience life in the Messianic kingdom. The Messianic kingdom is a purified earth with Jerusalem

as the center.⁴ It will be a period during which all Gentiles will worship the true God.⁵ The resurrected will be able to enjoy patriarchal lives for they will be permitted to eat from the tree of life.⁶ The blessings that will be showered upon the resurrected are pictured in very sensuous terms. The powers of nature are increased indefinitely. The righteous will beget one thousand children.⁷ Every seed will bear for the resurrected ten thousand grains.⁸ At the same time the ethical side of this kingdom was stressed. Truth and peace shall prevail forever.⁹

In I Enoch lxxxiii. - xc., unlike I Enoch vi. - xxxvi., resurrection is only extended to the righteous and not to the wicked;¹⁰ whereas, in I Enoch vi. - xxxvi. resurrection was extended to all the righteous and some of the wicked. The author of I Enoch lxxxiii. - xc. is probably a Chasid writing in support of the Maccabean revolt. Like the previous writer, he is concerned with the injustices on this earth and his attempt to reconcile the suffering with the righteousness of God. However, the author unlike his predecessor introduced a new note into the nature of the Messianic age, which necessarily changed the conception of resurrection. To his predecessor, the Messianic kingdom was of an earthly nature. The author of this book maintained that the earthly Jerusalem, however purified, could no longer be regarded as a

fitting abode for God and therefore a heavenly abode was to take its place.¹¹

Concerning the future he saw where all nations will try to destroy Israel but God will intervene.¹² A throne will then be erected in the present land wherein the wicked will be judged and condemned to fire or Gehenna. With this act of judgment God himself will set up the new Jerusalem and the surrounding converted non-Jews will serve Israel.¹³ The righteous dead will arise and take part in the kingdom.¹⁴ Then the Messiah will come and all the righteous will be transformed into His likeness.¹⁵ And God will rejoice over them. Here we see that the righteous are resurrected and then transformed because of the nature of the Messianic kingdom.

The Testament of Twelve Patriarchs attests to the belief that at the expected turning point in the history of the world, the pious dead of Israel of former generations would be brought to life again on earth. Resurrection according to this author is extended to the dead of remote generations, back to the beginnings of the people. Judah says to his descendants: "And after these things Abraham and Isaac and Jacob will rise up to life, and I and my brothers will be the chiefs of the tribe in Israel, Levi first, I second, Joseph third, Benjamin fourth, Simon fifth, Isaachar sixth, and so all the rest in order ... and there shall be one people of the Lord and one language; and Beliar's spirit of

deceit shall be no more, for he will be cast into the fire forever. And those who died in grief will rise up in joy and those in poverty for the Lord's sake will be enriched, and those in want will be fed full, and those in weakness will be made strong, and those who died for the Lord's sake will wake in life."¹⁶

In the testament of Benjamin the representation was similar. "Then he will see Enoch, Noah, Shem and Abraham, Isaac and Jacob rising up on the right hand in exultation. Then shall we also rise, each one over his tribe."¹⁷ There follows a resurrection of all--some unto glory and some unto dishonor. Once again the motive is individual retribution which seems so lax on this earth. The scene of the future kingdom is to be the present earth. The resurrection beginning with the patriarchs and heroes is a restoration to life on earth with the old tribal organizations in an idealized condition.¹⁸

In the Book of Jubilee we have the first denial of resurrection in the eschatological apocryphal literature.¹⁹ The individual soul of the righteous is to enjoy eternal bliss. In this book individualism has eliminated the hope of the righteous for participating in the Messianic restoration of the nation, and the prophetic vision of a Messianic age has produced the concept of world peace long life and joy though not yet of an eternal transcended Messianic kingdom. Gradually the earth would evolve into the state wherein men live one thousand

years in peace.²⁰ Upon death the righteous will enter a blessed immortality.

"And their bones shall rest in the earth,
And their spirits shall have much joy,
And they shall know that it is the Lord who executes
judgment,
And shows mercy to hundreds and thousands and to all
that love him." ²¹

In I Enoch xci. - cxiv. we find that the concept of the Messianic kingdom was changed. In Daniel and in I Enoch vi. - xxxvi. we found that the Messianic kingdom was to be an earthly kingdom to which the dead would be resurrected. In I Enoch xci. - cxiv. we find that the Messianic kingdom was to be of a temporary duration to be supplanted by a new heaven and a new earth.²² God is of such unapproachable purity and humanity so simple and defiled that His abiding on earth is inconceivable. Since the new heaven and the new earth were to be a spiritual abode, the righteous could not be bodily resurrected. Their faith is only in the eternal heaven itself. The spirits will rise to heaven²³ and they shall enjoy as the angels²⁴ and become heavenly companions of the heavenly hosts²⁵ and shine as the stars forever.²⁶ In the past resurrection and final judgment preceded the Messianic age. Now since the Messianic kingdom was to be of a temporary duration resurrection and judgment are placed at its consummation.

The same concept manifests itself in the Psalms of Solomon which is a Pharisaic work. Here the hope of the righteous is not to share in the Messianic kingdom

but to experience a spiritual eternal life with God.

"They that fear the Lord shall rise unto life eternal.

And their life shall be in the light of the Lord, and

it shall fail no more.²⁷ And they will inherit this life

in gladness²⁸ and live in the righteousness of their God." ²⁹

There seems to be no resurrection of the body. Thus we see that according to this author the Pharisaic doctrine of "resurrection" of the first century B.C.E. is of an angelic character.

I Enoch xxxvii. - lxxi. retains a doctrine of resurrection of the body, but both body and earth are to be transformed and become purely spiritual.

"And in those days shall the earth also give back
that (which) had been entrusted to it,
And Sheol shall also give back that which it has
received,
And Hell shall give back that which it owes,"³⁰

"And the righteous shall be in the light of the sun
And the elect in the light of eternal life;
The days of their life shall be unending,³¹
And the days of the holy without number."

"And I will transform the heaven and make it eternal,
blessing and light
And I will transform the earth and make it a blessing;
And I will cause my elect ones to dwell upon it;
But the sinners and evil doers shall not set foot
thereon."³²

The fate of the unrighteous is not so clear. That they do not share in resurrection is certain, however; and so we may conclude that resurrection is not herein considered as a prerequisite to retribution but is rather a gracious reward to the righteous for their faithfulness.

Here this assurance is on a very much more individualized level.³³ The old collectivism seems totally vanished and physical resurrection seems to have been replaced since neither participation in the eternal glory of the Messianic kingdom, nor retribution are conceived in physical terms.³⁴

II Maccabees is drawn from secondary sources and seems to reproduce the eschatology of its sources. II Maccabees is not a reaction to the spiritualizing element within the first century B.C.E. but an older work probably assigned to Jason of the second century B.C.E.³⁵ and reflecting ideas similar to those of I Enoch vi. - xxxvi. The historical situation for II Maccabees is the terrible persecutions of Antiochus Epiphenes. The martyred brethren in the extremity of their torture about to depart from life declare their faith that God will raise them up to an endless life. The nature of this resurrection will be of a corporeal character. The third of the seven brothers declares: "From heaven I had them (his tongue and his hands); and from Him I hope to receive these back again."³⁶ The resurrection is to be life eternal. The second of the seven brothers addresses Antiochus before he dies saying, "Thou, O miscreant, dost release us of this present life, but the King of the world shall raise us up, who have died for his laws unto an eternal life."³⁷ The youngest of the seven addressing Antiochus declares, "For these our brethren who have endured a short pain, have now

died under God's covenant of everlasting life; but Thou, through judgment of God, shalt receive in just measure the penalties of Thy pride." ³⁸

A third characteristic regarding the nature of resurrection of II Maccabees is that the resurrected are to be introduced into an eternal life in the community of the righteous. This follows from the words of the mother who says, "Fear not this executioner, but proving thyself worthy of thy brethren, accept thy death, that in the mercy of God I may receive thee again with thy brethren." ³⁹

One of the most important motivations for the belief in resurrection is the belief in creatio-ex-nihilo held by the II Maccabees. ⁴⁰ God, having created man in the beginning, will create him anew in resurrection. Thus the mother exhorts the seven martyred children saying, "In the language of the fathers; how you were ever conceived in my womb, I cannot tell! 'Twas not I who gave you the breath of life or fashioned the elements of each. 'Twas the creator of the world who fashioneth men and deviseth the generation of all things, and He it is who in mercy will restore to you the breath of life even as you now count yourselves naught for life's sake." ⁴¹ The mother expects to receive back her children. The wicked, however, will not be resurrected. For the non-Israelite, there is also no resurrection. "It is good

to die at the hands of man and look for the hopes which are given of God that we shall be raised up again; for as for them, thou shalt have no resurrection unto life."⁴²

It is interesting to note that the nature of resurrection as it is expounded by the author of II Maccabees is closely similar to the concept of resurrection held by the Pharisees as described by Josephus.

The author of the Book of Wisdom is one of the representatives of the Alexandrian school. He has been influenced greatly by Greek thinking. The author of this book borrowed from Plato the doctrine that matter is essentially evil and, therefore, an incredible evil attaches itself to the physical body.⁴³ The soul is pre-existent⁴⁴ and finds in the body a temporary home.⁴⁵ At death it leaves this tenement which resolves into its material elements and perishes while the soul flits away to the realm of spiritual existence to which, by its essential nature, it belongs.

Because of the evil nature of the body resurrection becomes impossible. The righteous soul will live with God. "The righteous live forever and in the Lord is their reward and the care for them with the Most High. Therefore, shall they receive a florid kingdom, and diadem of beauty from the Lord's hand; because with His right hand shall He cover them, and with His arm shall He shield them. He shall take His jealousy as a complete armor, and shall make the whole creation His weapons for vengeance on His enemies."⁴⁶

Thus we see that there is a great difference between the concept of resurrection as stated by II Maccabees and the eternal spiritual existence enunciated by the Alexandrian author. The premises were entirely different. On the one side the dualism of soul and body was maintained, and on the other the unity of man--soul and body. Unto II Maccabees the union of soul and body to live again in the completeness of man's nature was an eternal hope, while to the author of the Book of Wisdom the final liberation from the body, its prison, was the very meaning of immortality. What to the Alexandrian author was the greatest evil was to the Pharisaic author of II Maccabees the greatest good.

The Alexandrian author as can be seen from the Book of Wisdom introduced a new concept in the eschatology of the individual. Heretofore the writers who believed in the immortality of the soul maintained that the righteous soul after its earthly existence would descend into Sheol and then after judgment will enjoy a life with God. The author of the Book of Wisdom maintained, however, that the righteous soul ascends immediately to God.

The Alexandrian author of II Enoch has a concept of resurrection, but it is not a corporeal resurrection. The risen righteous are considered as possessing a heavenly body, for they are clothed with the garments of the King's glory. Thus when Enoch was translated

Michael was directed by God to give him a body composed of divine glory.⁴⁷ The righteous will enter paradise upon death and it will be the final abode of the righteous while the wicked will descend into hell where they will experience pain.⁴⁸ The author has also limited the Messianic age to a period of duration of one thousand years.⁴⁹

The author of the book IV Maccabees believes in immortality of the soul.⁵⁰ In this book the Messianic kingdom has completely disappeared. Here we see complete individualism. The wedge that has been driven into the synthesis of the individual and national eschatology has disintegrated into two extremes. The nation has no future in this book. The individual's concern centers around his own lot in the after-life which means communion with God.⁵¹

According to IV Ezra, resurrection has not lost its nature of being a privilege to the faithful even though the author made it the common lot of all men, good and bad, Jew and non-Jew.⁵² The Messianic age will last for a period of four hundred years at which time the Messiah and certain biblical saints will be resurrected.⁵³ After the Messianic age, the Messiah and all men will die. This will be followed by a seven day of primeval silence, followed by an age when all "corruptible shall perish".⁵⁴ This is to be followed

by a universal resurrection for judgment. "And the earth shall restore those that sleep. And the chamber shall restore those that were committed unto them."⁵⁵

...And then shall the Most High say to the nations that have been raised (from the dead): 'Look now and consider whom you have denied...not served...(whose) commandments (you have) despised; you shall therefore suffer fire and torment.'"⁵⁶ Thus we see that upon the conclusion of judgment the people will go either to Gehenna or to Paradise.⁵⁷

According to II Baruch, a Pharisaic work,⁵⁸ there will be resurrection. The body will be resurrected from Sheol in the same form as it was committed to the earth for the sake of mutual recognition. The dead will have every defect and deformity they had at the moment of death. "For the earth will then assuredly restore the dead, which it now receives, in order to preserve them, making no change in their form, but as it has received so will it restore them and as I delivered them unto it so also will it raise them. For then it will be necessary to show to the living that the dead have come to life again and that those who have departed have returned (again). And it will come to pass when they have...recognized those whom they know now, then judgment will grow strong and those things which before were spoken of will come."⁵⁹ When this recognition by the risen dead is completed, the bodies of the righteous will be transformed with a view

of spiritual existence of unending duration and glory.
"As for the glory of those who have not been justified
in my law, who have had understanding in their life,
and who have planted in their hearts the root of wisdom,
then their splendor will be glorified in changes, and
the form of their face will be turned into the light
of their beauty, that they may be able to acquire and
receive the world which does not die, which is then
promised to them."⁶⁰ "But those who have been saved by
their works, and to whom the law has been now a hope,
and understanding an expectation, and wisdom a confidence,
to them wonders will appear in their time.
For they will behold the world which is now visible
to them, and they will behold the time which is now
hidden from them. And again time will not age them.
For in the heights of that world shall they dwell,
and they shall be made like unto angels, and be made
equal to the stars, and they shall be changed into
every form they desire, from beauty into loveliness,
and from light into the splendor of glory."⁶¹
"Moreover, there will then be excellency in the
righteous surpassing that in the angels."⁶²

II Baruch, like IV Ezra, extends the concept of
resurrection to apply not only to Israel but to all
mankind.⁶³

Thus we see that the doctrine of resurrection

had taken on a fairly uniform shape in the Apocrypha and Pseudepigrapha. The old physical idea of reviving the bodies of the dead had been modified, and the spiritual significance of being brought to judgment in one's original form was emphasized. The retribution was spiritualized, and individual bliss replaced participation in the glory of the Nation during the Messianic age as the goal of the righteous. The people had found a satisfactory mould into which to cast their hope for the fulfillment of God's justice, in view of the apparent failings of justice in this life, and in which to concretize their confidence in God's eternal love which cannot stop at the near edge of the grave.

The Rabbinic Concept of Resurrection

Unto the authorities of rabbinic Judaism, God revealed himself through the Bible. Therefore, **one** of the most important ways of validating a doctrine within rabbinic Judaism is to show that the concept is implied in the Bible. The rabbis utilized the **exegetical** method in proving that resurrection had biblical authority. This can be seen from their handling of various texts. R. Simeon b. Yohai said,¹ "Whence do we know that the **Holy One**, blessed be He, will resurrect the dead and knows the future? From 'Behold, thou shalt sleep with thy fathers and rise up again.'² R. Simeon b. Yohai also interprets the verse,³ "Dust thou art and unto dust shalt thou return."⁴ to prove resurrection. He argues "that it does not say, 'for dust thou art and unto dust thou shalt go', but shall return." Thus he interprets the verse that man shall revert to the dust, yet he will return upon this earth.

Another authority receives his proof from another verse. "Whence do we know concerning King Messiah? Because it is said, 'His name shall endure forever. Before **the** sun his name shall be continued.'⁵ Why was his name called Yinnon? For he will awaken those who sleep at Hebron out of the dust of the earth, therefore, his name is called Yinnon."⁶

Another verse which was used to substantiate the fact that resurrection is derived from the Torah is, "And ye shall give thereof the Lord's heave offering to Aaron, the priest."⁷ "Since Aaron did not enter Palestine and since terumah can be rendered only in Palestine, it must refer to the time when Aaron would be resurrected and live in Palestine."⁸

R. Meir learned that resurrection is implied in the Torah from his interpretation of this verse, "Then shall Moses and the children of Israel sing this song unto the Lord."⁹ "Since this verse does not use the past tense but the future tense (i.e. shall sing) R. Meir argued that the people shall sing in the future. As they did not sing a second time in this life, it must mean after resurrection."¹⁰

Rabban Gamilel maintained in his discourse with the "Minim" that resurrection may be derived from the Torah, prophets, and Hagiographa. "From the Torah because it is written 'And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers and rise up (again).'¹¹ From the prophets as it is written 'Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs and the earth shall cast out its dead.'¹² From the Hagiographa as it is written 'And the roof of thy mouth, like the best wine

of my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.'¹³ As the entire song is interpreted by the rabbis as a dialogue between God and Israel, the last phrase is understood to refer to the dead whom God will cause to speak."¹⁴

In the above quotation we can find another reason why the rabbis were so interest in deriving the doctrine of resurrection from the Bible. The term "Minim" is usually a designation for Judeo-Christians.¹⁵ The Judeo-Christians accepted the concept of resurrection. The dispute, however, was whether resurrection was implied in the Torah. The importance of this debate lay in the fact that the Christians maintained that the resurrection of the dead was consequent upon the resurrection of Christ. This doctrine, of course, would be weakened if it could be shown that resurrection was already taught in the Bible. Therefore, we have another reason why the rabbis derived the concept of resurrection from the Torah.

Another favorite method that the rabbis used in expounding the doctrine of resurrection is to point out that resurrection actually took place in certain Biblical incidents. "Rabbi Jehuda said, 'When the blade touched Isaac's neck, his soul fled and departed (but) when he heard His (God's) voice from between the two cherubim saying (to Abraham), 'Lay not thy hand upon the lad.'¹⁶ His soul returned to his body, and (Abraham) set him free, and Isaac stood upon his feet. And Isaac knew that in

this manner the dead in future life will be quickened
...!"¹⁷

Another proof that resurrection has taken place in the past is connected with the revelation on Mount Sinai. According to one authority "The voice of the first (commandment) went forth and the heavens and the earth quake and the waters and the river fled and the mountains and hills were moved."¹⁸ "And all the trees fell prostrate"¹⁹ "and all the dead who were in Sheol revived and stood on their feet till the end of the generations...and those (also) who in the future will be created until the end of all generations, there they stood with them at Mount Sinai. The Israelites who were alive (then) fell upon their face and died. The voice of the second (commandment) went forth, and they were resurrected, and they stood upon their feet and said to Moses, our teacher, we are unable to hear any more the voice of the Holy One...for we shall die even as we died (just now)..."²⁰ Thus we see that according to rabbinic tradition the people died when God spoke to them but were resurrected by God. Another illustration of this same incident is described by R. Joshua b. Levi who said, "At every word which went forth from the mouth of the Holy One... the souls of Israel departed,...but since the souls departed at the first word, how could they receive the second word? He brought down the dew with which He will resurrect the dead and revive them."²¹

Another incident which was used to prove resurrection was the one in which Samuel was resurrected. Rabbi Eliezar said, "that Saul went to En Dor to the wife of Zephaniah...and he inquired of her for himself by the familiar spirit and she brought him Samuel, the prophet. And they saw Samuel ascending and with him there were many righteous men for they thought that resurrection had come. The woman beheld and she became very much confused..."²²

The resuscitation of the Shunamite child was another incident which the rabbis used to prove that resurrection is found in the Bible. "Rabbi Zechariah said 'that after the Shunamite's child grew up he went to the field to look at the reapers. A mishap overtook him and he died.'²³ Elisha ordered Gehazi to take a staff and place it upon the child's face in order that he may live. Gehazi, however, did not believe that the child would be brought back to life through such a measure and made fun of this procedure. When this failed, Elisha came and stretched himself on the child and prayed to God to grant the child life and the child was resuscitated.'²⁴ Another proof was the resuscitation of the person who touched Elisha's bier.²⁵

The resurrection scene in Ezekiel was used most often by the rabbis to prove that resurrection was

found in the Bible. The rabbis in great poetic imagery painted many pictures portraying the resurrection of the people.²⁶

Another proof that the rabbis used in substantiating their belief in resurrection was the appeal to experience. "A Cuthean once asked R. Meir, 'Do the dead live again?' He answered, 'Yes.' He then asked (do they come back to life)'secretly or in public?' He answered, 'In public.' 'How can you prove it to me?' he asked... R. Meir replied, 'Not from Scripture nor from Mishnah but from everyday life. I will answer you. There was a trustworthy soul in our city with whom everyone deposited (money) secretly and he restored it to the owners in public. Somebody came and deposited with him in public; so how could he restore it to him, in secret or in public? Will he not do it publicly?' 'Certainly' was the reply. Then said R. Meir to him, 'Let your ears hear what your lips speak. Man deposits a white drop (in secret) with their wives and the Holy One...restores that drop quickly in the form of a beautiful and perfect creature. How much more would a dead person who departs (from the world) publicly return publicly?...'"²⁷

Another beautiful parable which the rabbis used to prove resurrection is the one told by R. Jose b. Halaftha. "One of the sons of a notable Sephorish family who also was a heretic died. R. Jose b. Halaftha

went up to visit him. The heretic seeing him sitting and laughing inquired, 'Why are you laughing?' 'We trust in the God of heaven that you will see his (the dead son's) face in the future world,' he replied. 'Have I not enough trouble,' he exclaimed, 'that you have to come to trouble me more! Can the broken potsherds be joined together: for is it not written 'Thou shalt dash them into pieces like a potter's vessel'?' ²⁸ He replied, 'An earthen vessel is made out of water (and clay and mortar) and finished off with heat, while a glass vessel is made from fire and finished with fire; the one (sc. glass) when broken can be repaired. (The glass vessel can be repaired.) (Would you really maintain that the broken man (i.e. dead) cannot be repaired when you admit that a glass vessel can be. In respect of an earthen vessel, he argued that it could naturally not be repaired when broken, because the first step and the last in its manufacture are thoroughly mutually opposed elements, but man is rather like a glass vessel, as he proceeded to show.) (The glass vessel can be repaired) because it is made by blowing,' said the other. 'Let your ears hear what your mouth speaks,' he retorted. 'If what is made by a mere mortal can be repaired, how much the more what is made with the breath of the Holy One.'" ²⁹

Rabbi Ami used another beautiful parable to prove his point. A "Min" once asked Rabbi Ami, "'You maintain that the dead will revive; but they shall turn to dust,

and can dust come to life?' He replied, '...This may be compared to a human being who commanded his servants to build him a great place where there was no water on earth.(for making bricks). So they went and built it. But after some time it collapsed, so he commanded them to rebuild it in a place where water and earth were to be found; but they replied, 'We cannot.' Thereupon he became angry with them and said, 'If you can build it in a place containing no water and earth, surely you can (build where there is).'" If God can make man without these, surely he will be able to resuscitate their dust.³⁰

Sentence

Thus we see that the rabbis used allegories to expound their doctrine of resurrection.

The rabbis perhaps in order to eliminate any sign of doubt in the minds of the people maintained that the experience of resurrection was not limited to Biblical characters such as Isaac or the people at Mount Sinai or the people at the time of Ezekiel. Resurrection was a phenomena which was experienced by the people of their day. The rabbis tell the story of Antonious who had "a cave which led from his house to the house of the rabbi. Every time (he visited the rabbi) he brought two **slaves**, one of whom he slew at the door of the rabbi's house and the other (who was left behind) was killed at the door of his own house. (so that the visits should not be reported). Said

Antonious to the rabbi, 'When I call, let none be found with thee.' One day he found Rabbi Haninah b. Hamma sitting there, so he said, 'Did I not tell thee no mane should be found with thee when I call?' And the rabbi replied, 'This is not an (ordinary) human being.' 'Then,' said Antonious, 'let him tell that servant who is sleeping outside the door to rise and come in.' R. Haninah b. Hamma thereupon went out but found that the man had been slain. Thought he, 'How shall I act now?' Shall I call and say that the man is dead? But one should not bring a sad report; shall I leave him and walk away? That would be slighting the king.' So he prayed for mercy and for the man and he was restored to life. He then sent him in. Said Antonious, 'I am well aware that the least among you can bring the dead to life, still when I call let no one be found with thee.'"31

Another incident which the rabbis delight in telling in order to show that resurrection is a phenomena experienced in their own era is the story of the Purim feast in which Rabbah and R. Zera participated. The two rabbis joined together in a festive Purim celebration at which they became intoxicated. Rabbah arose and cut R. Zera's throat. On the next day he prayed in his behalf and revived him.32

Besides these direct proofs for the belief in the concept of resurrection, the rabbis had many other reasons for their beliefs in the doctrine of resuscitation. One of them was based on God's omnipotence which manifested itself in God's power to bring about resurrection. In one midrash we find Moses pleading with God asking Him to grant him the privilege of eternal life. Moses addresses God, "In my youth Thou didst begin by showing me Thy power in the bush of the thorns, and now in my old age, I beseech Thee, treat me not as an earthly king treats his servant. When a king of flesh and blood has his servant, he loves him so long as he is young and strong but casts him off when he is grown old. But Thou cast me not off in the time of old age. Thou didst show Thy power at the revelation of the Ten Commandments and Thy strong hand in the ten plagues that Thou didst bring upon Egypt. Thou ~~didst~~ create everything, and in Thy hand doth it lie to kill and to give life, there is none who can do these works, nor is there strength like Thine in the future world."³³ After a great debate between God and Moses as to whether Moses shall be granted eternal life, God tells Moses that he must die for he killed an Egyptian. Moses answers, "Thou didst slay all the first-born of Egypt. And shall I die on account of one single Egyptian that I slew?" God answers, "Art thou perchance My equal? I slay and restore to life,

but canst thou perchance revive the dead?"³⁴ Thus we see that the Pharisees in their belief in the greatness of God believed that God had the power of resurrection. This doctrine is expressed also by Rabban Gamilel. "An emperor said to Rabban Gamilel, 'You maintain that the dead will revive; but they turn to dust, and can dust come to life?' Thereupon his (the emperor's) daughter said to him (the rabbi), 'Let me answer him, 'In our town there are two potters; one fashions (his products) from water, and the other from clay; who is more praiseworthy?' 'He who fashions them from water,' he replied. (This being far more difficult). 'If He can fashion (man) from water (viz. the sperm), surely He can do so from clay.'" (i.e. the dust to which the dead are turned.)³⁵

Because of the Pharisaic belief in the greatness and goodness of God, they had faith that God would resurrect the dead. "R. Simeon b. Abba interprets the verse, 'They are new every morning; great is Thy faithfulness,'³⁶ in the following manner. Because Thou renewest us (in life) every morning, we know that great is Thy faithfulness for the resurrection of the dead."³⁷ Sleep in this passage is regarded as a minor death. God by permitting us to awake gives us a great hope that He will resurrect the dead.

Thus we have observed the proofs that the rabbis gave for their belief in the concept of resurrection. These proofs were based on the goodness and justice of God, on the exegetical techniques, and on the allegorical method that the rabbis utilized with such great effectiveness. Having granted these proofs as evidence for their belief in the concept of resurrection, they attempted to show the many ways that a person may attain the blessing of resurrection.

Although the rabbinic point of view was that generally all Israel will be resurrected in order that they may be able to participate in the future world, yet the rabbis pointed out specifically various ways through which one may assure himself of the privilege of being raised.

One of the ways was through a firm belief in the cardinal principle of Judaism--monotheism. One of the rabbis interpreted the verse, "See now that I, even I, am He and there is no other God with Me."³⁹ "Only the Holy One...said, 'I am in this world and I am in the world to come; I am the One who redeemed Israel from Egypt and I am the One who, in the future, will redeem them at the end of the fourth kingdom; therefore, it is said, 'I, even I, am He and there is no God with Me'.'...Every nation who says that there is no second God I will resurrect them for the eternal life..."⁴⁰

Because the rabbis believed that God primarily rewards the good and punishes the wicked whether in this world or in the next, the rabbis pointed out in strong words that the good deeds will be rewarded by the blessing of resurrection. R. Jacob went as far as to maintain, "that there is not a single precept in the Torah whose reward is (stated) at its side which is not dependent on the resurrection of the dead. (This shows that the reward spoken of is in the next world with resurrection.) (Thus) in connection with honoring parents, it is written, 'That thy days may be prolonged and that it may go well with thee.'⁴¹ In reference to the dismissal of the nest, it is written, 'That thy days may be prolonged and it be well with thee.'⁴² Now if one's father said to him (his son), 'Ascend to the loft and bring me young birds,' and he ascends to the loft, dismisses the dam and takes the young, and on his return falls and is killed--where is this man's happiness? (the goodness of his days). And where is this man's prolonging of days? But, 'In order that it may be well with thee' means on the day that is holy good; and 'in order that thy days may be long' on the day that is holy long. (i.e. both refer to the next world, not to this, and thereby emphasizes that the reward comes only in

the next world, but not in this world.)"⁴³ Thus we see that resurrection was considered a reward unto the righteous for their actions.

The rabbis also promised resurrection to those who helped the poor. "R. Simeon b. Yohai interpreted the verse, 'And it fell on a day that Elisha passed to Shunem where was a great woman; and she constrained him to eat bread.'⁴⁴ R. Judah b. Simeon said to him, 'Because it is written of her that she 'constrained him to eat bread', did she merit that her son should be brought back to life again?' R. Judah said in the name of...R. Simeon b. Yohai, 'Great is the merit of maintaining the needy, since it causes the resurrection of the dead to come before its time. The woman of Zarpeth, because she maintained Elijah, she was rewarded by having her son brought to life. The Shunamite because she gave food to Elijah was rewarded by having her son brought to life.'⁴⁵ Thus we see that the reward of those who helped the poor was resurrection.

Resurrection was also promised to those who worshipped the true God. R. Isaac said, "Everything happened as a reward for worshipping. Abraham returned in peace from Mount Mariah only as a reward for worshipping, 'and we will worship and come back unto you'.⁴⁶ Israel was redeemed only as a reward for worshipping. 'And the people believed

...then they bowed their heads and worshipped.'⁴⁷
...The Temple was built only as a reward for
worshipping. 'Exalt ye the Lord our God, and
worship at His Holy will.'⁴⁸ The dead will come
to life again only as reward for worshipping;
'O come let us worship and bend the knee, let us
kneel before the Lord, our maker.'⁴⁹⁵⁰

Another way that a person could attain the
blessing of resurrection was to clothe his life with
the garment of holiness. "R. Phineas b. Yair said,
'Zeal (in the performance of the precepts) leads to
cleanliness, cleanliness leads to purity, purity
leads to holiness, holiness leads to humility,
humility leads to fear of sin, fear of sin leads
to saintliness, saintliness leads to the holy spirit,
the holy spirit leads to resurrection.'⁵¹ Thus
we see that another way that a person may attain
resurrection was to make the Ruach Hakodesh, the
divine spirit, the motivating power of all of his
actions.

Resurrection was also promised to those who
had fallen for Kidush Hashem. "In the future the
Holy One...will cause the reviving dew to descend
and He will quicken the dead and renew all things
as it is said, 'Thy dead shall live'.⁵² They are
the Israelites who died trusting in His name."⁵³

Thus we see that the gift of resurrection was bestowed unto those who followed the ethical and doctrinal laws of Judaism and especially unto those who fell for Kidush Hashem. However, those groups of people or individuals who did not walk in God's path were denied resurrection.

One of these groups which were denied this reward was the generation of the flood. Rabbi Akiba maintained that, "The generation of the flood has no portion in the world to come, as it is written, 'And every living substance was destroyed which was upon the face of the earth.'⁵⁴ 'And every living substance was destroyed' refers to this world; 'which was upon the face of the earth' refers to the next world."⁵⁵

Rabbi Judah b. Bathyra maintained "that the generation of the flood will neither revive nor be judged, as it is written, 'my spirit will not always enter into judgment with man;⁵⁶ teaching neither judgment nor spirit."⁵⁷

Rabbi Johanan said, "All the dead will arise at the resurrection of the dead except the generation of the flood. As it is said, 'The dead shall not live, the deceased (Rephaim) shall not rise.'⁵⁸ 'The dead (who) shall not live' refers to the heathens who are like the carcasses of cattle (condemned to

destruction). They shall arise for the day yet they shall not live; but the men of the generation of the flood even for the day of judgment they shall not arise, as it is said, 'The deceased (Rephaim) shall not arise.'⁵⁹ All their souls become winds accursed injuring the sons of men and in the future the Holy One...will destroy them out of the world, so that they should not do harm to a single Israelite, as it is said, 'Therefore hast Thou visited and destroyed them.'⁶⁰⁶¹

Rabbi Johanan states, "that the generation of the flood will be punished more severely than the heathens.

Another authority concurs with Rabbi Johanan in maintaining that resurrection will not be granted to the generation of the flood. "And the Lord said unto Noah: Come thou and all thy house into the ark"⁶² This authority believes that this verse refers to the generation of the flood. "Thou destroyest them that speak falsehood--them in their speech. 'The man of blood' as it is written, 'the murderer riseth with the light...'⁶³ 'And deceit' as it is written, 'for the earth is filled with violence.'⁶⁴ 'The Lord abhorreth,' they (the generation of the flood) will neither be resurrected nor judged. But as for me (Noah) as they have, so have I acted. (Noah, too,

was untrustworthy.)⁶⁵ Yet what is the difference between me and them? Only that Thou showest love to me and said, 'Come thou and all thy house into the ark.'⁶⁶⁶⁷

Thus we see that the rabbinic sources agree universally that resurrection will not be granted to the generation of the flood. There is a difference of opinion, however, concerning the question whether these sinners will be completely destroyed or will suffer eternal damnation.⁶⁸

There are differences of opinion, however, concerning the problem whether Korah and his band will be resurrected. Rabbi Akiba stated that the "company of Korah shall not rise up again, for it is written, 'And the earth closed upon them,'⁶⁹ in this world. 'And they perished from among the assembly,'⁷⁰ in the world to come."⁷¹

Rabbi Eliezer and Rabbi Judah b. Babythron, however, maintained that Korah and his band are to be resurrected. Rabbi Eliezer says, "It says of them also, 'The Lord killeth and maketh alive, he bringeth down to Sheol and bringeth up.'⁷² Rabbi Judah b. Babythron says that Korah and his band are like a lost article which is sought, for it is said, 'I have gone astray like a lost sheep; seek they servant for I do not forget thy commandments.'⁷³⁷⁴

Although they have gone astray they will be found

and restored to their share in the world to come. This idea that Korah and his band will be resurrected is buttressed by a beautiful midrash. After Korah's grievous sin he and his company were tortured in hell. "For a time Korah and his company believed that they should never know relief from these tortures of hell. But Hannah's words encouraged them not to despair. In reference to them she announced the prophecy, 'The Lord bringeth low to Sheol and lifteth up.'⁷⁵ At first they had no real faith in this prophecy, but when God destroyed the Temple and sank its portals unto the earth until they reached hell, Korah and his company clung to the portals saying, 'If these portals return again upward, then through them shall we also return upward.' God hereupon appointed them as gatekeepers of these portals over which they shall have to stand guard until they return to the upper world."⁷⁶ Thus we see that Korah and his group will be resurrected.

Another source which believed that Korah and his band will be resurrected states, "that the Messiah (Elijah) will perform seven wonders. Among them is the resurrection of Korah and his group."⁷⁷

We note here a difference of opinion concerning the question whether Korah and his band will be deprived of resurrection. Rabbi Akiba maintains that they will not be resurrected while other authorities assert that they will be raised up.

There are many differences of opinion concerning the non-Jews in the future world. There are some who maintain that the "children of Gentiles...shall neither be resurrected nor punished, and to them refers the verse, 'They shall sleep a perpetual sleep and not awake.'⁷⁸⁷⁹

Other rabbis maintain however that the non-Jewish people will be resurrected but only for the purposes of being judged. "In the future life the Holy One... will cause the reviving dew to descend and he will quicken the dead and renew all things, as it is said, 'Thy dead shall live.'⁸⁰ They are the Israelites who died trusting in His name. 'My dead bodies shall arise.'⁸¹ They are the heathens who are like the carcasses of the beast; they shall arise for the day of judgment but they shall not live...They are doomed to destruction."⁸²

A more liberal attitude toward the Non-Jews seems to be taken in the Mishnah. "All Israel has a portion in the future world."⁸³ This statement should not necessarily be taken to mean that only Israel has a portion in the world to come. The function of the word "all" is to show that even those who were executed by the Beth Din--even they have a portion in the world to come.⁸⁴

It is interesting to note that R. Hiyya b. Abba maintains that resurrection is limited to Israel.

"Rain is greater than resurrection, for whereas resurrection is for man alone, this is for man and beast; again resurrection is for Israel, whereas this is for Israel and the nation."⁸⁵ One of the running commentaries, however, in dealing with this problem, maintains that "Israel" is a symbol for the righteous and the "nations" for the unrighteous. Thus we find that this commentator includes the non-Jews in the drama of resurrection.⁸⁶

The concept that the righteous of the Gentiles will share also in resurrection is expressed more openly by Rabbi Abahu. "The day of rain is more important than the day of resurrection, for the day of resurrection is for the righteous only, while the day of rain is for the righteous and the wicked."⁸⁷ Here we see no distinction between the Jew and the non-Jew. The pious non-Jew will be resurrected. The wicked Jew will be punished in Gehenna.

Diversity of opinion is expressed concerning this problem. One person maintains that the non-Jew will not be resurrected--not even for judgment. Another states that the non-Jew will be resurrected but only for the purpose of being judged and then punished. The third person holds that God makes no distinction between the Jew and the Gentile in regard to resurrection. The distinction is drawn only between the righteous and the wicked.

There is a difference of opinion concerning the question as to whether the generation of the wilderness will be resurrected. Rabbi Akiba maintains that they will not be resurrected because it is written, "In this wilderness they shall be consumed."⁸⁸ "Rabbi Eliezer, however, maintains that the people of the wilderness will be resurrected."⁸⁹ R. Levi "concurs with Rabbi Eliezer that they will be resurrected for the sake of Moses."⁹⁰

With regard to the army which participated in the destruction of the Temple, the view is expressed that they will not arise on the day of resurrection, but at the same time they will be spared the torments of hell. Rabbi Johanan explains, "that the reason that they were spared of punishment was that they had repented of their sin, hence the verse, 'They shall sleep a perpetual sleep and not awake.'⁹¹"⁹²

Some of the other people who were deprived of resurrection were the Samaritans because they hindered the rebuilding of the Temple.⁹³ The Edomites, too, were not permitted to share in resurrection.⁹⁴ Neither the generation of the dispersion nor the men of Sodom nor the spies who brought the evil report to Moses will be resurrected to have a portion in the future world.⁹⁵ Minim (Judeo-Christians), informers, scoffers, those who

denied resurrection, those who rejected the Torah, and those who abandoned the ways of the community will go down in Gehenna and will be punished there for all generations.⁹⁶

The problem whether children will be resurrected and thus able to enjoy the benefits of the future world is an interesting one. All agree that the child will be permitted to enter Olam Habba.⁹⁷ Opinions, however, differ as to the age of the child who will have a share in the world to come. According to R. Hiyya, all children "even those who have lived only for a moment have a share in the world to come but according to R. Simeon b. Rabbi, children are not entitled to a share until the child is able to speak. R. Meir maintains that a child cannot enter the future world until he is able to say, 'Amen'. The pronouncement of the world 'Amen' implies the willingness to accept God's yoke upon his shoulders since 'Amen' means according to Rabbi Haninah 'God, faithful, king'.⁹⁸

Rabina and R. Nahman b. Isaac, however, are much more liberal. Rabina puts embryos on equal footing with grown-up children. R. Nahman b. Isaac maintains that male children are entitled to share in the future world as soon as they are circumcized.⁹⁹ The custom, first referred to by the Babylonian Gaon R. Nahshon,

of circumcizing children who died before the eighth day had its origin in the above-mentioned view that only children after circumcision are entitled in a share in the world to come.¹⁰⁰

On the status of young children of heathen parentage all agree that they will not be able to enter the future world.¹⁰¹ There is a difference of opinion, however, concerning the status of the children of the wicked who died in minority. Rabbi Gamilel maintains that they will not enter the future world, while Rabbi Akiba maintains that they will enter.¹⁰²

Concerning the problem of the "bastards", the offspring of forbidden marriages, there is again a difference of opinion. Rabbi Jose maintains that mamzeriim and nethiniim will become purified in the future and thus able to enter the future world because it is written, "And I will sprinkle clean water upon you and you shall be clean."¹⁰³ Rabbi Meir maintains that they will not become pure because the word "clean" means cleansed of filthiness and idolatry but not from bastardliness. Rabbi Jose, however, maintains that since it is written, "I will cleanse you," twice, consequently the second time the phrase is used, it means cleansed from bastardliness.¹⁰⁴ R. Judah said in Samuel's name that the Halacha agrees with Rabbi Jose.¹⁰⁵ Thus we see that according to the final Halacha, the children of forbidden marriages are not excluded from the community of Israel.

Besides excluding certain groups from the blessing of resurrection, we also find that certain individuals were denied this reward. One of them was Esau. Esau, according to rabbinic literature, was denied resurrection because he denied the concept of resurrection. "When Jacob sod pottage, Esau asked him, 'What is the purpose of this pottage?' 'I made it because the old man (Abraham) has died,' he replied. 'Judgment has overtaken that righteous man!' exclaimed he; 'Then there is neither reward nor resurrection...'"¹⁰⁶ Another reason that Esau was denied resurrection was that he denied the existence of God.¹⁰⁷

Another person who did not believe in resurrection was Gehazi.¹⁰⁸ He, too, was punished by being excluded from resurrection. "Since he denied resurrection of the dead, therefore, he shall not share in that resurrection for in all the measures (of punishment or reward) taken by the Holy One...the divine act befits the human deed."¹⁰⁹

Doeg and Ahitophel are also deprived of resurrection because of certain immoral offenses. "It is written, 'Thou destroyest them that speak falsehood...'"¹¹⁰ This refers to Doeg and Ahitophel; 'them that speak falsehood'; them and their speech. R. Phineas said, 'Them and their company; the man of blood and deceit;' the one permitted incest and bloodshed and the other permitted incest and bloodshed, (when he counseled Absalom) 'Go into thy father's

concubines.'¹¹¹ The other (Doeg) permitted incest: (Where do you find this?) Said R. Nahman b. Samuel: 'He annulled his (David's) citizen's rights and declared him an outlaw and as one dead, so that his blood was permitted and his wife was permitted, 'The Lord abhoreth.'¹¹² This means that they will be neither resurrected nor judged.'¹¹³

Absalom and Doeg have no resurrection.¹¹⁴ Neither Jeroboam nor Ahab¹¹⁵ nor Ahaz nor Ahaziah nor any of the kings of Israel of whom it is written, "And he did that which was evil in the sight of the Lord," will be resurrected.¹¹⁶ Concerning Manaseh there is a difference of opinion. One school believes that he will not be resurrected, while Rabbi Judah maintains that he will be resurrected.¹¹⁷

In conclusion, we may classify the various sins which prohibited certain people from attaining resurrection. They are as follows: persons who committed certain unethical acts, like Doeg and Ahitophel, the generation of the flood, the people of Sodom; persons who did not follow or did not permit others to follow the way of God, like Ahaz or Ahaziah; persons who rejected certain dogmas within Judaism, like Esau; persons who tore down Jewish institutions, like Nebuchadnezzar's army and the Samaritans. These people were denied the blessing of resurrection. It

is interesting to note that the blessing of resurrection was denied to those who did not follow the path of righteous regardless of the stature of the person in his society. Kings and commoners were equally punished. Esau, Doeg, etc. were punished as well as kings like Manaseh, Ahaz and Ahaziah.

The rabbis have drawn great dramatic pictures of the resurrection as it will take place in the future. They have traced the body from the time of the end of its earthly existence until the time that it will be resurrected. We shall now deal with the problem of what happens when the body is interred in the ground. Rabbi Ishmael said, "All the bodies **drumble** into the dust of the earth until nothing remains of the body except a spoonful of earthly matter. In the future life when the Holy One...calls to the earth to return all the bodies deposited with it, that which has become mixed with the dust of the earth, like the yeast which is mixed with the dough, improves and increases, and it raises up all the body. . When the Holy One...calls to the earth to return all the bodies deposited with it, that which has become mixed with the dust of the earth improves and increases and raises up all the body without water. Forthwith the earth quakes and the mountains tremble and the graves are opened and the stones of the graves are

scattered about one from the other."¹¹⁸

There seems to be a difference of opinion concerning the question of the length of time that the bodies remain intact. According to one person, the body remains intact for a period of three days at which time the soul hovers about the dead body in the hope that it will be resurrected. However, after a period of three days it leaves the dead body when putrification sets in.¹¹⁹ According to another person, the body remains intact for a period of seven days. "All the seven days of mourning the soul goes forth and returns from its (former) home to its sepulchre abode and from its sepulchre abode to its (former home). After the seven days of mourning the body begins to breed worms and it decays and returns to the dust as it originally was...The soul goes forth and returns to the place whence it was given from heaven."¹²⁰ Another person goes so far as to say that the bodies of the pious remain intact for a period of one year while their souls ascend and descend. As soon as the bodies begin to decay, the souls remain above and descend no more.¹²¹ Another authority draws a distinction between 2NR (soul) and DL2 (wind). The soul leaves the body immediately upon death while the "wind" remains at the tip of the nose of the departed until putrification

sets in; whereupon, the Angel Duma removes it and sends it either to heaven or hell.¹²²

Although most of the body will decay, nevertheless the rabbis maintained that the "nut" of the spinal column will never decay. This nut was called Luz. Out of this bone the body will be formed at the time of resurrection. "R. Joshua b. Haninah was once asked by Hadrian, 'From what part of the body will the dead grow into a living being?' R. Joshua b. Haninah replied, 'From the nut of the spinal column.' Hadrian said to him, 'Prove it to me.' He had one brought, he placed it into the water and it did not dissolve, in fire but it was not burned, in a mill but it was not ground. He placed it on an anvil and struck it with a hammer, the anvil split and the hammer was broken but it remained unaffected."¹²³ Hence we see ^{that} even if the rest of the body disintegrates, this bone will remain intact and it will provide the nucleus for resurrection.

The problem as to the manner that man was to be resurrected was one with which the rabbis dealt in great detail. "The school of Shammai maintained that man's formation in the next world will not be like that of this world. In this world skin and flesh are formed first, the sinews and bones last; but in the future he will commence with sinews and bones and finish with skin and flesh. The school of Hillel said; Just as he is

formed in this world, so will He be formed in the next world. In this world the skin and flesh come first and the sinews and bones last; so in the future will He begin with the skin and flesh and end with sinews."¹²⁴ Other midrashim go into greater detail as to the manner in which man will be resurrected. One rabbi states; "Come and see how all, whom the Holy One...hath smitten in this world, He will heal in the future that is to come (the time of resurrection). The blind man will be healed...the lame...(and) the dumb... Thus all shall be healed save that as a man departs (this life) so will he be resurrected. If he departs blind, he will return blind; if he departs dumb, he shall return dumb; if he departs lame, he will return lame. As he departs clothed, so will he return clothed... Now from whom do you learn this? From Samuel the Ramathite. When Saul brought him up (from the dead) what did he say to the woman? 'What form is he of?' And she said, 'An old man cometh up and he is covered with a robe.'¹²⁵...Why does a man return as he went? So that the wicked of the world should not say, 'After they died, God healed them and brought them back.' (It is absurd to believe that.) 'Apparently these are not the same but others.' 'If so' says God to them, 'let them arise in the same state in which they went and then I will heal them...'"¹²⁶

R. Meir concurs with the latter point of view and dramatizes the idea in a beautiful parable. Queen Cleopatra asked R. Meir, "Shall the dead arise nude or in their garments?" "R. Meir answered, 'Thou mayest deduce (the answer) by a fortiori argument from a wheat grain: if a grain of wheat, which is buried naked, sprouted forth in many robes, how much more so the righteous who are buried in their raiment.'"127

According to the rabbis God will be able to take the immortal bone and form a man out of it by touching this immortal bone with His celestial dew. This celestial dew is kept in the araboth in which there are also the treasurers of life and peace, "The treasurers of blessing, the souls of the righteous and the souls which are yet to be born."128 The power of this dew has been evidenced in past experience. When God gave the Israelites the two tablets, they died. God revived them by means of the dew. "R. Joshua b. Levi said, 'At every word which went forth from the mouth of the Holy One...the souls of the Israelites departed...Since the souls departed at the first word, how could they receive the second word? He brought down the dew with which he will resurrect the dead...'"129 R. Tanchum in beautiful poetic figures maintained that God's head is full of reviving dew. "In the future God will shake his head and cause the quickening dew to descend" and resurrect the people.130

Resurrection, according to the rabbis, is primarily limited to Palestine. "R. Maninah maintains that the reason that the patriarchs were so anxious to be buried in Eretz Yisrael was that the dead of that land would be resurrected first in the day of the Messianic age."¹³¹ R. Jeremiah b. Abba in the name of R. Johanan, "said, 'that whoever walked four cubits in the land of Israel would be assured of a place in the world to come.'"¹³² According to Rab Huna all the heathens who die in the land of Israel will not be resurrected because their souls will be cast out from the land.¹³³ The righteous Jewish people living outside of Palestine, however, will receive the privilege of resurrection by permitting them the opportunity of rolling to Palestine where they can be resurrected.¹³⁴ This is seen by Rabbi Simeon b. Lakish who maintains that the righteous (Jews) will have a share in the privilege of resurrection because the earth will be perforated as with caves and the righteous will roll along like gourds. Upon arrival in Palestine they will become alive.¹³⁵ Karna interprets Jacob's request of Joseph "Thou shalt carry me out of Egypt and bury me in their burying places"¹³⁶ in the following manner. "Our father Jacob well knew that he was a righteous man in every way and since the dead outside of Palestine would also be resurrected, why did he command his son

(to carry him to Canaan)? Because he might possibly be unworthy to roll through the caves (to Palestine)."¹³⁷

The rabbinic tradition that Palestine is superior to all other countries in relation to resurrection was so strong that not being entitled to the privilege of being buried in Palestine was interpreted as a punishment of a sin. R. Phineas maintains, "that because Ezekiel did not believe that God could bring about resurrection his bones were not buried in a clean land (land of Israel) but in an unclean land."¹³⁸

Regarding the problem whether the dead of Israel who were buried outside of Palestine will be resurrected, the general opinion was that they would be raised. R. Elasar, however, maintains that **they** will not be resurrected.¹³⁹

The problem of the nature of the "hereafter" is a difficult one in rabbinic literature. It is fraught with many problems. Many names are applied to the "hereafter". Sometimes it is called ד'ענן דין' (Messianic age) and other times לען רבין (Olam Habba).¹⁴⁰ At times these two names, which are applied to the hereafter, and which are often used to describe two different periods in the hereafter, are used interchangeably. The problem manifests itself in an anonymous baraita in which the Messianic age and Olam Habba are interchangeably used. These two terms

are used to refer to a common period of time. Concerning the problem of the nature of Palestine in which the land will be divided, the anonymous baratha maintains that "the division in the world to come will not be like the division in this world; (in) this world (should) a man possess a corn field he does not possess an orchard; should he possess an orchard he does not possess a cornfield: in the world to come (the Messianic age) there will not be a single individual who will not possess (land) in lowland and in the valley."¹⁴¹ Thus we see that Olam Habba is used as a synonym for the Messianic age.

At other times, however, the rabbis do make a distinction between the Messianic era and Olam Habba (world to come). In an anonymous baratha, which may serve as example of the point of view of those rabbis who do make a distinction between the Messianic era and the world to come, we find the following. The rabbis interpret the verse, "'And - she ate',¹⁴² in this world; 'and she was sufficed',¹⁴³ in the Messianic era; 'and she left over',¹⁴⁴ refers to the future that is to come."¹⁴⁵ Thus we observe that the rabbis do draw a distinction between the Messianic era and Olam Habba. When such a distinction is drawn the proper order is: this world, the Messianic era and the Olam Habba.¹⁴⁶

When the rabbis link the doctrine of resurrection with the Messianic era or with Olam Habba, it is often very difficult to understand what they honestly mean. If the context of the passage proves that the author of that passage has drawn a distinction between the Messianic era and Olam Habba and the author maintains that the dead will be resurrected to the Messianic era, then the author looks at the doctrine of resurrection as a gracious reward which God will bestow to the righteous for the inequalities they suffered upon the earth. When the rabbis speak of resurrection in such terms, it is applicable only to the righteous. More often, however, the rabbis when speaking of resurrection consider this concept as an act which would take place on the day of judgment which will precede the Olam Habba.¹⁴⁷ In such a concept of resurrection, both the righteous and the wicked must necessarily be raised to be judged.

In conclusion, we may review the doctrine of resurrection as described by rabbinic Judaism. We have noted the various methods the rabbis used to establish proof for their doctrine. These methods were based on their unconquerable faith in the justness of God who would reward the righteous for their actions. If these rewards were not extended

to man on this earth, God in his infinite mercy would grant them in the future world. We have further noted that the rabbis in their interest in apportioning the privilege of being raised pointed out specific ways by which man could obtain resurrection. And lastly, we have seen the description of the nature of resurrection. The rabbis, firm in their conviction of the retributive justice of God, bolstered by their faith in the greatness of God, were convinced of their belief in the doctrine of resurrection. They were able to face the hard realities of life with heads erect and with shoulders raised, for they could humbly accept the eternal truth that man's life is not limited by his earthly existence while consecrating themselves with a passionate devotion to God's service.

NOTES

Biblical Concept of Resurrection

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7. Exodus 20:5
8. II Kings 21:11-15; 23:26f; 24:3f.
9. Ezekiel 18:2; 18:20; 14:12-20
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12. I bid. 18:4
13. I bid. 18:20
14. Ibid.
15. Psalms 24:19-21; 37:28; Proverbs 11:3;
16. Proverbs 11:21,22; 10:2; 11:19; 19:16; 13:21
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18. Test. Benjamin 10:1-9
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20. Jubilee 22:27-29
21. Ibid. 23:31
22. I Enoch 91:16f
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25. Ibid. 114:6
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27. Psalms of Solomon 3:16
28. Psalms of Solomon 14:7
29. Ibid. 15:5
30. I Enoch 51:30
31. Ibid. 58:3
32. 45:5
33. Ibid. 39:6b; 51:5b
34. Ibid
35. Robert Henry Charles, Eschatology, 2nd ed. (London, 1913)
p. 274
36. II Maccabees 7:11f; 14:46, 7:23
37. Ibid. 7:9
38. Ibid. 7:36
39. Ibid. 7:29
40. Ibid. 7:28
41. Ibid. 13: 37-46
42. Ibid. 7:14
43. Book of Wisdom 1:4
44. Ibid. 7:20
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46. Ibid III-V
47. II Enoch 22:8-10
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50. IV. Maccabees 9:8
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52. IV. Ezra 7:32-37
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3. Beresith Rabba 20:10
4. Genesis 3:19b
5. Psalms 63:17
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7. Numbers 18:28
8. Sanhedrin 90b
9. Ex. 15:1
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19. Psalms 29:5
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21. Shabbat 88b
22. Pirke de Rebbe Eliezer V
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33. I Sam. 2:6
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44. II Kings 4:8
45. Song of Songs Rabba 5:3
46. Genesis 22:5
47. Exodus 4:31
48. Psalms 99:9
49. Ibid ~~99:9~~ 95:6
50. Genesis Rabba 56:2

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55. Sanhedrin 108a
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63. Job 24:14
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67. Genesis Rabba 32:1
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79. Ruth Rabba 3:2
80. Isa. 26:19
81. Ibid
82. Pirke de Rebbe Eliezer XXXIV
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- 7 85. Genesis Rabba 102
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88. Numbers 34:35
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