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ENTRY INTO THE WORLD TO COME: A STUDY IN RABBINIC VALUES

by

David M. Sofian

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of the requirements for Ordination

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DIGEST

The purpose of this paper is to examine the rabbinic eschatological literature of the Tanaitic and Amoraic periods with an eye to learning as much as possible about rabbinic values. After collecting and systematizing the primary material, four major categories which make up the bulk of this paper became apparent. These four categories are preceded by a short section which defines the eschatological terms in question.

The longest of these major categories and the first dealt with, has to do with the rabbinic understanding of divine justice--reward and punishment. The Rabbis were very concerned with answering the question of why the wicked often prosper and the righteous often suffer. Their eschatological concepts, particularly that of the world to come, provided them with a means of grappling with this dilemma. In short, God rewards every positive act and punishes every negative act. The wicked prosper because they are being rewarded for their few good deeds now and will be punished for their wickedness in a future time. The righteous suffer because they are being punished for their few wicked deeds now and will be rewarded for their righteousness in a future time. The effect of this thinking is to place a value on suffering now in this world. One should prefer suffering to prospering because it signifies one's upcoming reward in the world to come.

The second major category deals with repentance. The eschatological literature provides no surprises regarding the rabbinic concept of repentance. The efficacy of repentance is a given for the Rabbis and it is encouraged as a means of obtaining a favorable judgement from God. One can move from the category of wicked to that of righteous through the vehicle of repentance.

Two trends were seen regarding the study of Torah. One understood that Torah should be studied for itself. The other more prevalent trend, understood Torah as a means of knowing what righteousness is so one could achieve the world to come. That is, one is righteous if one follows the precepts of Torah, and if one is righteous he will be rewarded in the world to come. Torah, then, is valuable since it leads to reward in the world to come.

The fourth major category revealed the grounding value to the above three. An individual can only achieve ultimate reward in the world to come, regardless of his learning and/or deeds, if he acknowledges God as his judge. The acceptance of divine authority must underly all else.

In addition to these major categories, numerous others were found. Since each of these only contained a few passages they were grouped together for convenience's sake. It should be noted that these categories are not minor in content, but only in volume. In essence they can be characterized as specific examples of that for which one is rewarded or punished.

ACKNOWLEDGMENTS

I had heard of the immeasurable amount of time a thesis requires. However, this fact had little meaning for me until I actually set out to write one. I am quite certain that its completion never would have occurred without the total support I received from my family and my thesis referee, Dr. Edward Goldman, Ph.D. It is exceptionally satisfying to work with someone who has the rare talent of being able to guide without control. Rabbi Goldman was an excellent guide.

The plain fact is that my entire family offered support the entire way. Extra special gratitude is felt for my mother, Freda B. Sofian, who not only encouraged me, but did duty above and beyond by offering her time for the typing of this paper.

Every enterprise has its high points and its low points. A certain kind of love characterized by concern and interest helps one overcome the low points. More importantly, the high points are more enjoyed because they are shared. My wife, Simone, provided this love.

Questions of our salvation are constantly with us, yet, these people should not worry for I feel confident that they are destined to receive a share in the world to come.

METHODOLOGY

The purpose of this project is to examine the rabbinic eschatological literature with an eye to learning as much as possible about rabbinic values. I began by reading various works on the general subject so as to possess a basis from which to work. Particularly helpful in this respect were Cohen's Everyman's Talmud, Kadushin's The Rabbinic Mind, Moore's Judaism, and Schechter's Aspects of Rabbinic Theology. With this basis, the actual rabbinic material was explored. This step was the most time consuming and the most important. The periods of concern were the Tanaitic and Amoraic periods. Two important types of reference works were invaluable to the project. The first of these were the various Kosovsky concordances. These works made it possible for me to have virtually total access to the primary material covered by them. The second type were the Soncino indexes to the Midrash and Talmud. As would be supposed, these sources are not as complete, since they are indexes, and not concordances; nevertheless, they were invaluable. In addition to these, indexes of other translations and anthologies were used.

Particular attention was paid to the phrases, "the world to come," "the days of the Messiah (Messianic Age)," "the time to come," and "the Final Judgement." Where warranted, phrases of lesser importance, such as "the Garden

of Eden," and "the end of days," were examined. I considered these phrases to be eschatological in nature. By tracing them through the concordances and indexes, following parallel passages, and sometimes merely skimming the source under consideration, I was able to collect the passages desired. Wherever possible, a scientific edition of the material was used. Also, all the primary material, even that which was ultimately quoted in translation, was checked in the original. When no translation was available, I provided my own.

Once the material was gathered, the categorizing process began. The categories, represented by the various chapters, were those that presented themselves to me as I examined the sum-total of the passages found. Although I did utilize the sources listed above for background, I endeavored not to use preconceptions in the categorizing process.

Once the categories were basically determined, additional secondary sources were read. These helped clarify difficult passages and aided in crystallizing heretofore vague ideas.

This thesis attempts to use the eschatological literature as a means of organizing and understanding something of rabbinic values. However, by design, it only discusses those values the Rabbis associated with their

eschatology. By no means is it an attempt to comprehensively understand all rabbinic values with all their subtleties, or even all the major values. My goal was far more limited.

TABLE OF CONTENTS

DIGEST	i
ACKNOWLEDGMENTS.	iii
METHODOLOGY.	iv
CHAPTER I Definitions	1
CHAPTER II Reward And Punishment	10
CHAPTER III Repentance.	38
CHAPTER IV Torah	50
CHAPTER V Divine Authority.	57
CHAPTER VI Other Values.	72
APPENDIX: Lists	96
NOTES.	101
BIBLIOGRAPHY	114

ENTRY INTO THE WORLD TO COME: A STUDY IN RABBINIC VALUES

CHAPTER I

DEFINITIONS

After summarizing many of the rabbinic statements about those who will and will not enter the world to come, A. Cohen says, "It must be obvious that in these utterances we cannot have a dogmatic verdict on the eternal fate of the persons concerned. They are nothing more than hyperbolical expression of approval or disapproval."¹ Here, Cohen has given expression to the basic supposition of this thesis, which is, the eschatological literature provides a means of understanding much of what the Rabbis approved and disapproved. The rabbinic values expressed in their literature are not found in an orderly way,² therefore, a means of organization is desirable. And although it is true that any attempt at finding a comprehensive means of formulating rabbinic values will most likely end in an imposition rather than a description,³ an investigation into the rabbinic references described above should be helpful and allow for some organization. Namely, since eternal life is a desirable goal, those statements which grant eternal life for some act, attitude, or belief express a positive rabbinic sentiment. Those indicating the opposite express negative sentiment. This thesis is not interested in producing a description of the world to come and eternal life, but

only in investigating entry into that world and life. Some further understanding of the strength of a given value may also be possible in certain cases. However, before explaining this, a definition of the concepts involved and a description of the concepts' relationship to each other would be helpful.

There are many words and phrases in the rabbinic literature which are eschatological in nature. For example, statements are found referring to the Garden of Eden and to the end of days. However, these and the like are not of major concern. In particular, three rabbinic phrases are of interest. They are, "the world to come," "the days of the Messiah or the Messianic Age," and "the future to come." Much confusion exists over their precise definition and they are often confused with one another. Dealing with the confusion over their relationship to each other, Cohen writes:

In the eschatological doctrine of the Talmud a clear divergence of opinion may be traced. The earlier generations of the Rabbis identified the Messianic era with The World to Come. The promised Redeemer would bring the existing world-order to an end and inaugurate the timeless sphere in which the righteous would lead a purely spiritual existence freed from the trammels of the flesh. Subsequent teachers regarded the Messianic period as but a transitory stage between This World and the next.⁴

Then the basic rabbinic time-line is: this world, the Messianic Age, followed by the world to come; the Messianic Age either standing as a separate time segment or as a part of the world to come.

The ambiguity of the phrase, "the world to come," will now be considered. This ambiguity results from the double meaning the phrase has. Louis Finkelstein deals with this double meaning in his comments on Mishnah Sanhedrin 10, in which those who have a share in the future world are listed. He states, "The Proclamation opens with the announcement that all Israel has a 'portion' in the 'olam 'world' or 'eternity' (for the correct translation see below, pp. xxxv-xxxvi). It does not, however, specify whether this 'olam is that of the souls, ascending to heaven immediately after death, or that of the resurrected dead in the distant future."⁵ Then the world to come can refer to either a residence of souls after death or to the future world described in the basic rabbinic, eschatological, time-line. Finkelstein goes on to explain further about this phrase. After showing that both understandings of "the world to come" were known to the Rabbis, he says:

The reference to the two contradictory doctrines in Scripture indicates that they were known to the authors of the Proclamation. Why then do they fail to specify whether the Paradise of Souls immediately after death, or the Paradise of resurrected bodies is under discussion? The answer is that in their time the members of the Great Synagogue were divided on the issue. Both doctrines were considered possible, and were permitted. As frequently happens in the Mishna and other ancient Rabbinic and Pharisaic documents, the authors avoided commitment on an issue regarded as open.

The term, le 'olam haba, may have been invented by the authors to cover this ambiguity.⁶

Based on this and other material, Stephen Forstein, who devoted much space to an understanding of the terms in question in his rabbinic thesis,⁷ comes to the same conclusion. He clarifies the dual definition of the phrase in his comments on Tosephta Sanhedrin 13.6-8. "Here 'portion for the world to come' represents the opinion that the world to come is the world of souls, immediately after death. The phrase 'will not live for the world to come' refers to the resurrection in the New World after the general judgement."⁸ Then a small modification of the rabbinic eschatological scheme is warranted. The progression of this world through the Messianic Age to the world to come is unchanged. Only a residence of souls after death is added.

The phrase, "the Messianic Age" most certainly refers to the period of time when the Messiah will have come. However, the nature of that time-period is not so clear, nor is the means by which the period will occur. The material indicates contrasting ideas about the nature of the Messianic Age. After discussing many of the key rabbinic passages, Forstein outlines these contrasts.

Thus we have found two basic contrasts within the conceptions of the Messianic Age which were held by the Rabbis: the contrast between politico-national salvation and religio-spiritual redemption, and the contrast between the horizontal advent of the Messiah, continuous with history, and the vertical advent of the Messiah, an apocalyptic break with the past. It was a part of the "indeterminacy of belief" of Rabbinic thought

that no sustained effort was made to eradicate any side of these contrasts. Individual Rabbis could hold views in accordance with any combination of these views, even weaving together opposing conceptions. Thus the content of the term "Messianic Age" might be remarkably different for various Rabbis.⁹

The problem with the phrase "the future to come," is that it often seems to interchange with the other two phrases. Forstein discusses and concludes the following about it.

The character of the term, the Future to Come, as a value-term representing a value-concept gives us a clue to the reason for its frequent interchange with other terms, such as Messianic Age, and World to Come. Very simply, these concepts are overlapping, at least partially. By its very indefinite character, the Future to Come merely expresses a contrast to the present. Obviously, the Messianic Age is in the future, at least for Rabbinic Jews, and the term Future to Come could be applied to it. Also in the future is the great eternity of the Kingdom of God, frequently expressed by the term World to Come. The term Future to Come could also be applied to this concept, since it too was in the future. In the light of the controversy between R. Yohanan and Samuel on the nature of and the distinction between the Messianic Age and The World to Come, it is not surprising to find our term, the Future to Come, used ambiguously, as referring to both or either. Such usage by the Rabbis may well have been deliberate, to avoid the appearance of having decided one way or the other. It well served their purpose when they wished to concentrate their attention on the content of future hope without regard to the era of its advent. This flexibility in usage is a direct result of the nature of value concepts, and the substitution of one term for another in parallel passages as proof, not of disorder, but of characteristic coherence of the Rabbinic mode of thought, manifesting itself in overlapping concepts.¹⁰

The possibility of determining the relative strength of certain rabbinic values was expressed above.¹¹ There are two helpful criteria. The definition of one additional phrase, "the Last Judgement," will aid in understanding the first.

To begin with, "the Last Judgement" indicates the time in the future when the nations of the world will receive justice from God. Cohen explains:

...it (the Last Judgement) afforded the only solution to the problem which was created by the unhappy plight of their people. Gentile nations could not oppress God's elect with impunity, and a day of reckoning had to come.¹²

However significant this aspect of the Last Judgement is, its connection to the concept of the resurrection of the dead is more significant.¹³ Moore describes this connection:

When the time fixed in God's plan arrives, the bodies of the dead will be restored and rise from the tomb; the souls from the treasures will rejoin their own bodies, and the whole man as he lived will answer to God for his character and conduct in the former life. Those who are condemned will go down to hell (Gehinnom), while the justified will live forever in blessedness.¹⁴

Knowing this, the following conclusion is possible: not achieving eternal life (the world to come, the Garden of Eden, paradise, the future to come, etc.) expresses a negative attitude; not participating in the Final Judgement expresses an even stronger negative attitude. The purpose

of the resurrection is to determine who will receive the benefits of eternal life in God's kingdom and who will not. An individual who does not reach the Final Judgement does not even possess the chance for attaining future life. Such rabbinic statements would indicate that his crime was so acute that final judgement has already occurred with the commission of the crime. The end results may be the same--not achieving eternal life in God's kingdom--but the immediacy and finality of the punishment indicate such statements must be regarded as expressing a more negative value than those which only deny an individual entry after judgement.¹⁵ This understanding is strengthened by the fact that few such pronouncements are found in the rabbinic literature.

Another means of determining the relative strength of rabbinic values lies in recognizing the difference in the two basic categories of rabbinic literature: the aggadah and the halakah. In his article, "On Jewish Law and Lore," Louis Ginzberg explains the significance of the halakah in relation to the aggadah. He states, "It is indeed true that a great part of our literature is strange and difficult. The key to its meaning is the halachah, the really typical creation of our people, and not the haggadah, which is essentially a more generalized expression comparable in nature to the folklore of other cultures."¹⁶ Extending the spirit of Ginzberg's remarks makes it possible to say a

certain weightiness may be attached to a rabbinic value crystalized in halakic terms. The halakah expresses those attitudes which, from the rabbinic point of view, would govern people's lives and conduct. Therefore a halakic expression was meant as a serious expression of what one actually should or should not do. This would be in contrast to the rabbinic statements Cohen speaks to in his remarks quoted above.¹⁷ In fact, in the continuation of those remarks, Cohen indicates the more serious intent of the eschatolog, found in Mishnah Sanhedrin 10, a halakic formulation.¹⁸ This is not to say that the numerous aggadic passages found within the eschatological literature are unimportant. After all, the nature of eschatology lends itself to aggadic speculation. Indeed, as Cohen pointed out, those hyperbolical expressions also indicate what the Rabbis approved and disapproved. However, there is a difference in degree between the approval or disapproval expressed in hyperbolical statements, and the approval or disapproval expressed in statements meant to be specifically carried out. The point then is that a given value gains in significance if it is expressed in halakic terms, not that it is without significance if it is not so expressed.¹⁹

Having now reviewed the connection and meaning of the various concepts, and having indicated how the relative strength of given values may in certain instances be ascertained,

actual rabbinic values will be investigated, beginning with the rabbinic concept of reward and punishment.

CHAPTER II

REWARD AND PUNISHMENT

Those who think about God will at one time or another be disturbed by the injustice experienced in the world. In fact, the injustices regularly seen may even lead to doubt concerning God's justice. After all, if the God whom youngsters are taught to believe in exists, namely, an all-powerful, all-good God, why then do the righteous of the world often suffer and the wicked of the world often prosper? This problem also bothered the Rabbis of the Tanaitic and Amoraic periods, and they dealt with it in the literature under consideration in this paper. Yet, for them, doubting God's justice was out of the question. Therefore, some solution consistent with their understanding of God had to be developed. The following will be an attempt to explain that solution.

1

Given the fact that doubting God's justice was out of the question for the Rabbis, what exactly did they understand God's justice to be? A passage found in the Babylonian Talmud will serve as an introduction.

Babylonian Talmud, Menahoth 44a
It was taught: R. Nathan said, there is not a single precept in the Torah, even the lightest, whose reward is not enjoyed in this world, and as to its reward in the future world I know not how great it is. Go and learn from the precept

of zizith. Once a man, who was very scrupulous about the precept of zizith, heard of a certain harlot in one of the towns by the sea who accepted four hundred gold (denars) for her hire. He sent her four hundred gold (denars) and appointed a day with her. When the day arrived he came and waited at her door, and her maid came and told her, 'That man who sent you four hundred gold (denars) is here and waiting at the door;' to which she replied, 'Let him come in.' When he came in she prepared for him seven beds, six of silver and one of gold; and between one bed and the other there were steps of silver, but the last were of gold. She then went up to the top bed and lay down upon it naked. He too went up after her in his desire to sit naked with her, when all of a sudden the four fringes (of his garment) struck him across the face; whereupon he slipped off and sat upon the ground. She also slipped off and sat upon the ground, and said, 'by the Roman Capitol, I will not leave you alone until you tell me what blemish you saw in me.' 'By the Temple,' he replied, 'never have I seen a woman as beautiful as you are; but there is one precept which the Lord our God has commanded us, it is called zizith, and with regard to it the expression 'I am the Lord your God' is written twice signifying, I am He who will exact punishment in the future, and I am He who will give reward in the future. Now (the zizith) appeared to me as four witnesses (testifying against me.)' She said, 'I will not leave you until you tell me your name, the name of your town, the name of your teacher, the name of your school in which you study Torah.' He wrote all this down and handed it to her. Thereupon she arose and divided her estate into three parts; one third for the government, one third to be distributed among the poor, and one third she took with her in her hand; the bedclothes, however, she retained. She then came to the Beth Hamidrash of R. Hiyya, and she said to him, 'Master, give instructions about me that they make me a proselyte.' 'My daughter,' he replied, 'perhaps you have set your eyes on one of the disciples?' She thereupon took out the script and handed it to him. 'Go,' said he, 'and enjoy your acquisition.' Those very bedclothes which she had spread out for him for an illicit purpose she now spread out for him lawfully. This is the reward (of the precept in this world, and as for its reward in the future world I know not how great it is.¹

This somewhat humorous story makes two points in terms of God's justice: firstly, that attached to every mitzvah is a reward in this world and a greater reward in the world to come; and secondly, the principle that God definitely exacts both reward and punishment in the future. The first principle will be examined later in this chapter. Presently, the second principle will be investigated, for it is this principle which lies at the heart of the rabbinic conception of divine justice. Namely, there is a reward, sooner or later, for every positive act, and a punishment, sooner or later, for every negative act. In the story, the mitzvah of *zizith* may seem to be lacking significance and may seem to be unimportant, yet a dramatic reward was attached even to it.

Now, how exactly does this principle operate so as to avoid scepticism concerning God's justice? Beginning with the positive aspect of the principle, that sooner or later there is a reward for every positive act, the Rabbis utilized what at first seems to be a simple solution to the problem. If the reward for positive acts is not forthcoming in this world, then it will be forthcoming in the world to come. In fact, they proceed to indicate a definite preference for receiving reward in the world to come. A passage from *Exodus Rabbah* demonstrates this preference.

Exodus Rabbah 52.3

The story is told of R. Simeon b. Halaftha, that he once came home just before the Sabbath and found that he had no food for that day, so he went outside the city and prayed to God, with the result that a precious stone dropped down for him from heaven. He sold this to a jeweller and bought with the money provisions for the Sabbath. When his wife asked him, 'where did you get all these (good things)?' he replied: 'God has provided them.' Said she, 'if thou doest not tell me whence these come, I will not touch a morsel.' He then told her the whole story concluding: 'Thus did I pray to God and (the precious stone) was sent down for me from heaven.' But she replied: 'I will not taste aught till thou promises me to return the precious stone as soon as Sabbath terminates. When he asked her the reason, she replied: 'Dost thou wish that (in Paradise) thy table shall lack all good things, while that of thy colleagues be laden with them...2

The passage from here continues that not only is there a rabbinic preference for receiving one's reward in the world to come, but that some rewards are only forthcoming in the world to come.

...R. Simeon then went and told the story to Rabbi who said to him: 'Go back and tell thy wife that if aught be lacking from thy table, I will replenish it from mine.' When he told this to his wife, she retorted: 'Take me to him who has taught thee Torah.' When she came to him, she said: 'O master, does then one (righteous) man see another in the world to come? Has not every righteous man a world for himself? For doth it not say, because man goeth to his world and the mourners go about the streets (Eccl. 12.5). It does not say "world" but "his world".' When (R. Simeon b. Halaftha) heard this he at once returned the precious stone to heaven. Our sages said: This last miracle was more difficult (to perform) than the first. As soon as he stretched out his hand to restore it to heaven an angel descended and took it from him.

Why? Because the reward for (studying) Torah is only in the life to come, ---the last day, as it says, and she laugheth at the time to come (Prov. 31.25).³

Up to this point the rabbinic understanding of divine justice has included (a) an unshakable belief in reward, (b) a preference for receiving the reward in the world to come and (c) the reward for some acts being only in the world to come. However, the rabbinic conception is not quite this simple. The Rabbis understood very well that few individuals, if any, were either all good or all evil; they understood that a gradation exists. Therefore, it would not be enough merely to indicate that positive acts are rewarded. The quality of the reward would be important as well. The reward for any positive act would have to be placed within the context of the entire individual. Perhaps this will become clearer with the following example. This passage deals with the origins of the seven day wedding feast.

Pirke de Rabbi Eliezer, Chapter 16
Rabbi Jose said: From whom do we learn (that there should be) seven days of (the wedding) banquet? From our Father Jacob, who made a banquet with rejoicing for seven days, and he took Leah (as his wife). Again he kept another seven days of banquet and rejoicing, and took Rachel (as his wife), as it is said, And Laban gathered together all the men of the place, and made a feast (Gen. 29.22). The Holy One, blessed be He, said to them: You have shown loving-kindness to Jacob, My servant. I will give a reward to your children, so that there be no reward for the wicked in the world to come. Because by him the Lord had given victory unto Syria (II Kings).⁴

Clearly, for the Rabbis, Laban was an example of a truly wicked individual. Yet, even he had one positive act to his credit. He was responsible for Jacob's wedding feasts. Therefore, given the rabbinic understanding of divine justice, he too had to receive some reward. However, to grant him that deserved reward in the world to come would be to place a wicked person (Laban) in paradise. The problem then, is resolved with the granting of his reward in this world. In other words, the reward for righteous acts preferably comes in the world to come. However, when the extenuating circumstance of a wicked person's deserving a reward exists, that reward is granted in the less preferable locale of this world. A qualitative difference is made.

The Rabbis understood divine justice to work similarly in the case of Job. However, Job, unlike Laban, is not seen as a paragon of evil. Yet, his sin is significant enough to warrant similar treatment.

Babylonian Talmud, Babba Batra 15b
...There was a certain pious man among the heathen named Job, but he (thought that he had) come into this world only to receive (here) his reward, and when the Holy One, blessed be He, brought chastisements upon him, he began to curse and blaspheme, so the Holy One, blessed be He, doubled his reward in this world so as to expel him from the world to come.⁵

As will become apparent later on in this chapter, the Rabbis did not consider it an example of injustice on God's part, or even odd, that a pious man should be visited with chastisements. The significance for our present purposes is Job's

reaction to those chastisements. By cursing and blaspheming God, Job committed the sin of rebellion against Him, a mistake the Rabbis took very seriously. (Again later on in this paper, rebellion against God will be discussed further.) And receiving one's reward in the world to come is unfitting for a rebel against God. Yet, Job was nevertheless deserving of reward; so, as in the case of Laban, his reward came in this world.

These stories may lead one to believe that the Rabbis were suspicious of any positive occurrence in this world. After all, R. Simeon b. Halafta came to view his good fortune in negative terms. And, the rabbinic statements attesting to the eventual, this-worldly, good fortune in Laban's and Job's cases indicated their disapproval rather than their approval. However, contrary to all this, the Rabbis were not suspicious of all good fortune in this world. This is well illustrated in a story concerning Abraham found in Genesis Rabbah.

Genesis Rabbah 44.4

The Rabbis explained it thus: Abraham was filled with misgivings, saying to himself, 'I descended into the fiery furnace and was delivered; I went through famine and war and was delivered; perhaps then I have already received my reward in this world and have naught for the future time?' Therefore, the Holy One, blessed be He, reassured him: 'Fear not, Abram, I am thy shield' meaning, a gift of grace to thee, all that I have done for thee in this world I did for naught; but in the future that is to come, thy reward shall be exceedingly great even as you read, Oh how abundant is thy goodness, which thou hast laid up for them that fear thee etc. (Ps. 31.20).6

Then, according to the Rabbis, some positive circumstances in this world are only the result of God's goodness, not recompenses for our actions. Abraham will be rewarded for his righteousness in the preferable place of the world to come. His good fortune in this world is but a result of God's goodness.

Recalling the story which served as an introduction to our present topic is important in this respect as well. R. Nathan held the view that all mitzvot are tied to reward in this world. Therefore, in at least one Rabbi's view, good fortune in this world may also be a direct result of our deeds. Once again, quoting the end of his story about the reformed harlot: "This is the reward (of the precept) in this world, and as for its reward in the future world I know not how great it is."⁷ However, this aspect of R. Nathan's position is not what may be called mainstream rabbinic thought. More prevalent is the tendency expressed earlier of not looking to this world for reward, rather looking toward the world to come. This would be expected given our own experience, as well as that of the Rabbis, which is, the righteous often are not rewarded in this world.

Before moving on and considering the other side of this question, a passage from Tractate Horayoth illustrates the more prevalent tendency by pointing to an exception which proves the rule.

Babylonian Talmud, Horayoth 10b
R. Papa and R. Huna son of R. Joshua once came before Raba. 'Have you,' he asked them, 'mastered this or that tractate?' 'Yes,' they replied. 'Are you,' he asked, 'a little better off?' 'Yes,' they replied, 'for we have bought some land.' He, thereupon, exclaimed: Happy are the righteous unto whom it happeneth in this world according to the work of the wicked in this world.⁸

Clearly, the intent here is to express Raba's amazement at their reward. R. Papa's and R. Huna's good fortune certainly is the exception which proves the rule.

The other side of the question is that of punishment for every negative act. As in the case of reward, the Rabbis were unshakable in their belief in it. Divine justice operates such that all negative acts are punished sooner or later. Rabbi Akiva explains this side well while discussing Noah and how God deals with the righteous as opposed to the wicked.

Genesis Rabbah 33.1
He deals strictly with both, even to the great deep. He deals strictly with the righteous, calling them to account for the few wrongs which they commit in this world in order to lavish bliss on, and give them a goodly reward in the world to come. He grants ease to the wicked and rewards them for the few good deeds which they have performed in this world, in order to punish them in the world to come.⁹

As is seen from Rabbi Akiva's statement, this side of divine justice is also completely consistent with the aspect of reward already examined. In the case of reward, a clear rabbinic preference was found for receiving it in the world to come. Entry into the world to come was the goal and

receiving one's reward there achieved that goal. Likewise in the case of punishment; the goal remains entry into the world to come. By receiving punishment in this world for any misdeeds one commits, he can be certain that his slate is clear, thereby assuring him entry.

Rabbi Akiva's statement also deals with the problem of the wicked prospering in this world. Again, no individual is completely good nor evil. Therefore, even the wicked have some positive acts to their credit. Their prospering, then, is the same kind of prospering which was granted to Laban and Job (in particular Laban). Their prospering is the reward that is deserved for whatever few good deeds they performed; but it comes in the less preferable locale of this world. And, similar to the case of Laban and Job, once having received their reward, they are then available to later receive their punishment.

The result of this understanding of divine punishment is very significant in that it expresses the Rabbis' positive value on suffering in this world. Once again, no individual is either all-good or all-evil; therefore, he/she will most definitely be deserving of some punishment. The question is, in which locale will that punishment be forthcoming: this world or the world to come? Clearly the preference is for this world; for suffering in this world is regarded as none other than divine punishment. Punishment indicates erasure of those sins for which one is punished. Therefore, punishment

(suffering) in this world indicates a clear slate and guaranteed entry into the world to come. The conclusion, then, is that suffering in this world is something to be desired (as may be recalled, earlier while discussing Job, the Rabbis did not view suffering on the part of the righteous as injustice on God's part). Genesis Rabbah provides us with an excellent example of this view.

Genesis Rabbah 9.8

R. Huna said: Behold, it was very good refers to the dispensation of happiness; and behold, it was very good to the dispensation of suffering. Can then suffering actually be very good? It is in fact so because through its instrumentality men attain the life of the future world; and so said Solomon: And reproofs of chastisements are the way of life... (Prov. 6.23). Say now, go forth and see which road leads man to the life of the future world? Surely, it is suffering.¹⁰

The Mekiltah de Rabbi Ishmael makes this point using the same verse from Proverbs. However, it goes somewhat further by telling us that Torah and the Land of Israel are also the results of chastisements.

Mekiltah de Rabbi Ishmael, Tractate Bahodesh-Chapter 10

R. Simeon b. Johai says: Precious are chastisements, for the three good gifts given to Israel which the nations of the world covet were given only at the price of chastisements. And they were these: The Torah, the Land of Israel, and the world to come. ...How do we know it about the world to come? It is said: For the commandment is a lamp and the teaching is a light and reproofs by chastisements are the way of life (Prov. 6.23). You interpret it thus: Go out and see which is the way that brings man to the life of the world to come. You must say: Chastisements.¹¹

As has been demonstrated, our Rabbis were able to successfully grapple with the problem of evil described at the outset of this chapter. The Rabbis, by use of the concept of the world to come, were able to understand their everyday experiences as completely consistent with divine justice. Every positive act is rewarded either in this world or in the world to come; and every negative act is punished, either in this world or in the world to come. There are no exceptions. Furthermore, we have seen that this conception of the world to come allowed the Rabbis to understand divine justice as placing an emphasis on being righteous. The righteous are favored by divine justice by being punished in this world and rewarded in the world to come. The wicked are ill-favored by being rewarded in this world and punished in the world to come.

Before closing this section, one last point must be made regarding divine reward and punishment. Thus far, the rabbinic conception may seem to be a picture of a scale in perfect balance. All positive acts are balanced with a commensurate amount of reward and all negative acts are balanced with a commensurate amount of punishment. The only advantage to the righteous over the wicked lay in the locale of that reward and punishment. However, the Rabbis viewed the advantage as being somewhat greater. Two passages come to mind which demonstrate this.

The first is Rabbi Nathan's long passage which served to introduce our present discussion. The end of the passage may be recalled. "This is the reward (of the precept) in this world and as for its reward in the future world I know not how great it is."¹² Here, Rabbi Nathan indicates that the recompense for our actions is not merely equal to those actions but outweighs the actions. If so, a greater advantage is found for the righteous. Not only do they receive their reward in the world to come, but that reward will be too great to know.

A more complete expression of this view is found in the second passage, which comes from the Pesikta de Rav Kahana.

Pesikta de Rav Kahana 9.1

R. Jonathan citing R. Josiah said--the bestowal of reward upon the righteous will be without end; and in comment on thy judgements are like the great deep continued: as the deep is without end, so if not in this world then in the world to come, the infliction of punishment upon the wicked will be without end.¹³

Here is clearly revealed the prejudice of divine justice working in favor of the righteous. Not only are the rewards and punishments greater than the deed itself, but they are infinite in magnitude. Akiva introduced this line of thinking with his formula.¹⁴ By indicating that the world to come is the ultimate locale of divine justice, he removed divine justice from the bounds of time: this world. Neither reward nor punishment can be terminated by one's end in this world

or by the eventual end of this world itself. This removal of ultimate divine justice from the bounds of time leads to the viewing of divine justice in infinite terms. The preferability of infinite reward over infinite punishment is of course unquestioned.

2

This chapter began by asking why the righteous often suffer and the wicked often prosper. How the Rabbis dealt with this problem in a general way has been discussed. However, the literature also offers a few specific cases of possible divine injustice and how these were handled. The most glaring of these cases is that of Uzzah. During the story of the bringing up of the ark to Jerusalem, Second Samuel 6.6 relates:

And when they came to the threshing--floor of Nacon, Uzzah put forth his hand to the ark of God; and took hold of it; for the oxen stumbled. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.¹⁵

Apparently Uzzah's error was that of overstepping his bounds. Yet, no matter how that sin is to be interpreted, his punishment certainly seems too severe for the crime. If so, a question may arise concerning God's justice in this specific case.

Judging from a passage found in the Babylonian Talmud, such a question did arise for at least one Rabbi.

Babylonian Talmud, Sotah 35a
And there he died by the Ark of God. R. Johanan
said: Uzzah entered the world to come as it is
stated with the Ark of God--as the Ark endures
forever so Uzzah entered the world to come.¹⁶

Rabbi Johanan thought the punishment in Uzzah's case did not fit the crime. Yet, this punishment was a direct punishment from God so it could not be questioned. Faced with this dilemma, the only solution possible, given the rabbinic supposition of divine justice, is offered. By reinterpreting the preposition in the biblical verse, the extreme punishment is justified by Uzzah's entry into the world to come. Uzzah was placed into the category of the righteous who suffer in this world and thereby gain easy entry into the world to come. His suffering just happened to be very dramatic. Thereby, a question of God's justice in this specific case is avoided.

The next case to be considered is discussed in Leviticus Rabbah, and it deals with the case of bastards.

Leviticus Rabbah 32.8
Another exposition of the Text, And the son of
an Israelitish woman...went out (Lev. 24.10).
It bears on what is written in Scripture: But
I returned and considered all the oppressions
(Eccl. 4.1). Daniel the Tailor interpreted the
verses as applying to bastards. And behold the
tears of such as were oppressed (ib). If the
parents of these bastards committed transgression,
what concern is it of these poor sufferers?
So also if this man's father cohabited with a
forbidden woman, what sin has he himself com-
mitted and what concern is it of his? And they
had no comforter (ib) but, on the side of their
oppressors there was power (ib). This means, on
the side of Israel's Great Sanhedrin which comes
to them with the power derived from the Torah and

removes them from the fold, in virtue of the commandment, A bastard shall not enter into the assembly of the Lord (Deut. 23.3). But they had no comforter. Says the Holy One, blessed be He: 'It shall be my task to comfort them.' For in this world there is dross in them, but in the world to come, says Zechariah, I have seen them all gold, all of them pure gold: Hence it is written, I have seen, and behold a candlestick all of gold, with a gulah upon the top of it--roshah (Zech. 4.2).¹⁷

Here a questioning of God's justice in a specific case did arise. If it is the parent's sin, why then do the innocent children suffer? The answer used in Uzzah's case is once again implied. The bastards are placed in the category of those who suffer in this world and will therefore gain easy entry into the world to come. Their suffering purifies them. "For in this world there is dross in them, but in the world to come, says Zechariah, I have seen them all gold, all of them pure gold..."¹⁸ Once again a question of God's justice in a specific case is averted.

The third case deals with the greatest leader of the Jewish people, Moses. Deuteronomy Rabbah relates how Moses struggled with God over the subject of his impending death. Immediately following this description, Moses resigns himself to his fate, but is reluctant to turn over his leadership position to Joshua. God appeases him.

Deuteronomy Rabbah 9.9

When Moses resigned himself to death, God began to appease him. He said to him: 'by your life, in this world you have lead my children, in the time to come also, I will have you lead them.' Whence this? For it is said, Then His people will remember the days of old, the days of Moses (Isa. 63.11).¹⁹

Although this passage is perhaps less dramatic than the previous two, the same maneuvering is occurring. The Rabbis were concerned with the seeming injustice of Moses' situation. The greatest of Jewish leaders was being denied the completion of his goal: the leading of the children of Israel into the promised land. And this denial was based on rather flimsy reasons (two small transgressions). Therefore, some statement must be made to correct this seeming injustice. The correction is made by indicating Moses' future leadership role. In other words, he, placed in the category of the righteous who suffer in this world, would be turning over leadership temporarily (his punishment in this world), only to retake it in the time to come or at that time when Israel will occupy its rightful place of glory (his reward in the world to come). God, by granting Moses this future leadership role, avoids the problem.

One last passage remains to be considered in this section. The previous three passages have all dealt with cases of negative situations requiring balance; Uzzah's untimely death, the bastards' unfair suffering, and Moses' heartbreaking loss of leadership. The following passage deals with reward as a possible injustice. It looks at a specific case of undeserved happiness which requires correction. The context of the passage is a discussion of the six commandments given to Adam. Rabbi is speaking.

Deuteronomy Rabbah 2.25

And for all these there is forgiveness except for murder, as it is said, Whoso sheddeth man's blood, by man shall his blood be shed (Gen. 9.6). R. Levi said: Lo, how many men are there who commit murder and yet die in their bed! The reply given to him was: The meaning of by man shall his blood be shed, is that when man shall be brought (to judgement) in the Messianic era, then his blood will be shed.²⁰

Here, the apparent injustice is on the other side. A certain transgressor is allowed to get away with his sin; the murderer is allowed to die in the peace of his own bed. The question of God's justice again arises. To solve the problem, the murderer has been placed in the category of the wicked who prosper in this world so as to be punished later. He has received whatever reward is coming to him. Now he stands ready for his punishment.

3

Having dealt with divine justice in terms of individuals, the question of nations, and in particular the nation of Israel, will be considered. The Rabbis knew Israel's historical circumstance. They knew Israel had and continued to suffer at the hands of the nations. Why should God's chosen suffer? Again, only this time in reference to Israel as a nation, the serious question of God's justice could arise.

As may now be surmised, the suffering of Israel as a nation posed no special problem for the Rabbis. Their understanding of God's justice could accommodate this as

well. In their eyes, the nation Israel, suffering at the hands of the other nations, fits the same category as the righteous who in this world suffer at the hands of the wicked. As the righteous suffer in this world but will be rewarded in the world to come, so Israel suffers in this world but will be rewarded in the world to come. And what of the nations? As the wicked prosper in this world but will suffer in the future, so the nations prosper in this world but will suffer in the future. In this regard, Rav Abin said in Leviticus Rabbah:

Leviticus Rabbah 23.6

As in the case of the lily, when the dry heat comes she wilts but when the dew comes she blossoms, so also as long as the shadow of Esau endures so long do Israel, as it were, appear as if they were wilting in this world. In the world to come, however, Esau's shadow will pass away and Israel will thrive more and more. Hence it is written, I will be as the dew unto Israel; he shall blossom as the lily (Hos. 14.6). As the lily, solely on account of her fragrance, does not pass out of existence so Israel, solely on account of the commandments and good deeds do not cease to exist. As the lily exists purely for smelling, so the righteous were created solely for effecting Israel's redemption. As the lily is placed upon the table of kings at the beginning and at the end (of meals), so Israel are to be found in the world to come. As the lily is recognizable among the herbs, so are Israel recognizable among the nations. As it says, All that see them shall recognize them, that they are the seed which the Lord hath blessed (Isa. 61.9). As the lily is designed for Sabbaths and festivals, so are Israel designated for the forthcoming redemption.²¹

The effect of a passage such as this is to encourage a people who, due to its historical circumstance, may be

doubting its relationship to God. This effect will occupy us for the remainder of the chapter. A passage from the Mekiltah de Rabbi Ishmael concerning Exodus 16.25 (And Moses said: Eat that today; for today is a Sabbath unto the Lord; Today you shall not find it in the field) may clarify this further. This passage discusses the children of Israel's concern when they are told not to collect manna on the Sabbath.

Mekiltah de Rabbi Ishmael, Vayassa-Chapter 5
...The sages said: The heart of our forefathers was broken at that moment, for they thought: Since we could not find it today, perhaps we shall not find it tomorrow either. Therefore, he said to them: This day you will not find it, but you will find it tomorrow. R. Eleazer Hisma says: You will not find it in this world but you will find it in the world to come.²²

This passage can be viewed as a historical reading-back on the part of a heartbroken people in the rabbinic period who felt forsaken by its God. Therefore, an attempt is made to uplift that people by emphasizing the future. True, Israel may be downtrodden now, they may not find the manna today; but tomorrow they will find it, tomorrow they will triumph. R. Eleazer Hisma in effect repeats the thought that opened this section of the present chapter. Israel will not find the manna in this world--Israel will suffer in this world. Yet, Israel will find the manna in the world to come--Israel as a nation will triumph in the world to come. Israel has been placed in the category of the righteous

who suffer in this world. And as we have repeatedly seen, the righteous triumph in the world to come.

A similar example of this kind of encouragement can be found in the Mishnah--the famous passage in Sanhedrin 10.1 that begins 'All Israel has a share in the world to come. For it is written, They people shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands that I may be glorified (Isa. 60.21).'²³ This passage then continues by enumerating who does not have a share in the world to come. However, this first positive statement concerns us presently.

Marmorstein in The Doctrine of Merits in Old Rabbinical Literature states that this Mishnaic formulation is to be connected with a rabbinic teaching concerning stored up treasuries of good deeds. He quotes a story about Moses.

An anonymous teacher expresses the views held about this doctrine by means of the following legend: Moses ascends to heaven, and God shows him all the heavenly treasures. Moses inquires: 'For whom is this?' God replies: 'For those who observe the Law.' Moses: 'To whom is this treasure due?' God: 'To him who brings up orphans.' Moses passes from each treasury to the other, and learns the merits for which they are kept. Then Moses sees a big treasury, larger than all the others, and asks: 'For whom, O Lord, is that?' God replies: 'He who has (merits) I give him his reward from his own; to him, however, who has nothing, no merit at all will be given hence.' From all these passages we learn that the belief existed of the treasures of good deeds and performances gathered for the benefit of him who actually did them. There is no reference to posterity or others. Every one's merits are rewarded, he who has no merits receives for God's sake.

On this conception is also based the teaching that each Jew has a share in the future life, the world to come. The teachers of the Mishnah derived it from or supported it with the words of Isaiah 60.21.24

Rav Abin's passage quoted on page 28 above is also connected to this idea. He said there: "...As the lily exists purely for smelling, so the righteous were created solely for effecting Israel's redemption."²⁵ Marmorstein's point then would indicate that our Mishnah statement should be taken at face value. All Israel does have a share in the world to come; if not on account of their own merits, then on account of some common store of merits, either built up by the righteous (Rav Abin) or established by God alone (Moses story).

Here, one must also recall the rabbinic thinking regarding the merit of the fathers to which Rav Abin's statement points. Solomon Schechter writes in his chapter, "The Zechuth of the Fathers,"

The last chapter having treated of the righteousness achieved through the means of the Law and the sin involved by breaking it, it will be convenient to deal here with the doctrine of the Zechuth of the Fathers (the Merits of the Fathers), the merits of whose righteousness are charged to the account of Israel. This doctrine plays an important part in Jewish Theology, and has its counterpart in the belief that under certain conditions one person has also to suffer for the sins of another person. We have thus in Judaism both the notion of imputed righteousness and imputed sin. They have, however, never attained such significance as it is generally assumed. By a happy inconsistency, in the theory of

salvation, so characteristic of Rabbinic theology, the importance of these doctrines is reduced to very small proportions, so that their effect was in the end beneficial and formed a healthy stimulus to conscience.²⁶

Keeping in mind Schechter's warning as to the significance of the doctrine, it is not surprising that few passages are found connecting entry into the world to come and the merit of the fathers. The rabbinic emphasis remains on entry by self-merit. However, certain passages from the literature do require review.

That material which is found connecting the future world and the merits of the fathers centers particularly on the patriarch, Abraham. There are numerous mentionings of Abraham's great faith and how his faith resulted in his own entry into the world to come.²⁷ Yet, Song of Songs Rabbah 4.8,2 indicates how Abraham's faith also resulted in Israel's elevation at the time of the Messiah. There Isaiah 66.20 is expounded such that the nations will offer the Israelites themselves as a gift to the Messiah. The question is asked why Israel merits such rank and R. Nahum says, "For the sake of the faith displayed by Abraham, as it says, And he believed in the Lord (Gen. 15.6)."²⁸

Although this present study is not concerned with the material regarding Gehenna, one passage from that subject matter is useful. Tractate Erubin of the Babylonian Talmud mentions:

Babylonian Talmud, Erubin 19a
What, however, about what is written, Passing through the Valley of Baca?--That (refers to the fact) that (the wicked) are at that time under sentence to suffer in Gehenna, but our father Abraham comes, brings them up, and receives them...²⁹

Here, we find no specific reference to Abraham's merit. However, the intent is clear; only by virtue of his merit would he be allowed to "come, bring them up, and receive them." And, Abraham once again is responsible for others' salvation.

Now, having recognized Abraham's merit, one passage from Genesis Rabbah is found which does speak to the merit of the Patriarchs as a group.

Genesis Rabbah, 70.8
Another interpretation: And he looked and behold a well, alludes to Zion; And lo three flocks of sheep, to the first three powers. For out of that well they watered the flocks--they became enriched through the sacred treasures hidden in the (Temple) chambers. And the store upon the well's mouth was great--this symbolizes the merit of the Patriarchs. And thither were all the flocks gathered--this symbolizes the wicked state (Rome) which levies troops from all the nations of the world. And they rolled the stone--they became enriched from the sacred treasures hidden in the (Temple) chambers. And put the stone back--in the Messianic era the merit of the Patriarchs will avail.³⁰

The above, plus Marmorstein's understanding, certainly represent one rabbinic current underlying the Mishnaic statement. Yet, the discussion from the previous two sections of this chapter have shown a more prevalent current, namely, that all Israel does not have a share in

the world to come. Entry is dependent upon righteous acts and the circumstances that surround them. No one receives, so to speak, free entry. In fact, the Sanhedrin passage itself alludes to this in its choice of the particular Isaiah verse used to substantiate it, "Thy people shall all be righteous..." In other words, "All Israel has a share in the world to come," means all Israel who are righteous have a share in the world to come. And, of course, all Israelites are expected to be righteous because Israel is God's people. Then, given this interpretation, on an individual level this statement would not mean guaranteed entry for all Israelites; rather its purpose would be to encourage each Israelite to be righteous so he/she may gain entry.

However, whichever interpretation one accepts, our Mishnah statement is a statement of encouragement. Downtrodden Israelites are encouraged either by being reminded that if they are righteous they will gain entry or, merely because they are Israelites, they will gain entry.

Before leaving this Mishnah, be it noted that it does not only speak to individuals. The Mishnah has the related purpose of encouraging Israel as a nation. "All Israel has a share in the world to come" is effectively saying, take heart nation of Israel (All Israel), your

collective day will come; yours is the world to come. And it comes first in the Sanhedrin discussion of entry into the world to come for these reasons. Before enumerating those who do not gain entry (many of them Israelites), Israel, both as individuals and as a nation, are first encouraged to look to the future.

The theme of Israel's future collective day is further amplified. Not only is Israel to know that its day will come in the world to come, but Israel is reminded that the nations who have prospered at her expense will receive their punishment at that time. Once again, turning to the Mekiltah de R. Ishmael, we find the following discussion concerning Amalek.

Mekiltah de Rabbi Ishmael, Amalek-Chapter 2
Ex. 17. 14-16 And the Lord said unto Moses:
Write this for a memorial in the book. The
former sages say such is the rule obtaining
throughout all generations, the scourge with
which Israel is smitten will in the end be
smitten itself. Let all men learn proper conduct
from the case of Amalek. He came to harm Israel
but God made him lose the life of this world
and the life of the world to come. As it is
said: For I will utterly blot out.³¹

As one might expect, this theme is particularly prevalent in those passages that deal with the Messianic Age. The ascent of Israel was expected at this time and hence is not surprising. The advent of the Messiah signals the final, all inclusive judgement; the scales are to be completely balanced. A passage from Genesis Rabbah comes

to mind that indicates Israel's final ascent in comparison to the nations. That passage makes its point through the vehicle of Esau.

Genesis Rabbah 78.12

One of the common people said to R. Hoshaya:
'If I tell you a good thing, will you repeat it in public in my name?' 'What is it?' asked he.
'All the gifts which the Patriarch Jacob made to Esau,' he replied, 'the nations will return them to the Messiah in the Messianic era.'
'What is the proof?' 'The kings of Tarshish and of the isles shall return (lit. render) tribute (Ps. 72.10): it does not say, "shall bring," but "shall return."' 'By thy life!' he exclaimed, 'thou hast said a good thing, and I will teach it in thy name.'³²

By recalling that Jacob's other name was Israel, and that Esau became a paradigmatic figure for the nations in rabbinic literature, one sees the allegorical nature of this passage. As Jacob gave gifts to Esau, so Israel historically had given over her prized possessions to the nations. Therefore, the statement that Esau will return those gifts indicates the rise of Israel's stature in Messianic times. Israel will be the nation receiving gifts.

This motif of gift-giving provided the Rabbis with an opportunity to offer a polemic against Rome. R. Kahana relates the following correspondence from R. Ishmael, son of R. Jose, to Rabbi. After indicating that the Messiah will accept gifts from Egypt and Ethiopia this is found.

Babylonian Talmud, Pesachim 118b

Then shall the wicked Roman state argue with herself: If those who are not their brethren are thus (accepted), how much the more we, their brethren. But the Holy One, blessed be He, will say to Gabriel: Rebuke the wild beast of the reeds (Kaneh), the multitude of (adath) the bulls (Ps. 68.31): rebuke the wild beast (Rome) and take thee possession (Kaneh) of the congregation ('edah).³³

The key to this passage is remembering Rome was associated to Edom by the Rabbis. The progenitor of Edom was believed to be Esau. Therefore, Rome is, through Esau, the brother of Israel.

One last passage which speaks of a controversy between Israel and the nations both speaks for itself and will serve to summarize the point.

Genesis Rabbah 83.5

The wheat, the straw, and the stubble engaged in a controversy. The straw said: 'for my sake has the field been sown;' and the stubble maintained: 'for my sake was the field sown.' Said the wheat to them: 'when the time comes, you will see.' When harvest time came, the farmer took the stubble and burnt it, scattered the straw, and piled up the wheat into a stack, and everybody kissed it. In like manner Israel and the nations have a controversy, each asserting: 'for my sake was the world created.' Says Israel: 'the hour will come in the Messianic future and you will see how, thou shalt fan them, and the wind shall carry them away (Isa. 41.16), but as for Israel--And thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel (ib).³⁴

CHAPTER III

REPENTANCE

The fact that the rabbinic literature is full of passages dealing with the subject of repentance gives evidence of the important role this concept played in the rabbinic scheme of values. This chapter will begin by examining the efficacy of repentance.

Babylonian Talmud, Avodah Zarah 17a
It was said of R. Eleazar b. Dordia that he did not leave out any harlot in the world without coming to her. Once, on hearing that there was a certain harlot in one of the towns by the sea who accepted a purse of denarii for her hire, he took a purse of denarii and crossed seven rivers for her sake. As he was with her, she blew forth breath and said: As this blown breath will not return to its place so will Eleazar b. Dordia never be received in repentance. He thereupon went, sat between two hills and mountains and exclaimed: O, ye hills and mountains, plead for mercy for me! They replied: How shall we pray for thee? We stand in need of it ourselves, for it is said, for the mountains shall depart and the hills be removed (Isa. 54.10). So he exclaimed: Heaven and earth, plead ye for mercy for me! They, too, replied: How shall we pray for thee? We stand in need of it ourselves, for it is said, Then the moon shall be confounded and the sun ashamed (ib 24.23). He exclaimed: Ye stars and constellations plead ye for mercy for me; Said they: How shall we pray for thee? We stand in need of it ourselves, for it is said, All the hosts of heavens shall moulder away (ib 34.4). Said he: The matter then depends on me alone! Having placed his head between his knees, he wept aloud until his soul departed. Then a Bath Kol was heard proclaiming: Rabbi Eleazar b. Dordia is destined for the life of the world to come!¹

This particular passage makes the crucial point; true repentance is, in and of itself efficacious. R. Eleazar b. Dordia, an obvious sinner, found nothing could help, nor was necessary, except his own sincere repentance. And, his entry into the world to come proves that his repentance was accepted.

Whereas the above passage shows that repentance is efficacious, the following will show the limits of repentance. There is in Pesikta Rabbati a passage that indicates God asks Israel to repent. While discussing Hosea 14.2, R. Eleazar says:

Pesikta Rabbati 50.3

...The Holy One, blessed be He, said to Israel: My children, return in repentance to Me and I shall give you mercy while I am seated upon the dais of mercy. For in this world the Holy One, blessed be He, is occupied only with civil cases and he judges in mercy, as it is said, For God is Judge; He putteth down one, and lifteth up another (Ps. 75.8); in the world to come, however, He deals only with capital cases and judges with wrath, as it is said, For in the hand of the Lord there is a cup with foaming wine...The bitter dregs thereof...the wicked... shall drink (Ps. 75.9).²

Attention first should be directed to God's request of his children. God himself says that repentance is effective. "My children, return in repentance to Me and I shall give you mercy while I am seated upon the dais of mercy." Yet, the passage also teaches that repentance has its limits; it must occur in this world. This limitation is expressed in terms of God's two attributes. In this world he accepts

repentance, for he judges while seated upon the dais of mercy (midat ha-rahamim); but in the world to come he does not accept repentance, for he judges with wrath (midat ha-din).

The limitation is made even more clearly in the continuation of that passage. Further on there is the following comment on the verse, For a living dog is better than a dead lion (Eccl. 9.4).

Does not everyone know that this is so? What the verse means to teach, however, is that a wicked man who lives in this world and repents is better off than a righteous man who departs this life in a state of sin.³

Clearly, repentance is efficacious, even for the wicked. However, it is only efficacious in this world, even for the righteous.

Knowing that the efficacy of repentance is limited to this world should not lead one to think it is also limited to Israel. The following passage deals with two non-Israelites and will illustrate the point.

Genesis Rabbah 30.4

These are the offspring of Noah: Noah (was a righteous man). R. Abba b. Kahana said: Whoever has his name thus repeated had a portion in this world and in the world to come. They raised an objection to him? But it is written, Now these are the generation of Terah. Terah begot Abram, etc. (Gen. 11:27): Has he a portion in this world and in the future world? Even this does not contradict me, he replied, for R. Judah said in R. Abba's name: But thou (Abraham) shalt go to thy fathers in peace (ib 15:15): He (God) informed him that his father had a portion in the world to come; Thou shalt be buried in a good old age (ib); He informed him that Ishmael would repent.⁴

In this passage, Noah is granted a share in the world to come, and his share is not disputed, for Noah was considered a righteous man (thus fitting into the category of the righteous who are rewarded in the world to come). The problem develops in Terah's case. An objection is raised to Abba b. Kahana's exegetical methodology because the use of it allows Terah a share as well. This passage meets the objection with a Pentateuchal verse seemingly ending the dispute. However, more is going on here. The real problem is that, unlike Noah, Terah is not seen as righteous. Genesis Rabbah 39.7 shows the rabbinic attitude towards Terah.

Now what precedes this passage? And Terah died in Harah, (Gen. 11.32) (which is followed by) Now the Lord said unto Abram: Get thee (Lek Leka). R. Issac said: From the point of view of chronology a period of sixty five years is still required. But first you may learn that the wicked, even during their lifetime, are called dead...⁵

This attitude notwithstanding, Terah nevertheless receives a share in the world to come by virtue of Abba b. Kahana's exegetical method. This is clarified by recalling the earlier passage from Pesikta Rabbati. There it said, "...A wicked man who lives in this world and repents is better off than a righteous one who departs this life in a state of sin."⁶ If Terah repented, our problem would be solved. And, a fuller parallel to Genesis Rabbah 30.4 explicitly indicates Terah's repentance.

Rabbi Abba b. Kahana said: whoever has his name doubled has a portion in the two worlds. Noah, Noah--Abraham, Abraham--Jacob, Jacob... They raised an objection to him. But is it not written, These are the generations of Terah, Terah... He answered them: Also he has a portion in the two worlds. Abraham, our father, did not die until the good news was brought that Terah, his father, had repented. As it says, But thou shall go to thy fathers in peace.⁷

Then repentance is available to all, Israelite and non-Israelite. The key is that it be sincere and be offered in this world.

2

Given the efficacy of repentance, the role it played in halakic literature will now be considered. This will allow the significance of the concept for halakic questions to be indicated.

Mishnah, Sanhedrin 10.3

Three Kings and four commoners have no share in the world to come. The three Kings are Jeroboam and Ahab and Manasseh. R. Judah says: Manasseh has a share in the world to come, for it is written, And he prayed unto him, and he was entreated of him and heard his supplication and brought him again to Jerusalem into his kingdom (II Chron. 33.13). They said to him: He brought him again to his kingdom, but he did not bring him to the life of the world to come. The four commoners are Balaam and Doeg and Ahitophel and Gehazi.⁸

This particular Sanhedrin discussion is found repeatedly in the halakic literature. Presently its value is the argument regarding Manasseh. The question of his entry into the world to come rests with whether or not he

repented and how God reacted if he did repent. R. Judah's argument in Manasseh's favor depends on the II Chronicles verse quoted in the midrash. Clearly the intent is to show that Manasseh repented this wrongdoing, thereby clearing his account. Yet, the Rabbis in this passage do not accept R. Judah's argument. They recognize Manasseh's repentance, but they deny God's reaction to that repentance. They are of the opinion that Manasseh's repentance did not absolve him of his sin.

This problem is significant, for it apparently contradicts what was seen in the first part of the chapter. Perhaps repentance is not so effective; at least not in Manasseh's case.

The question of the three Kings and four commoners is taken up in the Babylonian Talmud, in particular, the question of Manasseh's repentance. The entire talmudic discussion indicates that these Rabbis felt a contradiction in Manasseh's case as well. After speaking of Manasseh's sin, they continue with the mishnaic statement of R. Judah. The discussion quoted begins with Rabbi Judah's statement.

Babylonian Talmud, Sanhedrin 102b-103a

R. Judah said: Manasseh hath a portion therein, for it is written, And he prayed unto Him and was entreated of him etc. R. Johanan said: Both of them (in support of their view) expounded the same verse. For it is written, And I will cause to be removed unto all kingdoms of the earth, because of Manasseh, the son of Hezekiah, King of Judah (Jer. 15.4). One Master maintains "Because of Manasseh"--who did not repent.

R. Johanan said: He who asserts that Manasseh has no portion in the world to come weakens the hands of penitent sinners. For a Tanna recited before R. Johanan: Manasseh was penitent for thirty three years as it is written. Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem, and he made a grove, as did Ahab King of Israel. How long did Ahab reign? Twenty two years. How long did Manasseh reign? Fifty five years. Subtract therefrom twenty two, which leaves thirty three.

R. Johanan said on the authority of Simeon b. Yohai: What is meant by and he prayed unto Him and an opening was made for him (II Chron. 33.13). Should not "And was entreated of him" rather have been written?--This teaches that the Holy One, blessed be He, made a kind of opening in the heavens, in order to accept him with his repentance, on account of the Attributes of Justice.⁹

Firstly, the 'other Master' avoids the contradiction by expounding Jeremiah 15.4 so to teach that Manasseh did not in fact repent. If so, there is no problem concerning the effectiveness of repentance. Yet, it is R. Johanan who grasps the dilemma by the horns. He states quite clearly that to deny Manasseh a portion in the world to come is to "weaken the hands of penitent sinners." Therefore, Manasseh must have a share, and, R. Johanan utilizes the authority of Simeon b. Yohai to make his point.

A similar talmudic discussion of repentance determining entry into the world to come is to be found when the Rabbis deal with the question of the ten tribes. Beginning with the Mishnah, there is the following:

Babylonian Talmud, Sanhedrin 110b
Mishnah: The ten tribes will not return (to Palestine), for it is said, and cast them into

another land, as is this day: Just as the day goes and does not return, so they too went and will not return: This is Akiba's view. R. Eliezer said: As this day--just as the day darkens and then becomes light again, so the ten tribes--even as it went dark for them, so will it become light for them. Gemara. Our Rabbis taught: The ten tribes have no portion in the world to come, as it says, And the Lord rooted them out of their land in anger, and in wrath, and in great indignation (Deut. 29.27). And the Lord rooted them out of their land, refers to this world; and cast them into another land--to the world to come: This is R. Akiba's view. R. Simeon b. Judah, of the Kefar of Acco, said in R. Simeon's authority: If their deeds are as this day, they will not return; otherwise they shall. Rabbi said: They will enter the future world, as it is said, (and it shall come to pass) in that day, that the great trumpet shall be blown, (and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem).¹⁰

Once again the all important factor is repentance. The above passage can be simplified to, if the ten tribes repented they have a share in the world to come, and, if they did not repent they do not have a share.

The above two cases indicate that the concept of repentance played a role in legal discussions. However, thus far the discussions have been speculative. The following will be examples of the role repentance played in potentially practical halakah. The next passage is found repeatedly in the halakic literature and it deals with the instruction of a court to a condemned person.

Mishnah, Sanhedrin 6.2

When he was about ten cubits from the place of stoning they used to say to him, make the

confession, for such is the way of them that have been condemned to death to make confession, for everyone that makes his confession has a share in the world to come. For so have we found it with Achan. Joshua said to him, my son, give I pray thee glory to the Lord, the God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me. And Achan answered Joshua and said, of a truth I have sinned against the Lord, the God of Israel and thus and thus have I done (Josh. 7.19). Whence do we learn that his confession made atonement for him? It is written, and Joshua said, why hast thou troubled us? The Lord shall trouble thee this day--this day thou shalt be troubled, but in the world to come thou shalt not be troubled. If he knows not how to make his confession they say to him, 'Say, may my death be an atonement for all my sins.' R. Judah says: If he knew that he was condemned because of false testimony he should say, 'Let my death be an atonement for all my sins excepting this sin.' They said to him: If so, every one would speak after this fashion to show his innocence.¹¹

Two matters are important here in particular. First, the re-emphasis of the positive nature of the world to come. The Rabbis wanted every individual to achieve entry, even one condemned to death. Secondly, and for our present purposes more importantly, the passage shows just how confident the Rabbis were regarding the effectiveness of repentance. A condemned individual had only to make a sincere statement of confession in order to achieve the world to come. Knowing this, a court instructed the prisoner to repent.¹²

A similar treatment is found in the case of the Sotah. Once again a potentially practical halakah emphasizes

the confidence and certainty the Rabbis had in repentance.

Tractate Sotah of the Babylonian Talmud remarks:

Babylonian Talmud, Sotah 7b
And say to her etc. Our Rabbis have taught:
He tells her narratives and incidents which
occurred in the early writings; for instance,
Which wise men have told and have not hid it
(from their fathers), namely Judah confessed
and was not ashamed; what was his end? He
inherited the life of the world to come.
Reuben confessed and was not ashamed; what was
his end? He inherited the life of the world
to come.¹³

This passage does add a twist to the previous Mishnah.
Speaking to the shame involved in confession, it takes special
care to assure her not to be ashamed. The Rabbis were aware
that shame may stand in the way of repentance, so they
utilized this opportunity to encourage the overcoming of
the obstacle. To them, repentance is so effective that
nothing, not even shame, should stand in its way.

3

Thus far both aggadic and halakic examples regarding
the effectiveness of repentance have been seen. However,
these examples, as one might expect, have centered on the
repenting individual. Yet, two passages are found which
focus on the agents of repentance rather than the actual
repenters themselves. The first of these is in Pirke de
Rabbi Eliezer and makes a significant point about Elijah
while discussing Phineus.

Pirke de Rabbi Eliezer-Chapter 47

R. Eliezer said: He called the name of Phineus by the name of Elijah--Elijah, of blessed memory, (who was) of those who repented in Gilead, for he brought about the repentance of Israel in the land of Gilead. The Holy One, blessed be He, gave him the life of this world and the life of the world to come, as it is said, My covenant was with him of life and peace (Mal. 2.5).¹⁴

Elijah gained the life of the world to come because he brought about the repentance of Israel. The point to be gleaned is a restatement of the importance of repentance. What better way is there to emphasize the value? Not only does the repenter himself achieve the world to come, but also the one who brought the repenter to penitence.

The last passage remaining for discussion is from the Tosephta and is the reverse side of the passage just reviewed.

Anyone who causes others to sin does not have the power to repent. This is so, in order that his students should not descend to Sheol and he inherit the world to come.¹⁵

Here an individual is denied the opportunity of repentance, because he/she was the agent of other people's sinning. The point being, the agent himself must bear the ultimate responsibility for the sin. This passage then should be viewed as expressing the exception which proves the rule. If such an agent were allowed to repent, he would achieve the world to come because repentance is effective. This would leave his/her victims unknowingly completely responsible. Therefore,

an agent of sin in others must not be allowed the opportunity of repentance. Through negative expression, the value of repentance is upheld.

CHAPTER IV

TORAH

Babylonian Talmud, Sanhedrin 100a

R. Judah, son of R. Simeon, expounded: He who emaciates his face for the study of Torah in this world, the Holy One, blessed be He, will make his lustre shine in the next, as it is written, His countenance shall be as the Lebanon, excellent as the cedars (Cant.5.15). R. Tanhum b. R. Hanilai said: He who starves himself for the sake of the study of Torah in this world, the Holy One, blessed be He, will fully satisfy him in the next, as it is written, They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures (Ps. 36.9).¹

This passage points to the positive value the Rabbis placed on the study of Torah. Such passages are very frequent in the rabbinic literature and indicate quite simply that studying the Torah earns one entry into the world to come. Tractate Baba Batra teaches:

Babylonian Talmud, Baba Batra 10a

What is the meaning of the words, I shall be satisfied when I awake with thy likeness?

R. Nahman b. Isaac said: This refers to the students of the Torah (literally--the disciples of the wise) who banish sleep from their eyes in this world, and who the Holy One, blessed be He, feasts with the resplendence of the Divine Presence in the future world.²

The above two passages expressed the positive value on Torah study in terms of one deprivation or another. The following passage uses the metaphor of day and night.

Babylonian Talmud, Avodah Zarah 3b
Some report the exposition of Resh Lekish thus:
To him who is engaged in the study of Torah in
this world, which is likened unto night, the
Holy One, blessed be He, extends the thread
of grace in the future world, which is likened
unto day, as it is said: By day the Lord, etc.
(Ps. 42.9).³

Examining one more similar passage which expressed
the importance of Torah will add something to the others.
The passage teaches that Torah is to be studied for itself.

Babylonian Talmud, Sanhedrin 88b
They sent word from there, who is destined for
the world to come? He who is meek, humble,
stooping on entering and on going out, and a
constant student of Torah without claiming
merit therefor. (Thereupon) the Rabbis cast
their eyes upon R. 'Ulla b. Abba (as endowed
with these qualities.)⁴

For the time being, leaving aside the other qualities,
Torah must be studied without claiming merit. The passage
then possibly reflects a different current of thought regarding
the study of Torah. The earlier passages can be understood
in two ways. The concept of the world to come may only
be employed by them as a means of indicating the positive
value of Torah study. To paraphrase them, the study of Torah
is a known good, for it achieves entry into the world to
come. If so, our present passage would only be an extension.
Yet, these passages may also be regarded as statements of
urging and encouragement; they say, 'remember if you study
Torah you will achieve your real goal of the world to come.
Therefore, study it!' If this is the case, the value of

Torah study as expressed in the earlier passages would not be for itself. Rather, Torah would be studied as a means, and another current would be reflected in our present passage. This interpretation is bolstered by a passage found in the Sifre to Deuteronomy which remarks:

To love the Lord your God: Lest you should say, Behold I study Torah in order to become rich, or in order to be called Rabbi, or in order to receive the reward of the world to come. It is taught: To love the Lord your God: All that you do is done for no other reason but love.⁵

Torah study as a means is also seen in the following. The context is a dispute between Beth Hillel and Beth Shammai. Typically, Beth Shammai's viewpoint is expressed as strict.

Babylonian Talmud, Niddah 16b
It was taught: R. Joshua stated, 'I approve of the view of Beth Shammai.' 'Master' said his disciples to him, 'what an extension (of the restrictions) you have imposed upon us?' 'It is a good thing,' he replied, 'that I should impose extensive restrictions upon you in this world in order that your days may be prolonged in the world to come.'⁶

Of course, it must be recalled that Beth Hillel's viewpoint dominated the Halakah, yet this passage can be applied generally. The point of contention is the general imposition of extensive restrictions, which is another formulation for the imposition of the requirements of Torah. And the passage very clearly points out that these restrictions (Torah) are good for the student because through them (means) the world to come is achieved. The implication is a furthering of what already has been learned about the righteous.

Repeatedly, the principle of the righteous receiving their reward in the world to come has been seen. Now it is known what makes for righteousness. Within this current, Torah is to be valued, for it provides the key to righteousness, i.e., to do the precepts of Torah is to be righteous.⁷

Two passages, one from Deuteronomy Rabbah and one from the Talmud, point to this by indicating that the performance of Mitzvot (requirements of Torah) gains one entry into the world to come. Proverbs 2.1 reads; My son, if thou wilt receive my words, and lay up my commandments with thee;⁸

Deuteronomy Rabbah comments as follows:

Deuteronomy Rabbah, 7.9
R. Abba b. Kahana said: God said: 'You lay up for me Torah and precepts in this world and I will lay up for you a good reward for the world to come.'⁹

The next passage, from Avodah Zarah, makes the same point in different words:

Babylonian Talmud, Avodah Zarah 5a
R. Samuel b. Nahmani in the name of R. Jonathan said: every good deed that one does in this world precedes him and walks in front of him in the world to come.¹⁰

This last point opens the way to understanding the advantage Israel possesses over the nations. All righteous people have a share in the world to come.¹¹ Yet, Israel, due to its relationship to God, holds the readily accessible means of righteousness; Israel possesses the Torah. A passage in which an officer quotes R. Joshua to two of his disciples has the following:

Genesis Rabbah, 82.8

He asked them further: 'What is the meaning of the verse, He that tilleth his ground shall have plenty of bread; but he that followeth after vain things shall have poverty enough (Prov. 28.10)?' -- 'Better off is he who rents one field and ploughs it, fertilizes it and weeds it, than he who rents many fields, and neglects them,' they replied. 'Your teacher Joshua did not expound it thus but rather, He that serveth God and His territory (Torah) shall be satisfied with this bread of the future world, But he that followeth after vain things shall have poverty enough--this refers to the heathens who follow after vain things, after their idols.'¹²

The comparison is clear. Israel, possessing the Torah, is able to follow after (to serve) God and His territory and therefore, be righteous, thus receiving reward in the world to come. The nations, not possessing the Torah, follow after vain things and are not able to be righteous, but rather, idolatrous.¹³

With the thinking that Torah study leads to righteousness, which in turn leads to the world to come, the accompanying emphasis on teaching Torah is not surprising. While discussing the general value of teaching Torah, R. Shesheth said:

Babylonian Talmud, Sanhedrin 92a
Whoever teaches the Torah in this world will be privileged to teach it in the next, as it is written, and he that watereth shall water again too (Prov. 11.25).¹⁴

An even stronger statement is located in Mishnah Baba Metzia; for there the emphasis is stated in terms of practical halakah.

Mishnah Baba Metzia 2.11

(If a man went to seek) his own lost property and that of his father, his own has first place, if his own and that of his teacher, his own has first place; if that of his father and that of his teacher, his teacher's has first place--for his father did but bring him into this world but his teacher that taught him wisdom brings him into the world to come; but if his father was also a Sage his father's has first place. If his father and his teacher each bore a burden, he must first relieve his teacher and afterward relieve his father. If his father and his teacher were each taken captive, he must first ransom his teacher; but if his father was also a Sage he must first ransom his father and afterward ransom his teacher.¹⁵

In this spirit the teacher is magnified for his patience.

Babylonian Talmud, Eruvin 54b

R. Pereda had a pupil whom he taught his lessons four hundred times before the latter could master it. On a certain day having been requested to attend to a religious matter he taught him as usual but the pupil could not master the subject. 'What,' the Master asked, 'is the matter today?'--'From the moment,' the other replied, 'the Master was told that there was a religious matter to be attended to I could not concentrate my thoughts, for at every moment I imagined, now the Master will get up or now the Master will get up.' 'Give me your attention,' the Master said, 'and I will teach you again,' and so he taught him another four hundred times. A Bath Kol issued forth asking him, 'Do you prefer that four hundred years shall be added to your life or that you and your generation shall be privileged to have a share in the world to come?'--'That,' he replied, 'I and my generation shall be privileged to have a share in the world to come.' 'Give him both,' said the Holy One, blessed be He.¹⁶

Mishnah Kiddushin will serve to tie all these elements together.

Mishnah Kiddushin 4.14

...R. Nehorai says: I would set aside all the crafts in the world and teach my son naught save the Law, for a man enjoys the reward thereof in this world and its whole worth remains for the world to come. But with all other crafts it is not so; for when a man falls into sickness or old age or troubles and cannot engage in work, lo, he dies of hunger. But with the Law it is not so; for it guards him from all evil while he is young and in old age it grants him a future and a hope. Of his youth, what does it say? They that wait upon the Lord shall renew their strength (Isa. 40.31). Of his old age what does it say? They shall bring forth fruit in old age (Ps. 92.14).¹⁷

One additional point concerning these passages which will become significant later requires mentioning. We must remember that these passages were produced by the Rabbis themselves. Clearly, they felt themselves to be the legitimate bearers of the truth.

CHAPTER V

DIVINE AUTHORITY

An assumption has been made throughout all of the preceding: a recognition of and commitment to divine authority. For the Rabbis themselves, these were givens, but they did realize that this commitment could be a vital issue. Therefore, the Rabbis found it necessary to make statements attesting to divine authority.

Genesis Rabbah 90.6

And when all the Land of Egypt was famished..

and Pharaoh said to the Egyptians: Go unto Joseph; what he says to you, do (Gen. 41.55).

R. Abba b. Kahana said: Joseph inspired them with a longing to be circumcised. R. Samuel observed: It does not say וַיִּתֵּן but

וַיִּתֵּן --Thou hast saved lives (Gen. 48.26) which means Thou hast given us life in this world and in the world to come.¹

The visible sign of assent to divine authority is the circumcision. Joseph inspires the Egyptians with a desire to be circumcised, that is with a desire for the overt sign of assent to divine authority. Therefore, Joseph's inspiration helped them gain the life of the world to come. The case of Ketiah b. Shalom teaches the same point.

Babylonian Talmud, Avodah Zarah 10b

What about this Ketiah b. Shalom?--There was once a Caesar who hated the Jews. One day he said to the prominent members of the government, 'If one has a wart on his foot, shall he cut it away and live (in comfort) or leave it on and suffer discomfort?' To which they replied:

'He should cut it away and live in comfort.'
 Then Ketiah b. Shalom addressed them thus:
 'In the first place, you cannot do away with all of them, for it is written, For I have spread you broad as the four winds of the heaven (Zech. 2.10). Now what does this verse indicate? Were it to mean that (Israel) was to be scattered to the four corners of the world, then instead of saying, as the four winds, the verse would have said, "to the four winds?" It can only mean that just as the world cannot exist without winds, so the world cannot exist without Israel. And what is more, your kingdom will be called a crippled kingdom.' To this the king replied: 'You have spoken very well; however, he who contradicts the king is to be cast into a circular furnace.' On his being held and led away, a Roman matron said of him: 'Pity the ship that sails (towards the harbour) without paying the tax.' Then, throwing himself on his foreskin he cut it away exclaiming: 'Thou hast paid the tax thou wilt pass and enter (paradise).' As he was being cast (into the furnace) he said: 'All my possessions (are to go to) R. Akiba and his friends.' This, R. Akiba interpreted according to the verse, And it shall be unto Aaron and his sons (Ex. 24.28) (Which is taken to mean that) one half is Aaron's and one half his sons'. A bathkol then exclaimed: 'Ketiah b. Shalom is destined for (eternal) life in the world to come!' Rabbi (on hearing of it) wept saying: 'One may acquire eternity in a single hour, another may acquire it after many years!'²

Rashi interprets the Roman matron's remark, 'Pity the ship that sails (towards the harbour) without paying the tax,' to mean Ketiah b. Shalom would be going to his death without being circumcised. This would mean he would not enter Paradise. Since Ketiah b. Shalom was giving his life for Israel's sake, apparently even martyrdom is not enough for the Jew to achieve the world to come if he has not undergone circumcision. First, he must be circumcised, which

is to demonstrate with the accepted means his commitment to divine authority, then he can enter the world to come.

While discussing resurrection of the dead, concern with commitment to divine authority is couched in terms of praise of God.

Babylonian Talmud Sanhedrin 91b
R. Joshua b. Levi also said: Whoever uttereth song (of praise to God) in this world shall be privileged to do so in the next world too, as it is written, Blessed are they that dwell in thy house: They shall ever praise thee. Selah.³

Similarly, Berakot 57a remarks while discussing dreams:

If one (in a dream) answers, 'May His great name be blessed,' he may be assured that he has a share in the future world.⁴

The point is that if one acknowledges God's authority while asleep, certainly his acknowledgment is genuine.

This attitude is more commonly stated negatively, dealing with those who deny divine authority. Genesis Rabbah informs:

Genesis Rabbah 1.5
...and contempt (Ps. 31.19): to think that he contemns My glory! For R. Jose b. Hanina said: whoever elevates himself at the cost of his fellow man's degradation has no share in the world to come. How much the more then (when it is done at the expense of) the glory of God! And what is written after it? Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee (Ps. 31.20).⁵

The denial of divine authority can take varied forms. Hezekiah's unwillingness to have children is understood as a denial of divine authority in the following.

Babylonian Talmud, Berakot 10a

What is the meaning of Thou shalt die and not live (Ps. 111.8). Thou shalt die in this world and not live in the world to come. He said to him: Why so bad? He replied: Because you did not try to have children. He said: The reason was because I saw by the holy spirit that the children issuing from me would not be virtuous. He said to him: What have you to do with secrets of the All-Merciful? You should have done what you were commanded, and let the Holy One, blessed be He, do that which pleases Him. He said to him: Then give me now your daughter; perhaps through your merit and mine combined virtuous children will issue from me. He replied: The doom has already been decreed.⁶

A passage from Avodah Zarah produces a list.

Babylonian Talmud, Avodah Zarah 18a

Have we not learnt the following have no portion in the world to come: He who says that the Torah is not from Heaven, or that the resurrection of the dead is not taught in the Torah. Abba Saul says: Also he who pronounces the Name in its full spelling.⁷

The first two items of this list presently are of concern. "He who says that the Torah is not from Heaven" denies the divine authorship of the Torah, which removes divine authority from the Mitzvot, or denies divine authority expressed through the Torah.

Denial that the Torah teaches the resurrection of the dead has a similar effect. One may accept the divine authorship of the Torah, but if one denies that the Torah teaches the resurrection of the dead, he has effectively denied divine justice. We have seen earlier how important divine justice was to the Rabbis, and how the concept of the world to come was necessary for them to maintain a

consistent notion of divine justice. To do away with divine justice changes, at the very least, the basis of divine authority from justice to fear of God's power, and may even undercut divine authority altogether. Since the teaching of the resurrection of the dead was a rabbinic teaching, denying it had ramifications concerning rabbinic authority as well.

The next passage concerns itself with these ramifications, while adding a new element.

Mishnah Avot 3.12

R. Eleazar of Modim said: If a man profanes Hallowed Things and despises the set feasts and puts his fellows to shame publically and makes void the covenant of Abraham our father, and discloses meanings in the Law which are not according to the Halakah, even though a knowledge of the Law and good works are his, he has no share in the world to come.⁸

The clause, "makes void the covenant of Abraham our father," is only significant as a restatement of what already has been seen. However, particularly important is the phrase, "discloses meanings in the Law which are not according to the Halakah." This relates to the comment made at the end of the last chapter. The Rabbis considered themselves the only legitimate bearers (the agents) of God's truth--Torah. Therefore, to reinterpret the Torah such that it changes the halakah would be to dispute their authority as the legitimate interpreters of Torah. In their eyes, this would be to effectively deny divine authority. For the Rabbis, denial of their understanding of Torah--denial of

the agent--was also denial of the originator of Torah--
God.

This powerful emphasis on the Rabbis' authority as legitimate interpreter of Scripture is furthered in Avodah Zarah 10b. Here, by accepting Rabbi's interpretation of Scripture over his own, Antoninus, a king, bows to this authority.

When Rabbi wanted to get on his bed Antoninus crouched in front of it saying, 'Get on to your bed by stepping on me.' Rabbi, however, said, 'It is not the proper thing to treat a king so slightly.' Whereupon Antoninus said: 'would that I served as a mattress unto thee in the world to come!' Once he asked him: 'Shall I enter the world to come?' 'Yes,' said Rabbi. 'But,' said Antoninus, 'is it not written, there will be no remnant to the house of Esau?' 'That,' he replied, 'applies only to those whose evil deeds are like to those of Esau.' We have learnt likewise: There will be no remnant to the house of Esau, might have been taken to apply to all, therefore, Scripture says distinctly --to the house of Esau, so as to make it apply only to those who act as Esau did. 'But,' said Antoninus, 'is it not also written: There (in the nether world) is Edom, her Kings, and all her princes.' 'There too,' Rabbi explained, '(it says:) her kings, it does not say all her kings;...' This indeed has been taught: Her Kings but not all her Kings;...--Excludes Antoninus the son of Asverus;....9

Returning to R. Eleazar's statement from Pirke Avot, one additional new element remains to be examined. This new element is the most important point in his statement. R. Eleazar says there, "Even though knowledge of the Law and good works are his, he has no share in the world to come." The lesson is clear; even knowledge of Torah and good works

are not sufficient to counterbalance the denial of God's authority. The following expresses a similar attitude.

Babylonian Talmud, Hagigah 15b

And R. Ammi said: Three hundred questions did Doeg and Ahitophel raise concerning a 'tower which flies in the air.' Yet we have learnt: Three kings and four commoners have no share in the world to come. What then shall become of us? Said (Samuel) to him: O, keen scholar, there was impurity in their hearts.--But what of Aher?--Greek song did not cease from his mouth. It is told of Aher that when he used to rise (to go) from the schoolhouse, many heretical books used to fall from his lap.¹⁰

Doeg, Ahitophel and Aher all have learning to their credit. However, in the light of their denial of divine authority (impurity of heart in Doeg and Ahitophel's case and interest in Greek thought in Aher's case) their learning was to no avail.

The purest form of denial of divine authority is idolatry; therefore, this was a major concern of the Rabbis. Sanhedrin 64b of the Babylonian Talmud remarks.

R. Jose, son of R. Hanina said: Why is extinction thice threatened for idolatry?--One teaches extinction for normal worship of idols, one for abnormal; and one for the service of Moloch. But on the view that Moloch worship is included in general idolatry, why is extinction mentioned in this case?--To apply to one who causes his son to pass through to an idol (not Moloch), where such is not the normal mode of worship. Now, on the view that a 'megaddef' is a worshipper of idols, why is extinction stated for it?--Even as it has been taught: That soul shall surely be cut off from among his people (Num. 15.31), he shall be cut off in this world and in the next: this is R. Akibah's view. R. Ishmael said: but the verse has previously stated that soul shall be cut off (Num. 15.30):

Are there then three worlds? But (interpret thus:) And (that soul) shall be cut off--in this world: he is to be cut off (of the following verse, and denoted by the repetition of the finite form of the verb)--that is because the Torah employs human phraseology.¹¹

In Mishnah Sanhedrin this attitude is reflected in terms of the generation of the wilderness:

Mishnah, Sanhedrin 10.3
The generation of the wilderness have no share in the world to come nor shall they stand in the judgment, for it is written, In this wilderness they shall be consumed and there they shall die (Num. 14.35). So R. Akiba. But R. Eliezer says: It says of them also, Gather my saints together unto me, those that have made a covenant with me by sacrifice (Ps. 50.5).¹²

In spite of R. Eliezer's dissenting opinion, the Rabbis pronounced a very harsh judgment upon the generation of the wilderness. Not only are they not to receive a share in the world to come, but they will not even stand in the final judgment. Why? The biblical account of the trek through the wilderness repeatedly describes how difficult this generation was. Yet, their clear act of idolatry, the golden calf, underlies this harsh verdict.

As negative as the Rabbis' feelings were towards idolatry, their feelings were positive towards those who resisted idolatry. Again, referring to the gold calf incident:

Pirke de R. Eliezer, 45
Aaron argued with himself, saying: If I say to Israel, give ye to me gold and silver, they will bring it immediately; but behold I will

say to them, give ye to me the earrings of your wives, and of your sons, and forthwith the matter will fail, as it is said, And Aaron said to them, Break off the golden rings (Ex. 32.2). The women heard (this), but they were unwilling to give their earrings to their husbands; but they said to them: Ye desire to make a graven image, a molten image without any power in it to deliver. The Holy One, blessed be He, gave the women their reward in this world and in the world to come. What reward did He give them in this world? That they should observe the New Moon more stringently than the men, and what reward did He give them in the world to come? They are destined to be renewed like the New Moon, as it is said, Who satisfieth thy years with good things; so that thy youth is renewed like the eagle (Ps. 103.5).¹³

The same Mishnah passage also lists the generation of the flood as having no share in the world to come, nor standing in the final judgment.¹⁴ R. Johanan elaborates:

Genesis Rabbah 28.8

We learnt: The judgment of the generation of the flood lasted twelve months: having received their punishment, are they to enjoy a portion in the world to come?--Said R. Johanan: The Holy One, blessed be He, will boil up Gehenna every single drop which he poured out on them, produce it and pour it down upon them. Thus it is written, What time they wax hot, they vanish (Job 6.17), which means, they will be destroyed absolutely by scalding water. As will their love (Eccl. 9.6)--i.e. they loved idolatry; As their hatred (ib): They hated the Holy One, blessed be He, and provoked His jealousy; Is long ago perished, neither have they any more a portion in the world (to come) on account of everything that was done (by them) under the sun (ib).¹⁵

While discussing reward and punishment, the rabbinic value of suffering (punishment) in this world was explained. Suffering normally results in a clear slate and entry into the world to come. Yet, with the generation of the flood,

this is explicitly not the case. This fact, plus our Mishnah which holds that the generation of the flood will not even stand in the final judgment, indicates the extent the Rabbis felt negatively towards this generation. The Mishnah makes no attempt to veil the problem with the generation of the flood; they hated God and loved idolatry.

The company of idolators is extended to include Ahab.

Babylonian Talmud, Sanhedrin 102b
R. Johanan said: The light (minor) transgressions which Ahab committed were equal to the gravest committed by Jeroboam. Why then does Scripture make Jeroboam the exemplar of sin? Because he was the first to corrupt.

Yea, their altars are as heaps in the fields (Hos. 12.12). R. Johanan said: (This teaches that) there is no furrow in Palestine upon which Ahab did not place an idol and worship it.

Whence do we know that he will not enter the future world?--From the verse, And I will cut off from Ahab him that pisseth against the wall, him that is shut up and forsaken in Israel (I. Kings 21.21), "shut up" (implies) in this world; "forsaken," in the next.¹⁶

A specific form of idolatry which concerned the Rabbis struck at the heart of their belief structure: the oneness of God. Certainly, the Rabbis felt the challenge brought by the dualist religions of the time.¹⁷ Therefore, they placed special emphasis on the oneness of God.

Mekiltah de R. Ishmael, Shirata 4
The Lord is a Man of War, the Lord is His Name.
Why is this said? For this reason. At the sea He appeared to them as a mighty hero doing battle, as it is said: The Lord is a man of war. At Sinai He appeared to them as an old man full of

mercy. It is said: And they saw the God of Israel (Ex. 24.10), etc. And of the time after they had been redeemed what does it say? And the like of the very heaven for clearness (ib)... Scripture, therefore, would not let the nations of the world have an excuse for saying that there are two Powers, but declares: The Lord is a man of war, the Lord is His Name. He, it is who was in Egypt and He who was at the sea. It was He who was in the past and He who will be in the future. It is He who is in this world and He who will be in the world to come, as it is said:¹⁸ See now that I even I am He, etc. (Deut. 32.39).

Sifre to Deuteronomy points to the same concern only here in terms of the Shema.

The Lord is our God, is obligatory on us. The Lord is One, is obligatory on all who come to the world. The Lord is our God, refers to this world, The Lord is One, refers to eternity. And so it says, And the Lord will be King over all the earth, and on that day the Lord will be One and his Name One (Zech. 14.9).¹⁹

A later source, Pirke de R. Eliezer, deals with the problem in no uncertain terms. After paraphrasing the above Mekiltah passage it says:

Pirke de R. Eliezer, 34
Every nation who says that there is a second God, I will slay them as with a second death-- which has no resurrection; and every nation who says that there is no second God, I will quicken them for the eternal life.²⁰

Whereas the purest form of denying divine authority is idolatry, the most dramatic form of commitment to divine authority is martyrdom. The Sifre to Deuteronomy produces an interesting, albeit difficult, passage about the martyrdom of Israel at the hands of the nations.

Sifre Deuteronomy, Piska 333

And His land shall atone for its people (Deut. 32.43: R.V. And will make expiation for His land, for His people). How canst thou know that the martyrdom (lit. slaying) of Israel at the hands of the Gentiles is an atonement in the world to come? Because it says O God, the heathen have come into thine inheritance...they have given...the flesh of thy saints to the beasts of the earth (Ps. 79.1-2).21

The Rabbis must have understood the biblical verse approximately as the Revised Version translates it. This is why, although the biblical verse emphasizes the Land, the comment ignores the Land. This particular comment centers on God making expiation for His people (And he will make expiation...for His people) and answers why God makes this expiation; namely because of the martyrdom of Israel at the hands of the Gentiles. The value on martyrdom is here expressed for it is the martyrs' death which has the atoning power.

The very famous passage about R. Akiva's martyrdom is important in this regard as well.

Babylonian Talmud, Berakot 61b

When R. Akiba was taken out for execution, it was the hour for the recital of the Shema; and while they were combing his flesh with iron combs, he was accepting upon himself the kingship of heaven. His disciples said to him: Our teacher, even to this point? He said to them: All my days I have been troubled by this verse, with all my soul, (which I interpret), 'even if He takes thy soul.' I said: When shall I have the opportunity of fulfilling this? Now that I have the opportunity shall I not fulfill it? He prolonged the word 'ehad' until he expired while saying it. A Bath Kol went forth and

proclaimed: Happy art thou, Akiba, that thy soul has departed with the world 'ehad.' The ministering angels said before the Holy One, blessed be He,: Such Torah, and such a reward? (He should have been) From them that die by thy hand, O, Lord (Ps. 17.14). He replied to them: Their portion is in life (ib). A Bath Kol went forth and proclaimed, Happy art thou, R. Akiba, that thou²² art destined for the life of the world to come.

In Tractate Avodah Zarah a similar passage is to be found, only it adds a new element:

Babylonian Talmud, Avodah Zarah 18a
It was said that within but a few days R. Jose b. Kisma died and all the great men of Rome went to his burial and made great lamentation for him. On their return, they found R. Hanina b. Teradion sitting and occupying himself with the Torah, publically gathering assemblies, and keeping a scroll of the Law in his bosom. Straightaway they took hold of him, wrapt him in the scroll of the Law, placed bundles of branches round him and set them on fire. Then they brought tufts of wool, which they had soaked in water, and placed them over his heart, so that he should not expire quickly. His daughter exclaimed, 'Father, that I should see you in this state!' He replied, 'If it were I alone being burnt it would have been a thing hard to bear; but now that I am burning together with the scroll of the Law, He who will have regard for the plight of the Torah will also have regard for my plight.' His disciples called out, 'Rabbi, what seest thou?' He answered them, 'The Parchments are being burnt but the letters are soaring on high.' 'Open then thy mouth' (said they) so that the fire enter into thee.' He replied: 'Let Him who gave me (my soul) take it away, but no one should injure oneself.' The Executioner then said to him, 'Rabbi, if I raise the flame and take away the tufts of wool from over thy heart, will thou cause me to enter into the life of the world to come?' 'Yes,' he replied. 'Then swear unto me' (he urged). He swore unto him. He thereupon raised the flame and removed the tufts of wool from over his heart, and his soul departed speedily. The Executioner then

jumped and threw himself into the fire. And a Bath Kol exclaimed: R. Hanina b. Teradion and the Executioner have been assigned to the world to come. When Rabbi heard it he wept and said: One may acquire eternal life in a single hour, another after many years.²³

To begin with, as in Akiva's martyrdom, Hanina died for the sake of Torah. Clearly, the commitment to Torah is here reemphasized. The new element, however, is that the Executioner is also granted entry into the world to come. Why? Two explanations are possible. Before discussing them, the motif can be seen again. Turning once again to the Talmud:

Babylonian Talmud, Ta'anith 29a
...It has been taught: When Turnus Rufus the wicked destroyed the Temple, R. Gamaliel was condemned to death. A high officer came and stood up in the Beth-Hamidrash and called out, 'The nose-man is wanted, the nose-man is wanted.' When Gamaliel heard this he hid himself. Thereupon the officer went up secretly to him and said, 'if I save you will you bring me to the world to come?' He replied: 'Yes.' He then asked him, 'will you swear it unto me?' And the latter took an oath. The officer then mounted the roof and threw himself down and died. Now there was a tradition (amongst the Romans) that when a decree is made and one of their own (leaders) dies, then the decree is annulled. Thereupon a Voice from Heaven was heard declaring this high officer is destined to enter into the world to come.²⁴

Firstly, the Executioner's and the officer's entry may be explained as a result of God's love for Hanina and Gamaliel. In each case the non-Israelite performs a mitzvah for the Rabbi in return for the Rabbis' pledge. God is motivated to fulfill the pledge out of love for the Rabbis.

The second and more complete explanation rests upon the Rabbis' self-conception as God's agents. They saw their own authority as merely an extension of God's. Therefore, to acknowledge the Rabbi would be to acknowledge God. This is precisely what the Executioner and the officer do by making the Rabbis offer the pledge. This acknowledgment is evidenced by their immediate willingness to take their own lives. Their trust in the Rabbis and therefore their trust in God is complete. This is not to say God did not love Hanina and Gamaliel, only, that this love stems from their role as His agents. Then it is their acknowledgment of divine authority through His blessed agents, that prompts God to honor the Rabbis' pledges.

CHAPTER VI

OTHER VALUES

Prayer And The Sabbath

Firstly, in at least one case, the form of prayer was valuable as a means of establishing rabbinic doctrine.

The Tosephta has:

"For Eternity" was the ending for every blessing that was offered in the Temple, until the heretics spoiled it by saying there is only one world. (Therefore) it was decreed that the ending would be "From Eternity to Eternity" This is to acknowledge that this world is before the world to come as a hallway is before the drawing room.¹

Obviously, the heretics mentioned here are heretics because they disputed the rabbinic teachings about this world and the world to come. Therefore, the Rabbis safeguarded their teaching by changing the liturgy in order to reflect it.²

Moving from this practical consideration, prayer becomes valuable by its association to study.

Babylonian Talmud, Mo'ed Katan 29a
And said R. Levi: Whoever comes out of the synogogue and goes into the Beth Hamidrash, or from the Beth Hamidrash to the synogogue shall gain the privilege of being admitted into the Presence of the Shechinah, as it is said: They go from strength to strength, everyone of them appeareth before God in Zion (Ps. 84.8). R. Hiyya b. Ashi as citing Rab, said: The disciples of the Sages have no rest in the world to come, as it is said: They go from strength to strength, every one of them appeareth before God in Zion.³

This association is furthered in Tractate Berakot. There, the prayer that a man should offer upon leaving a Beth Hamidrash is quoted. The relationship which exists between the one who has studied Torah and thereby holds the key to righteousness, and his need to acknowledge through prayer the joy and thanksgiving that accompany his knowledge is pointed out.

Babylonian Talmud, Berakot 28b
...On his leaving what does he say? 'I give thanks to Thee, O Lord my God, that Thou hast set my portion with those who sit in the Beth Hamidrash and Thou hast not set my portion with those who sit in (street) corners, for I rise early and they rise early, but I rise early for words of Torah and they rise early for frivolous talk; I labor and they labor, but I labor and receive a reward and they labor and do not receive a reward; I run and they run, but I run to the life of the future world and they run to the pit of destruction.⁴

Here, presumably because his knowledge of Torah will lead him to righteousness, the individual knows he is running to the life of the future world. However, by instructing such a man to offer the above prayer, the Rabbis indicate the need to express, to pray, in order definitely to acknowledge the ultimate source of man's situation: God.

These same themes acknowledging God as ultimate source and expressing the joy associated with that acknowledgment are also found in Tractate Berakot. There the rabbinic emphasis on acknowledgment of and trust in God is in reference to the Shema and Tefillah.

Babylonian Talmud, Berakot 16b

R. Eleazar said: What is the meaning of the verse, so will I bless Thee as long as I live; in Thy name will I lift up my hands (Ps. 63.5)? I will bless Thee as long as I live refers to the Shema; in Thy name I will lift up my hands refers to the tefillah. And if he does this Scripture says of him, My soul is satisfied as with marrow and fatness (ib.6). Nay more, he inherits two worlds, this world and the world to come, as it says, And my mouth doth praise Thee with joyful lips (ib).5

This emphasis on the Shema and Tefillah is not surprising. To begin with, they make up two large rubrics of the service. However, they are also significant in themselves. Emphasis upon the Shema is the surest means of acknowledging man's relationship to God. A. Z. Idelsohn writes regarding the Shema.

The central part of this section is the Shema--i.e., the three paragraphs preceded by two benedictions and followed by one (M. Ber. 1.4). This section contains the main principles of the Jewish faith. 1. The unity of God (Shema), 2. The love and devotion to God (first paragraph of Shema), 3. Reward and punishment in this world (second paragraph of Shema), 4. The duty of observing His commandments (third paragraph of Shema), 5. God as the continuous Creator (Yotzer), 6. His love of Israel (Ahava), 7. God as the Redeemer and Protector of Israel (Geula).6

Whereas the Shema is a statement of acknowledgment, the Tefillah is the actual prayer which results from such acknowledgment. It includes prayers of praise, petition and thanksgiving, all the outgrowth of the belief expressed in the Shema.

Psalms have a liturgical use also. R. Eleazar states in Berakot:

Babylonian Talmud, Berakot 4b
R. Eleazar b. Abina says: Whoever recites
(the psalm) Praise of David (Ps. 145) three
times daily, is sure to inherit the world to
come. What is the reason? Shall I say it is
because it has an alphabetical arrangement?
Then let him recite, Happy are they that are
upright in the way (Ps. 112), which has an
eightfold alphabetical arrangement. Again, is
it because it contains (the verse), Thou
openest Thy hand (and satisfiest every living
thing with favor) (Ps. 145.16)? Then let him
recite the great Hallel (Ps. 136) where it is
written: Who giveth food to all flesh (Ps.
136.25)!--rather, (the reason is) because it
contains both.⁷

Once again, only this time through the vehicle of the Psalms
as prayer, the emphasis on acknowledging man's dependent
relationship to God is seen. God opens his hand to satisfy
every living thing. It is worth noting that Ps. 136 has
messianic implications generally.

The theme of joy in prayer is expressed somewhat
obliquely in what follows. The passage is concerned with
the cup used for grace after meals.

Babylonian Talmud, Berakot 51a
R. Johanan said: We only know of four: Rinsing,
washing, undiluted and full. A. Tanna taught:
Rinsing refers to the inside, washing to the
outside. R. Johanan said: whoever says the
blessing over a full cup is given an inheritance
without bounds, as it says, And full with the
blessing of the Lord: Possess thou the sea and
the south (Deut. 33.23). R. Jose son of R.
Hanina says: He is privileged to inherit two
worlds, this world and the next.⁸

Here, the Rabbis took pains to emphasize the
need for a full cup. And, they associated fullness with
blessing in the Pentateuchal verse they chose. The cup of

wine, representing joy, should be full in order to reflect the full joy of God's blessing.

The emphasis on joy serves as a natural spring-board for the subject of the Sabbath. Genesis Rabbah has the following:

Genesis Rabbah 17.5

R. Hanina (or Hinena) b. Isaac said: There are three incomplete phenomena: the incomplete experience of death is sleep; and incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath.⁹

In Talmud Berakot 57b the exact proportion of the incompleteness is learned.

Five things are a sixtieth part of something else; namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.¹⁰

Whereas the above was only a comparison between the Sabbath and the world to come, an explicit statement connecting one's keeping of the Sabbath with entry into the world to come is found in the Mekiltah de Rabbi Ishmael.

Mekiltah de Rabbi Ishmael, Vayassa 5

R. Eleazar of Modi'im says: If you will succeed in keeping the Sabbath, the Holy One, blessed be He, will give you six good portions: The Land of Israel, the future world, the new world, the Kingdom of the house of David, the priesthood, and the Levites' offices. In this sense it is said: Eat that today, etc. R. Eliezer says: If you will succeed in keeping the Sabbath you will escape the three visitations: The day of Gog, the suffering preceding the advent of the Messiah, and the Great Judgement Day. In this sense it is said: Eat that today.¹¹

The Mekiltah de Rabbi Ishmael offers one further passage regarding the Sabbath and makes perfectly clear what is only hinted at in the first two passages. This passage indicates that the Sabbath is a model of the world to come, for the Sabbath's holiness characterizes the holiness of the world to come. The strong rabbinic value of the Sabbath is most clearly seen here.

Mekiltah de Rabbi Ishmael, Shabbata 1
That I am the Lord who sanctifies you. In the future world, which is characterized by the kind of holiness possessed by the Sabbath of this world. We thus learn the Sabbath possesses a holiness like that of the future world. And thus it says: A Psalm; A Song of the Sabbath day (Ps. 92.1), referring to the world in which there is Sabbath all the time.¹²

Temple

Although the history of the rabbinic period is beyond the present scope of this paper, it is generally recognized that the destruction of the Second Temple led to a basic reorganization under the Rabbis. However, this fact should not lead one to think that the Rabbis came to regard the Temple as unimportant. Pirke de Rabbi Eliezer asserts:

Pirke de Rabbi Eliezer 38

When Ezra came up (with) Zerubbabel, son of Shealtiel, and Jeshua, son of Jozadak, they began to build the Temple of the Lord, as it is said, Then rose up Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the house of God (Ezra 5.2). And the Samaritans came against them to fight (with) 180,000 (men). Were they Samaritans? Were they not Cutheans? But they were called Samaritans because of the city of Samaria. And further they sought to kill

Nehemiah, as it is said, Come, let us meet together in one of the villages,...but they thought to do me mischief (Neh. 6.2). Moreover, they made the work of the Lord to cease for two years (Then ceased the work of the house of God, which is at Jerusalem); and it ceased unto the second year of the reign of Darius, King of Persia (Ezra 4.24).

What did Ezra, Zerubbabel son of Shealtiel, and Jeshua son of Jozadak do? They gathered all the congregation of the Temple of the Lord, and they brought three hundred priests, three hundred children, and eight hundred scrolls of the Torah in their hands, and they blew (the trumpets), and the Levites sang songs of praise, and they excommunicated the Cutheans with the mystery of the Ineffable Name, and with the script such as was written upon the tables (of the Law), and by the ban of the earthly court of Justice (decreeing) that no one of Israel should eat the bread of the Cutheans. Hense (the Sages) said: Everyone who eats the bread of the Cutheans is as though he had eaten of the flesh of swine. Let no man make a proselyte in Israel from among the Cutheans. They have no portion in the resurrection of the dead, as it is said, Ye have nothing to do with us to build a house unto our God (ib.3), neither in this world, nor in the world to come. So that they should have neither portion nor inheritance in Israel, as it is said, But ye have no portion, nor right nor memorial, in Jerusalem (Neh. 2.20).¹³

This passage expresses, in no uncertain terms, the attitude of the Rabbis towards the Cutheans who impeded the rebuilding of the Temple. They neither have a portion in the world to come, nor a portion in the resurrection of the dead. The subject of the Temple was indeed important to the Rabbis.

Having indicated the Rabbis' attitude in negative terms, the following two passages will express their attitude more positively. Tractate Mo'ed Katan teaches that even Yom Kippur is second in importance to the Temple.

Babylonian Talmud, Mo'ed Katan 9a
Again, whence do we know that during the consecration of the Temple the restrictions of the Day of Atonement were suspended?--Shall I say because it is written, even fourteen days, maybe it means days appropriate?--That is learnt from the analogy between the repeated word "day" here in the other place.

Whereas a Bath Kol came forth and announced to them: All of you are destined for the life of the world to come. And whence know we that pardon was granted them?--For R. Tahlifa taught: (It is written), On the eighth day he sent the people away and they blessed the King and went unto their tents joyful and glad of heart for all the goodness that the Lord had shown unto David His servant and to Israel His people (I Kings 8.66). To their tents, that is, they went (home) and found their wives in (a state) of purity (to receive their husbands); joyful, that is, that they had enjoyed the radiance of the Shechinah; And glad of heart, that is, each man's wife conceived and bore him a male child. For all the goodness, that is, a Bath Kol had come forth and announced to them: All of you are destined for the life of the world to come; That the Lord had shown unto David His servant and to Israel His people: It is perfectly clear (as to what is referred to) by all the goodness shown to Israel His people, as indicating that God had granted them pardon for their sin against (the non-observance of) the Day of Atonement;...14

The importance of the Temple is expressed in terms of its workmen in Pesikta Rabbati.

Piska 6.7

7. In another comment, the expression וְנִסְלַח is taken to mean (not was finished, but) "proceeded in peace" וְנִסְלַח. While the workmen were building it not one of them died, not one of them took sick. No trowel nor axe was broken, not an eye felt pain, not even a shoe thong was cut. Not a tool used in the work of building was broken, not a single one was worn out or even dented. Hence it is said, "Thus all the work proceeded in peace...."

Another comment: Thus...all the work was finished עָלְמוּ --when the workmen finished the work, their life was finished. Truly? But a moment ago you taught that not one of them took sick, not one of them had a pain in his eyes, and now you say that when they finished their work, they died! It was the decree of the Holy One, blessed be He, however, that the nations of the earth should not draft the workmen and build buildings with their help and say, 'These are the same men who together with Solomon built God's own structure.' What, besides does the expression עָלְמוּ intimate in regard to these men? That the Holy One, blessed be He, said: It is for Me to give them their reward עָלְמוּ (in the world to come). Scripture deliberately uses the word עָלְמוּ (a word which means "was finished" and means also "to receive reward").15

Knowing the Temple was highly valued by the Rabbis proves helpful in the solution of a significant problem. Earlier, when discussing the three Kings and four commoners who have no share in the world to come, idolatry was seen as the key to their loss. However, Solomon also was turned towards other gods. Should not he be included as well? The solution is found in the following.

Pesikta Rabbati 6.4

Now because he was zealous concerning the Temple, Solomon won the right to be spoken of as one of the righteous kings. And why is it remarkable that he was so described? Because, as R. Joshua ben Levi explained: Solomon, of whom it is said, For it came to pass, when Solomon was old, that his wives turned away his heart after other gods (I Kings 11.4), deserved no more than to be counted with the three kings and the four commoners who, the Sages tell us, have no portion in the world to come. But since he was zealous concerning the Temple, he was not classed with them--with those benighted kings, Jeroboam, Ahab, and Manasseh--but earned instead the right to be listed

with the righteous kings. Seest thou a man diligent in his work? He shall stand before obscure men--shall not stand to suffer the dark fate of Jeroboam and of Ahab.¹⁶

Good deeds do not counterbalance the sin of Idolatry.¹⁷ Why then should Solomon's deed in building the Temple be different? The answer lies in the word zealous. Solomon was "zealous concerning the Temple." This hint indicated to the Rabbis that Solomon was not truly idolatrous. True, "his wives turned away his heart after other gods," but his zealous building of the Temple indicates where his heart in fact lay. His real concern was with God's Temple and therefore was with God. This being the case, his sins are forgivable.

Honoring Father And Mother

The section which dealt with divine authority saw the Rabbis concern themselves with proper respect for God and proper respect for themselves as God's agents. These same Rabbis also concerned themselves with proper respect for parents.

Babylonian Talmud, Kiddushin 31a-31b
Abimi, son of R. Abbahu recited: One may give his father pheasants as food yet, (this) drives him from the world; whereas another may make him grind in a mill and (this) brings him to the world to come.¹⁸

The Soncino translation to the Babylonian Talmud helps clarify this confusing statement in its notes. Quoting the Palestinian Talmud, Peah 1.1, it says:

A man once fed his father on pheasants (which were very expensive). On his father's asking him how he could afford them, he answered, 'what business is it of yours, old man; grind (i.e., chew) and eat!' On another occasion it happened that a man was engaged in grinding in a mill, when his father was summoned for royal service. Said his son to him, 'Do you grind for me, and I will go in your stead, the royal service being very hard.'¹⁹

The issue is clearly that of honoring one's father. The Midrash demonstrates true honor of one's parents by use of opposites. The first son apparently honors his father by feeding him with expensive food, but in fact dishonors him with his disrespectful language. The second son apparently dishonors his father by asking him to do hard work, however, actually honors him with his request, since it saves him from even a more difficult task. Deuteronomy Rabbah extends this thinking in a long passage interpreting Deuteronomy 2.3. There three cases of honoring one's parents are discussed. Each case involves a different gesture, yet they all express the same proper attitude.

Deuteronomy Rabbah 1.15

Ye have compassed this mountain long enough.
Halachah: What is the reward of a Jew who is zealous in his observance of the duty of honouring father and mother? The Rabbis have learnt thus: These are the things the fruits of which a man enjoys in this world while the stock remains for the world to come: the honouring of father and mother, etc. R. Abbahu said: R. Eliezer the Great was asked by his disciples: 'Can you give an example of (real) honouring of parents.' He replied: 'Go and see what Dama b. Nethina of Askelon did. His mother was mentally afflicted and she used to slap him in the presence of his colleagues, and all that he would say was,

"Mother it is enough!" Our Rabbis say: Once the Sages came to him to Askelon, where he lived, to buy from him a precious stone (to replace one) lost from the vestments of the (high) priest, and they fixed the price with him at a thousand golden pieces. He entered the house and found his father asleep with his leg stretched out on the chest wherein the stone was lying. He would not trouble him, and he came out empty-handed. As he did not produce the stone the Sages thought that he wanted a higher price, and they therefore raised their offer to ten thousand golden pieces. When his father awoke from his sleep Dama entered and brought out the stone. The Sages wished to give him ten thousand golden pieces, but he explained: 'Heaven forbid! I will not make a profit out of honouring my parents; I will only take from you the first price, one thousand golden pieces, which I had fixed with you.' And what reward did the Holy One, blessed be He, give him? Our Rabbis report that in the very same year his cow gave birth to a red heifer which he sold for more than ten thousand golden pieces. See from this, how great is the merit of honouring father and mother. R. Simeon b. Gamaliel said: No son has ever honoured his parents as I have done, and yet I find that Esau honoured his father even more than I. How? R. Simeon b. Gamaliel said: I usually waited on my father dressed in soiled clothes, but when I went out into the street I discarded these clothes and put on instead handsome clothes. Not so Esau; the clothes in which he was dressed when attending on his father were his best. The proof for this is this. When he went out hunting in order to bring venison to his father that he might bless him, what did Rebekah who loved Jacob do? She gave him dainties and said to him "Go to your father and receive the blessings before your brother receives them!" Whereupon Jacob said to her, 'Mother, do you not know that Esau my brother is A hairy man, and I am a smooth man (Gen. 27.11): Perhaps my father will discover that I am not Esau and I will be put to shame before him.' Whence this? Because it is said, Peradventure my father will feel me, etc. (ib.12). She replied to him: 'My son, your father's eyes are dim; I will dress you with the fine clothes which your brother wears when he attends on your father, and when you come to him and he takes hold of your hand he will think that

you are Esau and he will bless you.' ...Hence you learn that Esau was most scrupulous in honouring his parents. R. Judan said: When Israel came to wage war with him, God showed to Moses the mountain where the Patriarchs are buried. God said: 'Moses, say to Israel, you cannot successfully attack him! there is still owing to him the reward for the respect he paid to those who lie buried in this mountain.' Whence this? From what we read in the context, Ye have compassed this mountain long enough.²⁰

Derek Eretz

The Rabbis possessed great concern for how men treated their fellow men. This passage about Jeroboam will serve to introduce the subject.

Sanhedrin 101b

Now whence do we know that he (Jeroboam) will not enter the future world?--Because it is written, And this thing became sin unto the house of Jeroboam even to cut it off, and to destroy it from off the face of the earth (I Kings 13.34). To cut it off (implies) in this world; and to destroy it, in the next.

R. Johanan said: Why did Jeroboam merit sovereignty? Because he reprov'd Solomon. And why was he punished? Because he reprov'd him publicly. As it is written, And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father (ib. 11.27). He said thus to him: Thy father David made breaches in the wall, that Israel might come up (to Jerusalem) on the festivals; whilst thou hast closed them, in order to exact a toll for the benefit of Pharaoh's daughter. What is meant by and this was the cause that he lifted up his hand against the King?--R. Nahman said: He took off his phylacteries in front of him.²¹

Jeroboam erred by carrying a good intention too far. The Rabbis are very clear: reproof is necessary and good (Jeroboam did become sovereign), but it is not to be

carried to the extreme of public reproof.²² One is not to embarrass another.

A second consideration of Derek Eretz is dealt with in Genesis Rabbah while speaking to Noah. There the importance of comforting others is taught.

Genesis Rabbah 30.5

5) These are the offspring of Noah: Noah, etc. (Gen. 6.9). Surely Scripture should have written, 'These are the offspring of Noah: Shem,' etc? It teaches, however, that he was a comfort to himself and a comfort to the world, a comfort to celestial beings and to mortals; (a comfort) in this world and in the world to come.²³

A passage from Tractate Ta'anith demonstrates the role cheer and good-will play in men's dealings with each other.

Babylonian Talmud, Ta'anith 22a

R. Beroka Hoza'ah used to frequent the market at Be Lapat where Elijah often appeared to him. Once he asked (the prophet), is there anyone in this market who has a share in the world to come? He replied, no. ...

Whilst (they were thus conversing) two (men) passed by and (Elijah) remarked, these two have a share in the world to come. R. Beroka then approached and asked them, what is your occupation? They replied, we are jesters, when we see men depressed we cheer them up; furthermore when we see two people quarrelling we strive hard to make peace between them.²⁴

Simple courtesy was highly valued by the Rabbis as well. Regarding this, the following story about Rabbi Judah HaNasi is found.

Nidarim 50b

Rabbi made a wedding feast for his son Simeon, (and did not invite Bar Kappara). He wrote above

the banqueting-hall, 'Twenty four thousand myriad denarii have been expended on these festivities.' Thereupon Bar Kappara said, 'If it is thus with those who transgress His will how much the more so with those who do His will!' When he (subsequently) invited him, he observed, 'if it is thus with those who do His will in this world, how much the more so (will it be) in the world to come!'25

In addition to this stress upon good-will and courtesy, a negative attitude regarding slander is also found.

Pirke de Rabbi Eliezer 53
Everyone who secretly slanders his fellow has no portion in the world to come, as it is said, Whoso privily slandereth his neighbor him will I destroy: him that hath a high look and a proud heart will I not suffer (Ps. 101.5).25

Earlier Genesis Rabbah 1.5 was discussed in terms of recognition of divine authority.²⁷ Presently, it will serve as a general, concluding statement on the subject of Derek Eretz.

Genesis Rabbah 1.5
...R. Jose b. Hanina said: whoever elevates himself at the cost of his fellow man's degradation has no share in the world to come.²⁸

Adultery And Chastity

This section will begin with a somewhat obscure passage. While discussing the significance of dreams the following occurs.

Berakot 57a
...If one dreams he has intercourse with a married woman, he can be confident that he is destined for the future world, provided, that is, that he does not know her and did not think of her in the evening.²⁹

Rashi explains that such an individual will obtain his own share of the world to come plus that of his neighbor's, symbolized by his neighbor's wife, and that is why he can be so confident. But the passage goes on to suggest that such reward is only forthcoming if the dream was dreamed in innocence. The symbolism of the neighbor's share of the world to come, represented by the neighbor's wife, only stands if the dream did not result from straightforward, carnal impulses (he did not think of her in the evening). This would be adultery in thought. Thus the passage should be understood as opposing adulterous thoughts.

Continuing with the topic of adultery, a more definite statement occurs in Tractate Sanhedrin.

Sanhedrin 107a

Raba expounded: What is meant by the verse, But in mine adversity they rejoiced, and gathered themselves together; yea, the objects gathered themselves together against me, and I knew not; they did tear me, ceased not (Ps. 35.15)? David exclaimed before the Holy One, blessed be He, "Sovereign of the universe! Thou knowest full well, that had they torn my flesh, my blood would not have flown. Moreover, when they are engaged in studying the four deaths inflicted by Beth Din they interrupt their studies and taunt me (saying), David, what is the death penalty of him who seduces a married woman? I reply to them, 'He who commits adultery with a married woman is executed by strangulation, yet he has a portion in the world to come. But he who publicly puts his neighbor to shame has no portion in the world to come.'³⁰

Adultery is still viewed negatively, yet, not as negatively as public shaming. Genesis Rabbah 87.6 bolsters

this negative attitude while discussing the relationship between Joseph and Potiphar's wife. The interpretation given to the verse, that he hearkened not unto her, to lie by her, is simply: to lie by her in this world; so that he should not be with her in the Gehenna in the world to come.³¹

Clearly the Rabbis opposed both adultery and the thought of adultery, Berakot 61a expands this concern with adulterous thoughts to include a concern with any unchaste thoughts at all. The discussion centers around the construction of Adam and Eve.

According to the one who says it was a face, which of the two faces went in front?--R. Nahman b. Isaac answered: It is reasonable to suppose that the man's face went in front, since it has been taught: A man should not walk behind a woman on the road, even if his wife happens to be in front of him on a bridge he should let her pass on one side, and whoever crosses a river behind a woman will have no portion in the future world.³²

One more passage dramatizes the overall attitude by stating the preferability of taking one's own life to immoral actions.

Gittin 57b

Rab Judah said in the name of Samuel, or it may be R. Ammi, or as some say it was taught in a Baraitha: On one occasion four hundred boys and girls were carried off for immoral purposes. They divined what they were wanted for and said to themselves, if we drown in the sea we shall attain the life of the future world. The oldest among them expounded the verse, The Lord said, I will bring again from Bashan, I will bring again from the depths of the sea (Ps. 68.23). I will bring again from Bashan, from between the lion's teeth. I will bring again from the

depths of the sea, those who drown into the sea. When the girls heard this they all leaped into the sea. The boys then drew the moral for themselves, saying, if these for whom this is natural act so, shall not we, for whom it is unnatural? They also leaped into the sea. Of them the text says, Yea for thy sake we are killed all the day long, we are counted as sheep for the slaughter (Ps. 44.23).33

The Rabbis were not just concerned with adultery and unchastity, they also concerned themselves with their cause, the so-called evil yetzer. Solomon Schechter relates about it.

"The evil eye (envy), the evil yezer, and hatred of one's fellow-creatures put man out of the world." According to an ancient paraphrase of this passage, the role of the evil yezer who accosts man from the very moment of his birth, is of a passive nature, neglecting to warn him against the dangers following upon the committing of such sins as profaning the Sabbath, the shedding of blood, and the abandoning of oneself to immorality. A close parrallel to the passage quoted above, likewise found in the Mishnah, is the following saying, in which that same expression is used with regard to the consequence of sin. It reads: "Envy, lust, and conceit put man out of this world." "Lust" here apparently corresponds to evil yezer, and as the context shows, can only mean that it is the cause of death. In another place, these three evil impulses are said to have invited the serpent to his invidious conversation with Eve, resulting in her transgressing the first commandment given to man and finally death.³⁴

With Schechter's statement as a context, the world to come literature offers a parallel sentiment in Leviticus Rabbah 29.7

The Holy One, blessed be He, says: 'If a man prepares a goad for his cow, how much more should he prepare one for his evil inclination which drives him from the life of this world and of the world to come!'³⁵

Conversion

The Rabbis understood the practice of conversion to be a double edged sword. A sincere individual is regarded highly, but when the motives are questionable, one is to be suspicious. Each of these two extremes are represented in two passages concerned with this subject in the eschatological literature. Beginning with the positive expression, Sifre Zuta explains about Ruth.

And therefore you find concerning Ruth, the Moabite, that she said to her daughter-in-law Your people are my people, and your God is my God. (Therefore), it was granted to her, that her kingdom will be in this world and in the world to come.³⁶

Ruth is a paradigmatic figure of sincerity, as evidenced by her achievement of the world to come. This achievement indicates that her conversion was genuine.

R. Jose expresses the reverse case.

Babylonian Talmud, Avodah Zarah 3b
In the time to come idol-worshippers will come and offer themselves as proselytes. But will such be accepted? Has it not been taught that in the days of the Messiah proselytes will not be received; likewise were none received in the days of David and Solomon?--Well, they will be self-made proselytes, and will place phylacteries on their foreheads and on their arms, fringes in their garments, and a Mezuzah on their doorposts, but when the battle of Gog-Magog will come about they will be asked, 'for what purpose have you come?' and they will reply: 'Against God and his Messiah' as it is said, Why are the nations in an uproar, and why do the peoples mutter in vain, etc. (Ps. 2.1). Then each of the proselytes will throw aside his religious token and get away, as it is said, Let us break their bands

asunder (ib.3), and the Holy One, blessed be
He, will sit and laugh, as it is said, He that
sitteth in heaven laugheth (ib.4).37

Self-made proselytes refers to a group that convert under impulsion of fear.³⁸ With this in mind, the passage becomes visible as a statement of warning against only the externals of conversion without real sincerity. The idol-worshippers will appear to be sincere; they will demonstrate this "sincerity" by wearing tefillin and zizit. However, with the advent of the test of their sincerity, the danger of the eschatological conflict, their true attitude will be revealed. God laughs, knowing their lack of sincere motive all the while. Conversion is to be regarded with a suspicious eye until the proselytes' true motives are ascertained.

The Land Of Israel

Baba Batra 75b

...Rabbah said in the name of R. Johanan:
Jerusalem of the world to come will not be like
Jerusalem of the present world. (to) Jerusalem
of the present world, anyone who wishes goes up,
but to that of the world to come only those
invited will go.³⁹

The standard rabbinic attitude regarding the selectivity of the world to come is here given expression. Of present importance, however, is that by centering on Jerusalem, this passage begins to voice the special regard the Rabbis held for the Land of Israel.⁴⁰ Ketubot 111a is more explicit in its expression.

And spirit to them that work therein (Isa. 42.5)
(teaches) said R. Jeremiah b. Abba in the name
of R. Johanan, that whoever walks four cubits in
the Land of Israel is assured a place in the world
to come. Now according to R. Eleazar, would
not the righteous outside the Land be revived?--
R. Elai replied: (They will be revived) by
rolling (to the Land of Israel). R. Abba Sala
the Great demurred: will not the rolling be
painful to the righteous?--Abaye replied:
Cavities will be made for them underground.⁴¹

Two clear expressions regarding the importance of
the Land were here found. First, merely walking upon it
provides one with a place in the world to come and second,
the resurrection for all, even the righteous outside the
Land, takes place there. A third, even more dramatic,
expression is also found in Ketubot 111a. Even a Canaanite
bondswoman living on the Land gains entry.

Now as to R. Abba b. Memel, what (is the appli-
cation) he makes of the test, He that giveth breath
unto the people upon it?--He requires it for
(an exposition) like that of R. Abbahu who
stated: Even a Canaanite bondswoman who (lives)
in the Land of Israel is assured a place in the
world to come, (for in the context) here it
is written, Unto the people upon it, and else-
where it is written, Abide ye here with the ass,
(which may be rendered) "people that are like an
ass."⁴²

Sifre Deuteronomy to Deuteronomy 32.43 was discussed
above⁴³ in terms of its reference to the martyrs of Israel.
In the continuation of that comment R. Meir affirms the value
of the Land of Israel by teaching it also possesses atoning
power.

R. Meir used to say, anyone who dwells in the Land of Israel, the Land of Israel atones for him. As it is said, And no inhabitant will say, "I am sick"; the people who dwell there will be forgiven their iniquity (Isa. 33.24). Still the matter is not well grounded. We do not know if their sins are nullified by it or if their sins are held over in account by it. But it says, And his land shall atone for his people (Deut. 32.43). Let it be their sins are nullified by it and not held over in account by it. Therefore, R. Meir used to say, anyone who lives in the Land of Israel, says the Shema morning and evening and speaks the holy language, behold, he is a member of the world to come.⁴⁴

CONCLUDING REMARKS

The expressed purpose of this thesis was to learn something about rabbinic values by examining the rabbinic eschatological literature. Hopefully, this was accomplished. However, in conclusion, it should be stated that although Chapter VI discussed many important values, particular attention should be paid to the second through fifth chapters. This is so because these four chapters should be understood as parts of a unit.

The chapter on reward and punishment begins by setting out the workings of ultimate justice, God's justice. By doing so, this chapter indicates the basic suppositions of how God ultimately relates to man. If understood in connection to the principles of reward and punishment, it becomes clear that repentance is part of the way man can overcome his human and therefore fallible state and be judged favorably. He can always repent his errors, and if his repentance is genuine, it will be accepted. The subject of Chapter IV, Torah, continues the process begun with repentance. Torah lights the way for man. Man can be judged favorably because Torah provides him with wisdom, the tool of evaluation, so that he may recognize righteousness and his errors. Lastly, Chapter V dealt with the bottom line

of the rabbinic outlook. For a man to utilize Torah and repentance properly, and be judged favorably, he must recognize the ground of his being as his Judge - God.

Other values were examined in this paper, yet its most significant result was the recognition of how these four parts are connected.

APPENDIX: LISTS

Mishnah, Peah 1.1

...these are things whose fruits a man enjoys in this world while the capital is laid up for him in the world to come: honouring father and mother, deeds of loving-kindness, making peace between a man and his fellow; and the study of the Law is equal to them all.

Translation, Danby p. 10

Mishnah Sanhedrin 10.1-3

1. All Israelites have a share in the world to come, for it is written, Thy people also shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands that I may be glorified. (Isa. 60.21). And these are they that have no share in the world to come: he that says that there is no resurrection of the dead prescribed in the Law, and (he that says) that the Law is not from Heaven, and an Epicurean. R. Akiba says: Also he that reads the heretical books, or that utters charms over a wound and says, I will put none of the diseases upon thee which I have put upon the Egyptians: for I am the Lord that healeth thee. (Ex. 15.26). Abba Saul says: Also he that pronounces the Name with its proper letters.

2. Three kings and four commoners have no share in the world to come. The three kings are Jeroboam and Ahab and Manasseh. R. Judah says: Manasseh has a share in the world to come, for it is written, And he prayed unto him, and he was entreated for him and heard his supplication and brought him again to Jerusalem into his kingdom. (II Chron. 33.13) They said to him: He brought him again to his kingdom, but he did not bring him to the life of the world to come. The four commoners are Balaam and Doeg and Ahitophel and Gehazi.

3. The generation of the Flood have no share in the world to come, nor shall they stand in the judgement, for it is written, My spirit shall not judge with man for ever; (Gen. 6.3) (thus they have) neither judgement nor spirit. The generation of the Dispersion have no share in the world to come, for it is written, So the Lord scattered them abroad from thence upon the face of all the earth (Gen. 11.8); So the Lord scattered them abroad--in this world; and the Lord scattered

them from thence--in the world to come. The men of Sodom have no share in the world to come, for it is written, Now the men of Sodom were wicked and sinners against the Lord exceedingly (Gen. 13.13); wicked in this world, and sinners in the world to come. But they shall stand in the judgement. R. Nehemiah says: Neither of them shall stand in the judgement, for it is written: Therefore the wicked shall not stand in the judgement nor sinners in the congregation of the righteous (Ps. 1.5). Therefore the wicked shall not stand in the judgement--this is the generation of the Flood; nor sinners in the congregation of the righteous--these are the men of Sodom. They said to him: They shall not stand in the congregation of the righteous, but they shall stand in the congregation of the ungodly. The spies have no share in the world to come, for it is written, Even those men that did bring up an evil report of the land died by the plague before the Lord (Num. 14.37); died--in this world; by the plague--in the world to come. The generation of the wilderness have no share in the world to come nor shall they stand in the judgement, for it is written, In this wilderness they shall be consumed and there they shall die (Num. 14.35). So R. Akiba. But R. Eliezer says: It says of them also, Gather my saints together unto me, those that have made a covenant with me by sacrifice (Ps. 50.5). The company of Korah shall not rise up again, for it is written, And the earth closed upon them (Num. 16.33), in this world, and they perished from among the assembly, in the world to come. So R. Akiba. But R. Eliezer says: It says of them also, The Lord killeth and maketh alive, he bringeth down to Sheol and bringeth up (I Sam. 2.6). The Ten Tribes shall not return again, for it is written, And he cast them into another land like this day (Deut. 29.28). Like as this day goes and returns not, so do they go and return not. So R. Akiba. But R. Eliezer says: Like as the day grows dark and then grows light, so also after darkness' is fallen upon the Ten Tribes shall light hereafter shine upon them.

Translation, Danby pp. 397-398.

Tosephta, Sanhedrin 13.6-12 pp. 434-5 Zuchermann is a parallel to this passage.

A partial parallel can be found in the Babylonian Talmud, Avodah Zarah 18a.

Avot de Rabbi Nathan, Chapter 14

Rabban Johanan said to them: "Go out and see which is the good way to which a man should cleave so that through it he might enter the world to come." Rabbi Eliezer came in and said: "A liberal eye." Rabbi Joshua came in and said:

"A good companion." Rabbi Jose came in and said: "A good neighbor, a good impulse, and a good wife." Rabbi Simeon (came in and) said: "Forsight." Rabbi Eleazar came in and said: "Wholeheartedness toward Heaven (and wholeheartedness toward the commandments) and wholeheartedness toward mankind." Said Rabban Johanan to them: "I prefer the words of Rabbi Eleazar ben 'Arak to your words, for in his words your words are included." He said to them: "Go out and see which is the evil way which a man should shun, so that he might enter the world to come." Rabbi Eliezer came in and said: "A grudging eye." Rabbi Joshua came in and said: "An evil companion." Rabbi Jose came in and said: "An evil neighbor, an evil impulse, and an evil wife." Rabbi Simeon came in and said: "Borrowing and not repaying; for he that borrows from man is as one who borrows from God, as it is said, the wicked borroweth, and payeth not; but the righteous dealeth graciously, and giveth (Ps. 37.21). Rabbi Eleazar came in and said: "Mean heartedness toward Heaven and mean heartedness toward the commandments and mean heartedness toward mankind." And Rabban Johanan said to them: "I prefer the words of Rabbi Eleazar to your words, for in his words your words are included." Goldin, p. 75.

Tosephta, Peah 1.2

These are the things of which punishment is collected from man in this world and the principal remains for him in the world to come. Idolatry, sexual impropriety, blood-shed, and slander surpasses them all. Merit has a principal and fruit as well. As it is said, Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds (Isa. 3.10).

My own translation.

A parallel can be found in the Palestinian Talmud, Peah 1.1; Avot de Rabbi Nathan, Chapter 40.

Talmud, Berakot 28b

Our Rabbis taught: When R. Eliezer fell ill, his disciples went in to visit him. They said to him: Master, teach us the paths of life so that we may through them win the life of the future world. He said to them: Be solicitous of the honour of your colleagues, and keep your children from meditation, and set them between the knees of scholars, and when you pray know before whom you are standing and in this way you will win the future world.

Translation, Soncino p. 173.

Talmud, Shabbat 127a-b

R. Judah b. Shila said in R. Assi's name in R. Johanan's name: There are six things, the fruit of which man eats in this world, while the principal remains for him for the world to come, viz.: Hospitality to wayfarers, visiting the sick, meditation in prayer, early attendance at the Beth Hamidrash, rearing one's sons to the study of Torah, and judging one's neighbour in the scale of merit. But that is not so? For we learnt: These are the things which man performs and enjoys the fruits in this world, while the principal remains for him for the world to come, viz.: honouring one's parents, the practice of loving deeds, and making peace between man and his fellow, while the study of Torah surpasses them all: (this implies), these only, but none others? These too are included in the practice of loving deeds. Another version: these are included in those. Translation, Soncino p. 632.

Talmud, Hullin 44b

Mar Zuta gave the following exposition in the name of R. Hisda: He who studies Scripture and the Mishnah, and attends the lectures of the scholars, and would declare his own animal trefah, of him it is written, When thou eatest the labour of thy hands, happy shalt thou be, and it shall be well with thee (Ps. 128.2). R. Zebid said, He is worthy of inheriting two worlds: this world and the world to come; Happy shalt thou be, in this world; and it shall be well with thee, in the world to come. Translation, Soncino, Vol. I, p. 240.

Leviticus Rabbah 2.2

Is Ephraim a precious son unto Me (Jer. 31.20). Wherever "unto Me" (or "Mine") is said, it refers to something that shall never cease either in this world or in the world to come. Of the priests it is written, That they may minister unto Me in the Priest's office (Ex. 40.15). Of the Levites it is written, And the Levites shall be Mine (Num. 8.15). Of Israel it is written, For unto Me the children of Israel are servants (Lev. 25.55). Of the heave-offering it is written, That they take unto Me an offering (Ex. 25.2). Of the firstborn it is written, For all the firstborn are Mine (Num. 3.13). Of the Sanhedrin it is written, Gather unto Me seventy men (ib. 11.16). Of the Land of Israel, For the land is Mine (Lev. 25.23). Of Jerusalem: The city

which I have chosen unto Me (I Kings 11.36). Of the royal house of David, For I have provided unto Me a king among his sons (I Sam. 16.1). Of the Sanctuary: And let them make unto Me a sanctuary (Ex. 25.8). Of the altar: An altar of earth thou shalt make unto Me (ib. 20.21). Of the sacrifices: Ye shall observe to offer unto Me (Num. 28.2). Of the oil of anointing: This shall be a holy anointing oil unto me (Ex. 30.31). Thus, wherever "unto Me" (or "Mine") is said, it is of something that shall never cease either in this world or in the world to come.

Translation, Soncino pp. 20-21.

Sifre to Numbers, paragraph 92 to 11.16, has a parallel to this passage.

Lists may also be found on pages 20, 51, 61 and 93.

NOTES TO CHAPTER I

1. A. Cohen, Everyman's Talmud, (Schocken Books, New York 1975), p. 368. (Hereafter cited as Cohen)
2. Solomon Schechter, Aspects of Rabbinic Theology Major Concepts of the Talmud, (Schocken Books, New York 1972), p. 1.
3. Max Kadushin, The Rabbinic Mind, (Bloch Publishing Company, New York 1972), p. 1-2.
4. Cohen, p. 364. George Foot Moore in Volume II of Judaism in the First Centuries of the Christian Era, (Schocken Books, New York 1974), p. 378, agrees with Cohen.
5. Louis Finkelstein, Mabo le-Massektot Abot ve-Abot de Rabbi Natan (Jewish Theological Seminary of America, New York 1950), p. xxxii. (Hereafter cited as Finkelstein, Mabo)
6. Ibid., p. xxxiii-xxxiv.
7. Stephen Forstein, "The Law In Talmudic Eschatology," (Unpublished Hebrew Union College-Jewish Institute of Religion Rabbinic thesis, 1965), particularly pages 3 through 36. (Hereafter cited as Forstein)
8. Forstein, p. 28. A similar comment is made in Finkelstein Mabo p. xxxiv.
9. Ibid., p. 22.
10. Ibid., p. 13-14.
11. See p. 1.
12. Cohen, p. 370. Also see Section 3 of Chapter 2, p. 27 for further discussion.
13. The concept of the resurrection of the dead was central to rabbinic thinking. Mishnah, Sanhedrin 10.1 teaches, "he that says that there is no resurrection of the dead prescribed in the Law," has no share in the world to come.

14. George Foot Moore, Judaism in the First Century of the Christian Era, (Schocken Books, New York 1974), Vol II pp. 391-392. (Hereafter cited as Moore)
15. See pp. 64-66 for an example of my use of this criteria.
16. Louis Ginzberg, On Jewish Law and Lore, (Athenum, New York 1970), p. 78.
17. Cohen, p. 368.
18. Ibid.
19. See Section 2 of Chapter 3 which exemplifies this.

NOTES TO CHAPTER II

1. Rabbi Dr. I. Epstein, ed., The Babylonia Talmud (London, The Soncino Press, 1948-1952), Menahoth p. 265. (Hereafter cited as Soncino Talmud) A parallel can be found in Sifre Numbers, Shalah 115. A similar idea is expressed in Sifre Deuteronomy, Piska 307; Sifre Deuteronomy, Piska 336; Avot de Rabbi Nathan, Chapter 1; The Babylonian Talmud, Ta'anith 11a.
2. Rabbi Dr. H. Freedman and Maurice Simon, ed., Midrash Rabbah (London, The Soncino Press, 1961), Exodus Rabbah pp. 576-577. (Hereafter cited as Soncino Midrash Rabbah) A parallel can be found in Ruth Rabbah 3; The Palestinian Talmud, Avodah Zarah 3 halakah 1.
3. Ibid.
4. Pirke De Rabbi Eliezer. Translated from the Hebrew by Gerald Friedlander. New York: Hermon Press, p. 112. (Hereafter cited as Friedlander)
5. Soncino Talmud, Baba Bathra p. 75.
6. Soncino Midrash Rabbah, Genesis Rabbah p. 363. Along this line, passages are found (example, Mishnah, Peah 1.1) with the following formulation: these are things whose fruits a man enjoys in this world while the capital is laid up for him in the world to come. Such passages indicate some actions do have a beneficial result in this world yet the reward for the action itself remains for the world to come. Therefore, good fortune in this world may also result from such actions.
7. Soncino Talmud, Menahoth p. 265.
8. Soncino Talmud, Horayoth p. 72.
9. Soncino Midrash Rabbah, Genesis Rabbah p. 257. A parallel can be found in Leviticus Rabbah 37.1. A similar idea can be found in Mekiltah de Rabbi Ishmael, Tractate Amalek Chapter 2; Sifre Deuteronomy Piska 310; Tosephta, Ta'anith 4.14; Avot de Rabbi Nathan Chapter 9; Genesis Rabbah 12.2; Leviticus Rabbah 3.1; Babylonian Talmud, Horayoth 10b, Avodah Zarah 4a, Kiddushin 10b; Pesikta de Rav Kahana 9.1, 27.2 (expressed by Azariah), 65.6.

10. Soncino Midrash Rabbah, Genesis Rabbah p. 68. A similar idea is expressed in Avot de Rabbi Nathan Chapter 28.
11. Mekilta de Rabbi Ishmael. Translated from the Hebrew by Jacob Z. Lauterbach. The Jewish Publication Society of America, Philadelphia: 1933. Volume II p. 279. (Hereafter cited as Lauterbach) A parallel can be found in Babylonian Talmud, Berakot 8a; Sifre Deuteronomy Piska 32.
12. Soncino Talmud, Menahoth p. 265.
13. Pesikta de Rab Kahana. Translated from the Hebrew by William G. Braude and Israel J. Kapstein. The Jewish Publication Society of America, Philadelphia: 1975. p. 169. (Hereafter cited as Braude and Kapstein) A similar idea can be found in Avot de Rabbi Nathan Chapter 25.
14. See p. 18 (Genesis Rabbah 33.1).
15. Samuel. Translated from the Hebrew by Rev. Dr. S. Goldman. London: The Soncino Press, 1959. p. 211.
16. Soncino Talmud, Sotah p. 174. Similar idea is expressed in Pirke de Rabbi Eliezer Chapter 16 (about Laban); Babylonian Talmud, Baba Batra 15b (about Job). These cases were dealt with earlier (pp. 14-15) in order to establish the wicked are rewarded for their few good deeds in this world.
17. Soncino Midrash Rabbah, Leviticus Rabbah p. 416. I used the translation "bastards" for "mumzarim" because Soncino translated it such.
18. Ibid.
19. Soncino Midrash Rabbah, Deuteronomy Rabbah p. 163.
20. Ibid., p. 54.
21. Ibid., Leviticus Rabbah, pp. 295-296.
22. Lauterbach, Vol. II. p. 119.
23. The Mishnah. Translated from the Hebrew by Herbert Danby. Oxford University Press: 1972. p. 397. (Hereafter cited as Danby)

24. A. Marmorstein, The Doctrine of Merits in Old Rabbinical Literature, and The Old Rabbinic Doctrine of God, (Ktav Publishing House, Inc., 1968), p. 22. Marmorstein also uses Baba Batra 11a which is paralleled in Tosephta Peah 4.18 in connection to this point.
25. Soncino Midrash Rabbah, Leviticus Rabbah, pp. 295-296.
26. Solomon Schechter, Aspects of Rabbinic Theology Major Concepts of the Talmud, Schocken Paperback edition (New York 1972), p. 170. Regarding his remarks about imputed sin see discussion of whether the children of the wicked enter the world to come in Tosephta, Sanhedrin 13.1; Babylonian Talmud, Sanhedrin 110b; Avot de Rabbi Nathan Chapter 36.
27. See Lauterbach Vol. I, p. 253 and Tanhumah, Beshallah 10.
28. Soncino Midrash Rabbah, Song of Songs Rabbah p. 208.
29. Soncino Talmud, Erubin p. 130.
30. Soncino Midrash Rabbah, Genesis Rabbah p. 642.
31. Lauterbach Vol. II, p. 148. A similar idea can be found using Amalek to represent Rome in Tanhuma Buber V, 41 and 45; Tanhuma Ki-Teze 9 and 11; Pesikta de Rav Kahana 3; Pesikta Rabbati 12; Lauterbach Vol. II, p. 47; Babylonian Talmud, Megilah 11a.
32. Soncino Midrash Rabbah, Genesis Rabbah p. 724. A similar idea is expressed in Genesis Rabbah 44.23; using Jacob and Esau in Pirke de Rabbi Eliezer Chapter 37; Genesis Rabbah 6.3 with a parallel in Pesikta Rabbati 15; Tana Eliyahu Zuta (quoted in Sefer Aggadah p. 38 column a).
33. Soncino Talmud, Pesachim p. 611. A similar idea can be found in Leviticus Rabbah 28.11.
34. Soncino Midrash Rabbah, Genesis Rabbah p. 769. A similar idea can be found in Mishnah Avot 5.19; Exodus Rabbah 44; Leviticus Rabbah 36; Sifre Deuteronomy Piska 309 (here the Exodus serves to prove God will redeem them in the future).

NOTES TO CHAPTER III

1. Soncino Talmud, Avodah Zarah p. 87. A similar idea can be found in Mishnah Avot 4.17; Babylonian Talmud, Sanhedrin 44b; Pirke de Rabbi Eliezer Chapter 21.
2. Pesikta Rabbati. Translated from the Hebrew by William G. Braude. Yale University Press, New Haven and London: 1968. p. 846. (Hereafter cited as Braude)
3. Ibid.
4. Soncino Midrash Rabbah, Genesis Rabbah p. 234.
5. Ibid., p. 315.
6. Braude, p. 846.
7. Tanhuma Shemot 18, translation my own.
8. Danby, p. 397. A parallel can be found in Avot de Rabbi Nathan Chapter 36; Tosephta, Sanhedrin 12.11; Babylonian Talmud, Sanhedrin 104b. A similar idea can be found in Avot de Rabbi Nathan Chapter 41 which adds Cain and Korah to the four commoners.
9. Soncino Talmud, Sanhedrin II p. 698.
10. Ibid., p. 759.
11. Danby, Sanhedrin p. 390. A parallel can be found in Tosephta Sanhedrin 9.5; the Palestinian Talmud, Sanhedrin 4 halakah 9.
12. I used this passage in connection to repentance; however, the formulation of the suggested confession re-emphasizes the point of Chapter 2. The individual's death functions as his punishment in this world leaving him available for reward in the world to come.
13. Soncino Talmud, Sotah p. 32.
14. Friedlander, p. 371.
15. Tosepheta, Yoma 5.11, translation my own. A parallel can be found in Avot de Rabbi Nathan Chapter 40.

NOTES TO CHAPTER IV

1. Soncino Talmud, Sanhedrin II p. 679. A similar idea is expressed in Mishnah Avot 6.4; Babylonian Talmud, Hagigah 14a; Avot de Rabbi Nathan, Chapter 6 (there the poor are required to study Torah as Akivah did). The value of Torah is also often expressed in lists; see Appendix pp. 96-100.
2. Ibid., Baba Batra p. 48. A similar idea is expressed in Mishnah Avot 2.7; Leviticus Rabbah 35.6; Babylonian Talmud, Baba Metzia 85b.
3. Ibid., Avodah Zarah p. 11.
4. Ibid., Sanhedrin p. 586.
5. Sifre Deuteronomy, Piska 41, translation my own. A parallel can be found in Sifre Deuteronomy, Piska 48.
6. Soncino Talmud, Niddah p. 109.
7. The occurrences in the world to come are not within the scope of this paper. However, it should be noted that Shabbot 138b indicates Torah will be forgotten at the end of time. This bolsters the idea of Torah as a means.
8. The Holy Scriptures. Translated from the Hebrew. The Jewish Publication Society of America, Philadelphia: 1917. p. 884.
9. Soncino Midrash Rabbah, Deuteronomy Rabbah p. 141. A similar idea is expressed in Mishnah Avot 6.7; Sifre Deuteronomy, Piska 343.
10. Soncino Talmud, Avodah Zarah p. 19.
11. Tosephta, Sanhedrin 13.
12. Sanhedrin Midrash Rabbah, Genesis Rabbah p. 758.
13. A certain responsibility accompanies this advantage. See p. 34 in Chapter 2, "and of course all Israelites are expected to be righteous because Israel is God's people."
14. Soncino Talmud, Sanhedrin p. 615. A similar idea is expressed in Babylonian Talmud, Megilah 28b, Shabbot 153a, Batra 75a; Pesikta de Rab Kahana 12 (God teaches Torah in the world to come).

15. Danby, Baba Metzia p. 350.
16. Soncino Talmud, Eruvin p. 383.
17. Danby, Kiddushin p. 329. A parallel can be found in Tosephta Kiddushin 5.16.

NOTES TO CHAPTER V

1. Soncino Midrash Rabbah, Genesis Rabbah p. 831. The stress on divine authority is often expressed in lists. See Appendix pp. 96-100.
2. Soncino Talmud, Avodah Zarah p. 53-54. A similar idea is expressed in Tanhuma Lek. 20; Tazria 5.
3. Ibid., Sanhedrin Vol. II p. 614.
4. Ibid., Berakot p. 351. A similar idea is cited in Leviticus Rabbah 9.7. (The Thanksgiving sacrifice will be the only sacrifice to continue in the time to come.)
5. Soncino Midrash Rabbah, Genesis Rabbah p. 5. A similar idea is expressed in Avot de Rabbi Nathan Chapter 19.
6. Soncino Talmud, Berakot p. 54-55.
7. Ibid., Avodah Zarah p. 90. A partial parallel can be found in Tosephta, Sanhedrin 12.9.
8. Danby, p. 451. A parallel can be found in the Babylonian Talmud, Sanhedrin 99a. And a partial parallel can be found in Tosephta, Sanhedrin 12.9.
9. Soncino Talmud, Avodah Zarah p. 53. A similar idea is expressed in Leviticus Rabbah 3.2 (Antoninus will head the righteous proselytes in the Messianic Era.)
10. Ibid., Hagigah pp. 99-100.
11. Ibid., Sanhedrin Vol. I p. 441.
12. Danby, Sanhedrin p. 398. A parallel can be found in Tosephta, Sanhedrin 13.
13. Friedlander, p. 354.
14. Mishnah Sanhedrin 10.3 gives a list including: the generation of the flood, the generation of the dispersion, the men of Sodom, the Spies, the generation of the wilderness, the company of Korah, the ten tribes. The common quality of this list is that each in some way or another resisted God's authority (see Appendix for quotation of M. Sanhedrin 10.3). Avot de Rabbi Nathan Chapter 36 has a similar discussion centering on the Men of Sodom.

15. Soncino Midrash Rabbah, Genesis Rabbah p. 229.
16. Soncino Talmud, Sanhedrin p. 695. A similar idea is expressed in the Babylonian Talmud, Sanhedrin 103b (Abshalom, Ahaz, Ahaziah and the northern kings are treated similarly).
17. George Foot Moore, Judaism in the First Centuries of the Christian Era, (New York 1974), Vol. I p. 364. Moore here states that the Rabbis were concerned with defection from strict Monotheism to the belief in two authorities. See paragraph that begins, "If the leaders..."
18. Lauterbach, Vol. II pp. 31-32.
19. Sifre Deuteronomy, Piska 31, translation my own.
20. Friedlander, p. 252.
21. C. G. Montefiore and H. Loewe, A Rabbinic Anthology, (New York 1974) p. 226.
22. Soncino Talmud, Berakot p. 386.
23. Ibid., Avodah Zarah pp. 92-93. A parallel can be found in Sifre Deuteronomy, Piska 307.
24. Ibid., Ta'anith p. 154.

NOTES TO CHAPTER VI

1. Tosephta, Berakot 7.21, translation my own. A parallel can be found in Mishnah, Berakot 9.5. The values discussed in this chapter are often found in lists. See Appendix pp. 96-100.
2. This is the only passage I found in "the world to come" literature which uses the liturgy this way. This is not surprising because this particular liturgical phrase (עולמא דביתא) is suggestive of the world to come concept.
3. Soncino Talmud, Mo'ed Katan p. 192.
4. Ibid., Berakot p. 172. A similar idea is expressed in Leviticus Rabbah 9.7. There the value of grateful acknowledgment takes the form of the continuation of the "thanksgiving" sacrifice in the time to come when all other sacrifices will cease.
5. Ibid., p. 98. A similar idea is expressed in the Babylonian Talmud, Berakot 4b.
6. A. Z. Idelsohn, Jewish Liturgy and Its Development, (Schocken Books, New York 1967), p. 89.
7. Soncino Talmud, Berakot p. 14-15.
8. Ibid., p. 303.
9. Soncino Midrash Rabbah, Genesis Rabbah p. 136.
10. Soncino Talmud, Berakot p. 357.
11. Lauterbach, Vol. II p. 120. A similar idea is expressed in Pirke de Rabbi Eliezer Chapter 19 (p. 138 and p. 141-142 in Friedlander).
12. Lauterbach, Vol. III p. 199.
13. Friedlander, pp. 300-302.
14. Soncino Talmud, Mo'ed Katan p. 47-48.
15. Braude, pp. 126-127. Similar ideas expressing the importance of the Temple are found in Sifre Deuteronomy, Piska 352 (parallels to this passage are found in Genesis Rabbah 56.10 and 65.23); Genesis Rabbah 26.2.

16. Ibid., p. 122.
17. See pp. 61-63.
18. Soncino Talmud, Kiddushin p. 152.
19. Ibid., p. 152 footnote number 2.
20. Soncino Midrash Rabbah, Deuteronomy Rabbah pp. 16-18. A similar idea is expressed in Sifre Deuteronomy, Piska 336.
21. Soncino Talmud, Sanhedrin p. 689.
22. See Sifra, Kiddushim 4.8 for basic rabbinic statement against public shaming. In Sanhedrin 107a this theme is discussed utilizing King David.
23. Soncino Midrash Rabbah, Genesis Rabbah p. 234.
24. Soncino Talmud, Ta'anith p. 110. Similar positive attributes are mentioned in Shabbot 127a-b and Mishnah Peah 1.1 (see Appendix p. 96)
25. Ibid., Nidarim pp. 158-159.
26. Friedlander, p. 428. Similar negative statements are expressed concerning slander in Tosephta Peah 1.2 and in the Palestinian Talmud, Peah 1.1.
27. See p. 59.
28. Soncino Midrash Rabbah, Genesis Rabbah p. 2.
29. Soncino Talmud, Berakot p. 351.
30. Ibid., Sanhedrin Vol. II p. 731.
31. Soncino Midrash Rabbah, Genesis Rabbah p. 811.
32. Soncino Talmud, Berakot p. 383.
33. Ibid., Gittin pp. 266-267.
34. Solomon Schechter, Aspects of Rabbinic Theology Major Concepts of the Talmud, (Schocken Books, New York 1972), pp. 245-246.
35. Soncino Midrash Rabbah, Leviticus Rabbah p. 374.

36. Sifre Zuta, נחעלתך , to Numbers 10.29. A similar idea is expressed in the Babylonian Talmud, Menahoth 44a (see p. 10).
37. Soncino Talmud, Avodah Zarah p. 8.
38. Ibid., footnote number 8. See also Moore Vol. I p. 337.
39. Ibid., Baba Batra p. 302. A similar idea is expressed in Tosephta Baba Batra 2.17.
40. The statement quoted from Baba Batra 75b is made in the name of R. Johanan and the statements quoted from Ketubot 111a are made in the names of R. Johanan and R. Abbahu. This is significant because both Johanan and Abbahu were Palestinians. One could conclude that the value of the Land of Israel was particularly significant for Palestinian Rabbis. However, I view this value as a general rabbinic one because these early Palestinian sentiments are also given voice by later Babylonians, i.e., Rabbah and Jeremiah b. Abba.
41. Soncino Talmud, Ketubot p. 717. A similar idea is expressed in Genesis Rabbah 96.5.
42. Ibid.
43. See p. 68.
44. Sifre Deuteronomy, Piska 333, translation my own.

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ספרים בעברית

אוצר לשון המשנה: היים יהושע קאסארוסקי; הוצאת "מסדה" בע"מ ירושלים תש"ז.

אוצר לשון התלמוד: ה. י. קאסארוסקי; בהוצאת מדרש החנוך והתרבות של ממשלת ישראל ובית המדרש לרבנים באמריקה ירושלים תשי"ד.

אוצר לשון התנאים למכילתא דרבי ישמעאל: בנימין קוטובסקי; בהוצאת בית המדרש לרבנים באמריקה; ירושלים תשכ"ה.

אוצר לשון התנאים לספרא: ב. קוטובסקי; בהוצאת בית המדרש לרבנים באמריקה; תשכ"ז.

אוצר לשון התנאים לספרי: ב. קוטובסקי; בהוצאת בית המדרש לרבנים באמריקה; תשל"א.

אוצר לשון התוספתא: ה. י. קאסארוסקי; בהוצאת בית המדרש באמריקה; תשי"ח.

מדרש רבה: מאת משה אריה מירקין; הוצאת "יבנה" תל-אביב.

מדרש בראשית רבה: מאת יהודה שהאדאר--חנוך אלבער; ספרי ואהרמן; ירושלים תשכ"ה.

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ספרא דבי רב: יעקב הכהן סלאטבערג; ווין 1862.

ספרי דבי רב: מאת היש שאול האראוויטץ; ספרי ואהרמן; ירושלים תשכ"ו.

ספרי על ספר דברים: מאת אליעזר ארי פיינקלשטיין; גרפס ראשונה בגרלין בהוצאת האגודה התרבותית היהודית בגרמניה מחלקה: הוצאת ספרים ת"י לפ"ק מרפיס לבית ע"י בית המדרש לרבנים באמריקה כ"ו יורק; תשכ"ט.

ספרי זוטא: הוצאת "מסורה" לודז. א. מ. גרובשטיק; ווסכאדניא
54.

ספר האגדה: ח"נ ביאליק וי"ח רבניצקי; הוצאת דביר תל-אביב
הדפסה שלישית תשכ"ז.

פסיקתא דרב כהנא: על פי כתב יד אוקספורד מאת דוב בייר יעקב
ישראל ז"ל מנדלבוים; הוצאת בית המדרש לרבנים שבאמריקה
נורק תשכ"ב.

פסיקתא רבתי: מאיר איש שלום; נדפס מחדש בתל = אביב תשכ"ג.

ששה סדרי משנה: מפורשים בידי חנוך אלבק ומנוקדים בידי חנוך
ילון; הוצאת דביר תל-אביב הדפסה שלישית תשכ"ז.