

Concept Of Afterlife in Hebrew Bible and Modern Judaism



Research Project

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Abstract

This research aimed to explore and describe the concepts of afterlife and the realm of dead in Hebrew Bible and related concepts in Modern Judaism that how modern Jewish thought is different from ancient Biblical Jewish thought about afterlife, resurrection, immortality and final judgement. And why Modern Jews are focusing on making present life better. For this purpose, the qualitative research method is used and data is gathered from books, articles, journals and student papers through which examined that Hebrew Bible depicted death and afterlife negatively and Modern Jews fear death they want to be immortal and focusing more on present life not talking much about afterlife.

Key words: Death, Afterlife, Immortality, Final judgement, Reward and Punishment.

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Introduction

The Jewish view of afterlife has different developmental phases among them are old-world beliefs, Belief in *Sheol* and Belief in Resurrection. Divine Justice was very important in Jewish belief of afterlife.

At beginning, the people of Israel used to think that the rewards and punishment will be met in the present life, the wicked will be punished and the righteous will be rewarded. They used to consider *Sheol* as final place where the dead go. According to them *sheol* was just a place where the body rests and it was neither a place reward nor punishment.

Later on, in the **ancient Biblical world** there was specific term “soul” (*Nefesh*) that term was used as general meaning of living person and they used another term “*Ruah*” for God’s breath but they didn’t know about the idea of immortality of soul. The ancient Israel people used to think that ‘**they are soul themselves**’ and the modern thought later on developed idea that ‘**they have a soul**’^[1].

During the **Second Temple Period** some important developments were seen in Jewish belief of afterlife. At that time, they believe that dead survive death as soul, there was moral distinction between good and evil, *Sheol* became the place of waiting of death for their final judgement and *sheol* was divided to different levels according to morals conditions of one’s soul ^[2].

During the period of **Hellenization** in 333 B.C.E Greek cultures and way of life intermingled the Jewish community and they were highly influenced by Greeks and their way of life. Alexander travels throughout the Ancient Near East and his empire embraced the lifestyle of Greeks. He left the culture of Jews, every other nation and those in his empire because their cultures have been visible as ones that could be bettered by modernization from Hellenistic tradition. But after the death of Alexander some Jews embraced the modernity of Hellenism while others opposed the modernity of Hellenism and took it as threat to Torah and their laws. They were being killed and also faced many troubles. The Seleucid king Antiochus IV commenced to execute the Jews who stored their allegiance to the Torah by resisting his campaign. ^[3]They didn’t change their purity law and nutritional legal guidelines withinside the call of Hellenistic modernism. They didn’t eat

[1]S. Meysami-Azad, “Reincarnation in Abrahamic religions.” MA diss., (Universiteit Leiden,2017).

[2]Azad, “Reincarnation”,7.

[3] Robert E. Graham III, “An examination of early Jewish thought on the afterlife”, Senior Honor Project., (JMU scholarly Commons, 2017).

pork and beef on command of Antiochus. The Jews who opposed the Hellenism, they had to accept the Hellenization in their or to die as martyr for the laws of YHWH. Many of them were determined to choose martyrdom instead of their laws to be Hellenized. These Jews questioned that why the righteous one following the laws of YHWH were been being cursed while the Hellenized Jews who deserted the legal laws of YHWH have been blessed.

This question led those Jews to increase what have been at that time, indistinct concepts of afterlife into many different special theories that not left the right ones useless in *Sheol*, however as an alternative added them again to existence in numerous fashions.

These specific theories regarding afterlife became important mainstream that they have become the norm of dialogue in different literature from early Judaism. People wanted to know the explanations that why they have now no longer without delay being blessed for following the legal guidelines of YHWH. At that time C. D. Elledge walked thru the concept system of resurrection defined in 2 Maccabees and the way they supplied vindication for righteous that Resurrection will be only for the righteous martyrs and destiny of punishment is for wicked. Through this concept he demonstrated that even tortured or martyrdom humans have not been deserted through God.

The book of Daniel reported events and activities happened during at some point of the Babylonian Exile, really displays the identical Syrian Greek persecution of the Jews within the early 2nd century BCE. In the last chapter of Daniel seems ahead to deliverance from persecution that is tons much less worldly than the Exodus from Egypt or the go back of the Jewish exiles from the Babylon, the top examples of the deliverance of Israel in in advance quantities of the Hebrew bible. The writer of Daniel facilities on deliverance from the last captivity, the ultimate exile: **death**. Just like the Isaiah Apocalypse, the book of Daniel sees exceptional fates watching for the trustworthy and faithless **“Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky and those who lead many to the righteousness, like the stars forever and ever”** (Dan 12:2-3). [4]

we can see that how a perception in afterlife would fulfill a natural human craving for immortality and provide an effective incentive for martyrdom in times of persecution or a state of affairs for

[4]Robert E. Graham III, “An examination of early Jewish thought on the afterlife”, Senior Honor Project., (JMU scholarly Commons, 2017).

just and final retribution Daniel. however, it is not immediately obvious why these authors should have opted for an idea of bodily survival instead of some form of spiritual immortality.

Moreover, despite the fact that the continuing existence of a soul or intellect may be perceived as a “natural” impartial method of faith in a God (as in some present-day parapsychological theories), it is not possible to assume a reversal of nature along with the reconstitution of decomposed flesh, except through unbelievable divine intervention. Some scholars have argued that from its earliest days the teaching of bodily resurrection was intimately linked to its role in eschatological visions.

And studying eschatology in Hebrew Bible is very tempting and frustrating task it happened due to the absence of common definition of eschatology by scholars, they were contradicting in their opinions. Reason of this situation is the tendency of researchers to formulate new personal definitions. while this can be useful in maintaining the internal consistency of researchers' own studies, it does not necessarily create a common denominator with other researchers. On the contrary, it added confusion and complications. Another way to cope with the absence of academic consensus in terms of definitions is to avoid them for creating the new terminology. Here, the expression of **Biblical Eschatology** enters the picture.’ [5]

In **Modern time period**, Orthodox Judaism has received a faith in the future resurrection of the dead and faith in some form of immortality of the soul. On the other hand, the reform Judaism, followed the surrounding observation, rejects both the belief in physical resurrection and in a literal faith in hell and paradise as a stay for eternal punishment or reward. After the medieval philosophical vision, future life is considered in relation to personal immortality and a spiritual life after death. [6]

Literature Review

The first chapter of my research illustrates that how Jewish eschatology is expressed in Hebrew Bible. The Jewish eschatology first includes the concept of death that is very basic concept. Tony Wright explained the concept of death in his research *Death, the dead and the underworld in Biblical theology*. In which he described concepts of death in Pentateuch then he describes the

[5] Henning Reventlow, Graf, *Eschatology in the Bible and in Jewish and Christian Tradition* (Sheffield, England: Sheffield Academic Press, 1997), 76.

[6] S. Meysami-Azad, “Reincarnation in Abrahamic religions.” MA diss., (Universiteit Leiden, 2017).

nature of underworld and other names for underworld in Hebrew Bible. The other articles by Lewis Bayle have also describe the nature of underworld, the major divisions of underworld and how YHWH got authority over underworld. The concept of Eschatological resurrection was illustrated by Alexey Somov in his research that includes the concept of resurrection in Hebrew Bible as well as in the New Testament. He has described the concept of individual resurrection, general resurrection, then at last the concept of final judgment and rewards and punishment for resurrected souls.

Second chapter of my research includes the concept of afterlife in Modern Judaism in which Rabbi Friedman and Rabbi Michael skobac sayings are mentioned that the human soul is immortal that continue to live even after the death of physical body. The modern Jewish thinker also believe in immortality of soul instead of resurrection they rejected the idea of resurrection and at last in article from 'immortality to Resurrection' Leora Batnitzky has mentioned that denial of resurrection means the denial of miracles so he accepted the concept of resurrection.

Problem Questions:

- What does the term Biblical Eschatology mean? And How Hebrew Bible explains it?
- What are other names for underworld in Hebrew Bible?
- Why Modern Jews not believe in afterlife and Resurrection?
- What is the Purpose of Man on Earth according to Jews?

Research Methodology and Limitations:

A Qualitative research and descriptive methods are followed to explain my research. Used thematic exploration of text and use of Hebrew Bible.

Language limitation due to Hebrew Scripture studies, time and resources limitations.

Significance:

Death is the most basic and important concept in Abrahamic Religions. So, it is important for student of religious studies to know what are the teachings of other religions afterlife, rewards, punishment and resurrection.

Chapter 1

Concept Of Afterlife in Hebrew Bible

Biblical Eschatology:

The real meaning of 'Biblical Eschatology is broadly expressed as something that is not really eschatology, but an idea related in one way or another to this unclear concept. In one way or another it could refer to personal, national, universal or cosmic motives for future salvation or disasters, providing in post-biblical periods what became essential components of apocalyptic eschatology. The lack of these three passage criteria excludes that it is eschatological, and these three are future perspectives, universal overview, miraculous and supernatural elements and the presence of these makes eschatological way'. [7]

1. Death in Old Testament:

Genesis establishes the basis and proposes a framework of the biblical understanding of God and Humanity. Without a place to the area of Biblical Research, this is true that the task of biblical theology in general and for the topics of death, the dead and the underworld. The account of the creation of Genesis allows us to understand the nature and purpose of humanity. God is unique, indisputable, a creator aimed at humanity and the longevity of humanity or otherwise, the contingent is in constant access to God (through the tree of life). This is due to the God's providing the breath of life to the humanity, which should not be understood as an offer of immortal soul, because God gives this breath to all creatures, but the power of life is balanced.

To determine the purpose of humanity, a lot of attention has focused on the importance of humanity created in the image of God. We can understand the purpose of humanity by these two threads.

The **first objective** is that humanity is created as relational. First and foremost, is the relationship between the creator God and the man language as obedient creature (**Gen. 2:16-17;3:8-9**), and

[7] Henning Reventlow, Graf, *Eschatology in the Bible and in Jewish and Christian Tradition* (Sheffield, England: Sheffield Academic Press, 1997), 77.

secondly among the people (**Gen. 2:23-25**). ‘Knox highlights the significance of relationship that God has created us for relationship, for He is relational’. [8]

The **second objective** refers to the function of humanity “**Genesis (1:28)** is clear that humanity is to ‘subdue’ and ‘have dominion’ over other creation with the specific task being ‘to work’ and ‘to take care of’. Luther sums up by saying that humanity is created to rule”. [9]

Death is missing in the account of creation, which indicates that death is not a natural part of creation, but to understand human existence in Eden if death was strangely for human experiences, the Biblical interpretation of life and death is fundamental. The Old Testament tells us that man is not immortal nothing is eternal in him there is total concept of death instead of two different types like physical and spiritual death. We can find the concept of death in God’s speech with Adam when He said to him “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you shall surely die” [10] (**Gen. 2:17**). But they disobeyed and ate the fruit from tree of knowledge. God cursed the pair, the snake and the whole creature and according to the beginning chapters of the Old Testament death is punishment connected to sin.

According to (**Gen 3:16**) interpersonal relationships and relationship between God and people are upset. As the God said “**I will greatly multiply your pain and your travail; in pain you shall bring forth your children...he shall rule over you**” [11].

And according to (**Gen 3:19**) the interest of humanity is now concern to frustration and toil.

“In the sweat of your face shall you eat bread, till you return unto the earth, for out of it you were taken. For dust you are: and unto dust you shall return”.

And in Psalms it is mentioned in (**Ps.18:4, 116:3**)

“The cords of Death compassed me...” [12].

[8] Tony Wright, “Death, the Dead and the Underworld in Biblical Theology: Part 1,” Churchman 122, no. 1 (2008): 11. <https://ixtheo.de/Record/I64608375X>.

[9]-[10] Wright, “Underworld in Biblical Theology”, 11.

[11]-[12] Wright Tony Wright, “Death, the Dead and the Underworld in Biblical Theology: Part 1,” Churchman 122, no. 1 (2008): 13.

“In remainder of the Pentateuch death continues its association with sin. This is suggested by the story of Cain and Abel (Gen. 4:8); attested to by God's punishment of sin with death (**Gen. 6:13; Exod. 32:25-35; Lev. 10; Num.25**) indicated by the Law's use of death as the harshest form of punishment for the most heinous crimes. Throughout the Pentateuch death is associated with sin in such a way that both are consistently portrayed negatively” [13].

In terms of biblical story loss of life stands as the essential trouble that is faced by humanity, the trouble to which whole bible has responded and that made complete bible and whole trajectory of human existence, to complete and ultimate solve. Death is parasite that feeds fatally upon life, all but thoroughly and absolutely undoing a person. For that reason, death is non-bodily relation lessness and inactivity.

1.1 Biblical Concept of Underworld:

1.1.1 Other Terms for Underground in the Old Testament:

The Realm of dead has many terms in Bible these terms are “*Sheol, Rephaim, teraphim, Elohim, nephesh*” [14].

- *Sheol* is term that is used many times by Biblical authors it tells us about the life existence after death. Brian Schmidt thinks that “the netherworld Sheol overlaps its boundaries with grave” [15].
- The second term *Rephaim* is used for underground area of dead that means the settler of netherworld in some texts like (Gen. 14:5) it is mentioned for “native people of Canaan” [16]. And in some other texts like (Isa. 14:9; 26:14) the dead are mentioned who live underground or in netherworld.
- Third term is *Teraphim* it means spirit. it was thought that this term is related to “images of ancestor for communicating the dead ancestors” [17].

[13]Wright, “Underworld in Biblical Theology: Part 1,” 19.

[14]Eriks Galeniaks, “The Nature, Function, and Purpose of the Term Sheol in the Torah, Prophets, and Writings”, (Andrews University,2005),16.

[15]-[19]Eriks Galeniaks, “The Nature, Function, and Purpose of the Term Sheol in the Torah, Prophets, and Writings”, (Andrews University,2005), Pp 15-19.

- The fourth term is Elohim its meaning is same as *Teraphim* “the spirits of dead ancestor instead of God” [18] it is mentioned in (Samuel. 28:13 and Isaiah. 8:19-12).
- The last term is *Nephesh* that means “breath, life force or spirit in Hebrew” [19] it talks about the dead is not about complete nonexistence but it can also be a situation of decrease in energy of alive humans either it’s all about living person or the dead. Mentioned living person as ‘*Nepheshhayyah*’ in (Gen.2:7) and dead as ‘*Nepheshmet*’ in (Lev. 21:11: Num. 6:6).

1.1.2 Concept of *Sheol* in Hebrew Bible:

Here I am going to discuss in detail about the first and the mostly used term *Sheol*.

The place where dead go after death is known as ‘*Sheol*’. This is the most important term for underworld where the dead go and it is mentioned (66 times) in Old Testament.

It is mentioned 7 times in the Pentateuch “(Gen.37:35; 42:38; 44:29; 44:31; Num. 16:30; Num. 16:33; Deut.32:33)” [20]

This term *Sheol* is mentioned **16 times in Psalms, 22 times in Prophets, 19 times in Wisdom Literature, 2 times in the Writings.**

One of the biggest issues in concept of afterlife in Old Testament is based upon the language. The word *sheol* is used in the Old Testament for afterlife and on the other hand it is also used for death in many places refers to negative concepts. Each word mentioned in old bible is in its own context and it is hard to understand the positive and negative meanings associated with term *Sheol*.

The concept of *Sheol* in Old Testament was influenced by Babylonian’s concept of another world. According to the pre-Semitic people of Babylonia the concept of dead was resting withinside of own circle of relative in grave. They got the idea of shades as living together in a realm and the standard name for that realm was “*Aralu*” [21] and used in Old Testament as “*Sheol*”.

[20] Galeniaks, “Torah, Prophets, and Writings,” 04.

[21]-[22] Lewis Bayles Paton, “The Hebrew Idea of the Future Life. III. Babylonian Influence in the Doctrine of *Sheol*.” *The Biblical World* 35, no. 3 (1910): 160.

The other name for Sheol in the Old Testament is “Death” or “the Dead” that is similar to Babylonian concept of “Land of the Dead” or “Dead” [22]. The Old Testament concept of Death as Grave or Sheol is mentioned in (2 Sam. 22:6; Hos 13:14; Ps. 116:3; 115:17) [23].

Babylonian’s concept. The (Exod. 15:12; Isa. 14:9; 29:4, Eccles. 3:21) refers the *Sheol* as ‘Earth’.

Sumerian word ‘*kigal*’, “**GreatBeneath**”, or “**Underworld**” is closely similar to Hebrew ‘*Eres-tahtiya*’ which exactly means “**Lowerland**” or “**Underworld**” mentioned in (Ezek. 26:20; 31:14;32:18,24). According to Sumerian this area is also called ‘*Nakbu*’ that means ‘**thehollow**’ or ‘**theHoleofEarth**’ and same concept is in Hebrew Bible by name ‘*Bor*’, meaning ‘**thepit**’ (Ezek. 26:20;31:14, 16;32:18, 23; Isa. 14:15,19; 38:18; Ps. 28:1; 30:3; 40:2; 88:6; 143:7; Prov. 1:12; 28:17; Lam. 3:53,55) [24]

From all these we can get clearly that both Babylonians and Hebrew idea of *Sheol* is same that it is related to place situated in depth of Earth.

We can see that in (Psalms 6:6, in Job 28:22 and 30:23) word “*mavet*” means “**the same as pit**” [25]. In (Psalm 22:16) the expression “*afarmavet*” means “**the dust of death**” [26]. In (Exodus 15:2 and Jonah 2:7) the word “*Eretz*” means “**swallowing up the dead**” [27]. The word *sheol* is used many times as Dwelling place for dead as in (Ezekiel 31:14) the “*Eretztachtit* means **part of the earth where the dead dwell**” [28].

According to the Hebrew bible traditional representation of Sheol it is the “place where both the righteous and evil go after death” [29] as mentioned in (Psalms 89:48).

In (Job 10:21-22) it is mentioned that it is “dark and gloomy underworld and it is not possible for dead to return” [30] from that dark place. Souls of the dead where live without any ability to see, feel or understand anything. They dwell there far away from the God and their loved

[23] Galeniaks, “Torah, Prophets, and Writings,” 4-6.

[24] Paton, “Future Life. III.” 160.

[25]-[27] Dan Cohn-Sherbok, “The Afterlife in Contemporary Jewish Belief: *Issues in Contemporary Judaism*,” (1991): 19.

[28] Dan Cohn-Sherbok, “The Afterlife in Contemporary Jewish Belief: *Issues in Contemporary Judaism*,” (1991): 20.

[29]-[31] Alexey Somov, “Representation of afterlife in Luke-Acts,” (2014), 88.

ones. According to the early pagan's belief Hades is neutral place of dead and in ancient Israel the Sheol was seen as a shadowy place.

It is mentioned in (Isa 38:10-20) "the world of spirit, by no means equal to real life. Due to this world view, the afterlife destiny was associated with a weal and dream like state (Isa 14:10-11) that state is far away from the normal life and wakeful state" [31]. And that is taken as state of dream nobody can wakeup and come back from there.

The Hebrew idea of sheol was also that Earth is surrounded by waters and that was conceived by the Babylonians, and "therefore spoke of the "ends of the earth." To get to the Sheol one had to pass over through the waters. II Sam. 22:5 f. (=Ps. 18:4 f.) reads: "Th waves of Death compassed me, the floods of Belial made me afraid the cords of Sheol round about me, the snares of Death came upon me; and Jonah 2:2-5: " Out of the belly of Sheol I cried. for thou didst cast me into the depth, into the heart of the seas, and the flood was round about me; all thy waves and thy billows passed over me. The waters compassed me about, even to the sou the deep was round about me; the weeds were wrapped about my head" (cf. Job 36:16 f.; Ps. 88:7; 107:26; 124:3-5; Lam. 3:54; Amos 9:2 f.). Deut. 30:12 compares the crossing sea with "going up in heaven" [32].

In Old Testament *Sheol* is personified with "Hungry monster opening its jaws to swallow men" [33] as mentioned in (Isa. 5:14; Hab. 2:5; Jonah. 2:2; Prov. I:12; 27:20; 30:15). And sometimes death is personified with *Sheol* as mention in (Job. 30:23; Ps.107:18).

In Hebrew word "*Ahi-Moth*" [34] means "Death is a brother" and He also appears as the ruler of Sheol it is mentioned in (Ps. 49:14) and "he shall be brought to king of Terrors" [35] (Job:18).

Diseases are also many times personified with the evil demons of Sheol as in (Job. 18:11-13). According to the Old Testament when a person gets sick dangerously his soul knows that it has to leave the body now to reach the underworld, he feels pain his body his soul driveth near pit as mentioned in (Job. 33:19-22; Ps.88:3) but when God takes pity on the suffer and give him health,

[32] Lewis Bayles Paton, "The Hebrew Idea of the Future Life. III. Babylonian Influence in the Doctrine of Sheol." *The Biblical World* 35, no. 3 (1910): 163.

[33]-[36] Lewis Bayles Paton, "The Hebrew Idea of the Future Life. III. Babylonian Influence in the Doctrine of Sheol." *The Biblical World* 35, no. 3 (1910):165.

he is said to bring him back from Sheol as mentioned in (Isa. 38:17; I Sam. 2:6; Job. 33:24; Ps. 9:13; 16:10; 49:15; 86:13; Lam. 3:53, 55; Jonah. 2:6; Wis. 16:13) [³⁶].

1.1.3 DivisionsofSheol

In Jewish Theology *Sheol's* division are different. These divisions are:

- “Chambers of Death” are mentioned in (Prov. 7:27).
- “Recesses of the pit” is mentioned in (Isa. 14:15; Ezek. 32:23).
- The “gates of *Sheol*” are mentioned in (Job. 38:17; Ps. 9:13; 107:18; Isa. 38:10; Wis. 16:13; Matt. 16:18).
- The “bars *Sheol*” are mentioned in (Job. 17:16; Jonah 2:6).
- “Gatekeepers of *Sheol*” are mentioned in (Job. 38:17).

1.1.4 God’s Authority Over Sheol:

At beginning *Sheol* was lying outside of control of YAHWH. It was considered some outside land that is ruled by some other Gods there are spirits of dead and that place was never even for a single time is passed by his authority. This belief developed due to the creation narratives that mentions the creation of heaven and hell by YAHWEH in (Gen. 2:4b; Gen. I: I-2:4a) but never mentioned his authority over the place of dead or *Sheol* because (Wis. I:13) mentioned “God made not death” [³⁷]

It is mentioned in (Gen. 11:5; Exod. 24:10; I kings 22:19) that YAHWEH was dwelling in heaven later he came on earth but there is no proof that he descended into *Sheol*. his rewards for the righteous people and punishment for evil is only limited to this worldly life. “Those who follow his commandments he will give him rewards here in this life and those who refused they were punished by sudden death, misfortune and loss of children andproperty” [³⁸] as mentioned in (Exod.20:12; 23:25-31; Gen. 38:7; 44:16; I Sam. 6:19; 25:39; II Sam. 6:6; 16:8).

[37] Lewis Bayles Paton, "The Hebrew Idea of the Future Life. IV. Babylonian Influence in the Doctrine of Sheol." The Biblical World 35, no. 3 (1910): 247.

[38] Paton, " Future Life. IV," 247.

In short Yahweh was not having any power to bless or curse in *Sheol*. but later due to the Babylonians ideas interference God was known as universal and his power extended to *Sheol*. with Prophet's recognition people got knowledge that "Yahweh is only God his power is not limited to land of Israel but the whole world is under his control even also the underworld *Sheol*. The demons of *Sheol* obey him and the wrath of Yahweh reach lower *Sheol*. and the shades enjoyed fellowship pf Yahweh" [39] as mentioned in (Amos. 1:3-2; 3; 9:2 ;7; Hos. 13:14; Isa. 7:11; Job. 11:8; 26:5; 38:16; Prov. 15:11).

1.2 Biblical Concept of Resurrection

There are two different kind of Jewish Eschatological views and they developed by pagans' beliefs among them One is individual Eschatology that is related to the postmortem judgement which take place immediately after the person die. The second one is Collective Eschatology that is final judgement for everybody and will be taking place at the end of the time.

1.2.1 Eschatological Resurrection of An Individual in Book of Daniel:

It was difficult to figure out that how and when the idea of resurrection emerged and become part of Jewish faith. According to Ell edge "the first literary proof about the Jewish faith of resurrection in Hebrew Bible is emerged from Book of Daniel chapters 7- 12." [40] Many scholars believe that it was hard for Jews to accept that if God truly loves them then this death would put an end to love of God so here the idea of bodily resurrection developed. And these ideas were first developed in book of Daniel (chapter 7-12) during the period of Hellenization when Antiochus IV persecuted many Jews. The (Dan. 12:1-3) mentions the concepts of Resurrection, Immortality and Eternal life. According to Nickelsburg "Hebrew Bible sometimes mentions dead as 'asleep' as in (Dan. 12:2) and 'awakening' actually refers to the restoration of life." [41]

Such words are used metaphorically to describe the concept of Resurrection and resurrection is taken as bodily resurrection. Many other examples of Metaphorical concept of Resurrection are in

[39]Paton, "Future Life. IV," 256.

[40]Robert E. Graham III, "An examination of early Jewish thought on the afterlife", Senior Honor Project., (JMU Scholarly Commons, 2017),9.

[41]Graham III, "Early Jewish thought on the afterlife,"10.

Old Testament. The concept of bodily resurrection in (Dan. 12:1-3) was different from the concepts of Resurrection in the cultural sources. According to the (Dan. 12:2) “All righteous will not be raised to everlasting life but only ‘many’ those righteous who suffered the persecution of Antiochus IV and they are martyr. Many of the wicked are also raised because the sleep of *Sheol* was not enough penalty for their sins and Justice for them was to bring them back to life so that they face ‘shame’ which they deserve of their sins.” [42] And fact that is mentioned in (Dan. 12:3) is that “the righteous will be glorified and they will shine with brightness of heaven indicating their celestial abode.” [43]

Through the concept return of both righteous and wicked on earthly life to get reward and punishment the Lehtipuu indicted that “the restored paradise of Earth is actually related to the original paradise that is hidden somewhere until the time when God will reward the righteous.” [44] But it did not seem just that the righteous suffered the temporary disappearance with wicked in *Sheol* even they raised at the last day still Pious souls are known as Holy Communion with God in present life so it’s not possible that God could leave them in *Sheol* with wicked for centuries before he renew his fellowship with them. And those who died later enjoyed the company of old saints who were waiting for the release and this as their belief of judgement that took place immediately after death.

1.2.2 Eschatological Resurrection of An Individual in Book of Job:

The Book of Job was dated during the Persian period. The Persian period highly influenced the Jewish Eschatological ideas of Resurrection because there is no authentic proof about Babylonian’s idea of Resurrection. The questions may be arising in mind of author of Job due to Persian ideas of Resurrection and he started to think about the Yahweh’s righteousness and the deadness or lifelessness of *Sheol* so the concept of Resurrection developed.

In Book of Job the vision of God about other world is mentioned and it is also mentioned that there is no knowledge in *Sheol* and there concept of return from *Sheol* to life on Earth and we can also see “the concept of ‘from my flesh’ that it doesn’t referred to ‘disembodiment’ but instead that means ‘re-embodiment’ while the idea of resurrection about which nobody seem to imagine that

[42] Lewis Bayles Paton, "The Hebrew Idea of the Future Life. V. Babylonian Influence in the Doctrine of Sheol." *The Biblical World* 35, no. 3 (1910): 347.

[43] Alexey Somov, "Representation of afterlife in Luke-Acts," (2014), 100.

[44] Somov, "Luke-Acts," 103.

the power of Yahweh is extended to *Sheol*”^[45] and many times he brought people back from a state of death as mentioned in (Job. 7:9; 14:21; 17:15; 11:8; 26:5; 38:16 and in I kgs. 17:21; II kgs. 4:32).

According to the author of Job only “the righteous will rise again and it is not mentioned whether all righteous will rise or not. They will awake and shout with joy and brought to life of earth but wicked will not rise they will stay in *Sheol* dreamlessly and they will remain their asleep because they oppressed the Israel. They will be punished and remain as prisoners in pit. *Sheol* is considered common place for all wicked and righteous and righteous escape from *Sheol* to be a part of Messianic kingdom of Israel and their rising increase the number of weak Jewish community and wicked will be punished as mentioned in (Job. 24:22; 26:14; 26:15-18).”^[46]

Here in this book the individual concept of Eschatological Resurrection was also combined somehow with the eschatological concept of nation.

1.2.3 Eschatological Resurrection of An Individual in Book of Enoch:

In the old part of Book of Enoch there is concept of an individual resurrection. In its **chapter 22** it is mentioned that *Sheol* has four divisions two of them are for Wicked and remaining two are for righteous.

- In two divisions of *Sheol* for wicked: “One is for those who suffered in this earthly life and received their punishment they will remain there forever and they will not raise for last judgment. The second one is for those who did wrong in earthly life but not suffered. They get punishment in *Sheol* till they day of final judgement they will remain there in pain and cursed.”^[47]
- In remaining two divisions of *Sheol* for righteous: “In third portion of *Sheol* for righteous those people live who are free from any pain but they are not too pious not too bad they are moderately righteous. And in its fourth portion great pious

[45]-[46] Lewis Bayles Paton, "The Hebrew Idea of the Future Life. V. Babylonian Influence in the Doctrine of Sheol." *The Biblical World* 35, no. 3 (1910): 345-346.

[47]-[49] Lewis Bayles Paton, "The Hebrew Idea of the Future Life. V. Babylonian Influence in the Doctrine of Sheol." *The Biblical World* 35, no. 3 (1910): Pp. 348-349.

saints live they dwell in paradise, drink water of life and waiting happily for the final judgement.” [48]

In further chapters of Enoch from (37-71) it is mentioned that righteous people after the death they are passed to the blessings in presence of their God and they are also guided by already existing “son of man” [49] and when the “son of man” will come at the end times they will be raised to share their part in messianic kingdom. (Enoch. 38:1; 40:5; 43:4; 49:3; 51:1; 60:6; 61:12; 70:4). And similar concepts we can find in its chapters from 102-104.

We can't say that all these concepts were purely Jewish beliefs about resurrection and immediate judgement after death because these concepts made somehow last judgement unnecessary like those who did wrong in world and they suffered here will never have to face final judgement. So, these concepts might be developed due to Greek influence. And during this period theory of immortality also developed.

1.2.4 Eschatological Resurrection of An Individual in Ecclesiastes:

In this book the theories of immortality were proven wrong and in (Eccles. 3:21; 9:5; 12:5) it is mentioned that “the spirits of sons of men whether goes upward and the spirit of beasts goes down under earth, and these dead don't know anything neither they have any knowledge nor they do any work. *Sheol* is considered as their eternal living place” [50].

There is no concept of Resurrection and immortality in this book and the rewards are punishment all is given in present life to everyone. Every movement and activity stop in *Sheol* that place is for eternal rest.

1.2.5 Eschatological Resurrection of An Individual in Other Jewish Sources:

In Hos 6:12 the healing, recovery and restoration concept was mentioned for the whole nation of Israel but in later developments concepts changed and it was considered as concept of personal or individual resurrection.

[50]Lewis Bayles Paton, "The Hebrew Idea of the Future Life. V. Babylonian Influence in the Doctrine of Sheol." *The Biblical World* 35, no. 3 (1910):351.

In book of Isaiah from chap 24-27, the concepts are same as in Hosea. In its chap 26 there is concept of present state of Israel and her defense and vindictiveness for future. Similarly, like Hosea it talked about the nation of Israel as whole and its restoration. Because “according to the writer of Isaiah ‘your dead’ is not only related to the only nation of Israel but also the righteous who suffered for their land and they were hoping they will raise with nation of Israel also. But those who oppressed and foreign lands they will dwell in dust and will not be raised.” [51]

In Book of Ezekiel’s chap 37:1-14, we can find the concepts of personal or individual resurrection that “God will open up the grave and he will re-arrange the dry bones, skin and skeletons of man then He will give bring them back to the life by giving His breath on the land of Israel” [52] and this kind of concept is personal resurrection.

In Psalm chap 1 it is mentioned that wicked will not rise again they face suffering as punishment in world so they will not rise. and those who remain committed to God’s commandment and his laws they will rise only. “Previously this concept was about the sinners that there will be no judgement for them and they also can’t attend any congregation of righteous but later on this concept changed and considered as idea of eschatological resurrection of person.” [53]

1.3 Concept of Collective Final Judgement:

The final judgement is related to collective resurrection of righteous people and general at the end of the time with its rewards and punishments. During the final judgement “the already risen righteous will be transferred to the land of Jerusalem with tree of life. And wicked will be punished they will stay forever in cursed valley in west. And those righteous who were in darkness of *Sheol* waiting for the final judgment those righteous will shine in the light and they will sit on thrones of honor” [54] as mentioned in (Dan. 12:3) and sinners will be thrown into the darkness. In psalms of Solomon, “it is mentioned that only righteous will be rewarded and given eternal life” (Pss.Sol.3:10-12), the righteous will live in light of God, they will be rewarded in the way they

[51] Alexey Somov, “Representation of afterlife in Luke-Acts,” (2014), 119.

[52]-[53] Somov, “Luke-Acts,” 121.

[54] Alexey Somov, “Representation of afterlife in Luke-Acts,” (2014), Pp 129.

will live a life with God in heavens. They will shine like stars. But it will be destruction for wicked they will live forever in darkness of *Sheol*. [⁵⁵]

In **general resurrection**“earth will restore the righteous and the wicked living in destructive *Sheol*. The son of man(messiah) will choose the righteous among them those who will rise and rest the wicked will be send for their punishment to angels of punishment. God will forgive only those who repent and those who will still remain in sin and exalt name of Lord they will be thrown to the deepest valley of punishment. They will neither rise again nor they can escape that punishment.” [⁵⁶].

The Messiah will then make a kingdom for temporary period then after that the Messiah and all humans will die for 7 days and they will go back to place of silence. Once the world will be recreated the Messiah will come again as mentioned in (Dan. 12:1) and those people who slept they will also rise again as mentioned in (Dan. 12:2) they will be judged according to their deeds and wicked will be brought to fire and they will be destroyed and the righteous will be given promised eternal world and their faces will shine with light. They will look like angels and stars. According to the Rabi David de Sola Pool “not usually the Jews has thought and talked about a physical heaven or hell awaiting after death, but Classical Judaism extensively conceives of them not as physical places but as unreal state of existence.” [⁵⁷]

Chapter 02

Concept Of Afterlifein Modern Jewish Thought

2.1 Deathand Life After DeathinGeneral:

The Modern Jewish religion focus more on current life instead of life after death. According to them life of spirit doesn't end with the death of a body. It is their responsibility to live meaningful

[55]- [56]Somov, “Luke-Acts,” Pp 130-131.

[57]Dan Cohn-Sherbok, “The Jewish doctrine of hell,” *Religion* 8, no. 2 (1978): 196.

wordy life and not to focus on afterlife because their present life actions will affect their afterlife. The righteous and wicked will get reward on the basis of present life actions.

Modern Jews are very uncomfortable with death. When their middle age begins then the prospect of dying worrisome. They try to hide and hope that it will go away some people avoid to visit doctors because they are afraid and think that maybe they will hear bad news and prefer to live with tremendous denial of death. Some of them also try to run out death by building monument to themselves because they don't want even to feel that life is going to end. As Wooden Allen said "I don't want to be immortal through my work, I want to be immortal by not dying" [58].

A scientist "Aubrey de Gray, age 51 wants to live long. He believes that science is very close enough to solve problem of death through new proper diet and some advance technology. He is working har to improve life of human and its quality. But in book *Ending Aging* author mentioned him that he can live forever but not in this world and not by using advanced technologies and diet. It is mentioned in Bible (Gen. 1:26) that we all are created in image of God and that makes us eternal being. Life will continue after life here on Earth" [59]The life expectancy in America is around 78 years but globally its 67.2 years. But researchers like de Gary are working hard in search of immortality.

According to Simcha Paull Raphael "a survey was taken in 1965 and according to the survey 17% Jews believed in an afterlife, the rest of Jews either they didn't believe or admitted that they don't know anything about afterlife" [60].

After that a religious survey was taken in America in year 2001 according to that survey "83% American Jews believed in God, 38% believed in heaven and only 22 % believed something that is called hell" [61]

According to Rabbi Friedman "**Life is alive, Life lives, Life can't die, just like death can't live Life Can't die**" [62]

[58] *Jews for Judaism*. "Judaism on Death and Afterlife." August 21, 2015.

<https://youtu.be/QBrbJ4quC9Y>.

[59] Ron Jones, *Mysteries of The Afterlife Exploring Its Amazing Secrets* (Harvest House Publishers, Inc., 2016), 19.

[60] Simcha Paull Raphael, *Summary of Jewish Views of the Afterlife*, ed. Dr. Barry Leff, 2010.

[61] Rabbi Adam J. Raskin, "Memories Are Not Enough: Judaism and Afterlife," 1.

[62] Sinai Indaba, "The Soul and the Afterlife: Where Do we go from here?", November 8, 2012.

<https://youtu.be/YzFUXKk2B4I>

On the other hand, Talmudic Rabbi believe that death is very good for them because in death their soul learns that it's not a body.

2.1.1.Purposeof Man on Earth:

Modern Judaism doesn't teach about death and afterlife. Their Sages teaches that "the nature of someone who is good is to do good and to give. And God created them out of His desires to give, to have a recipient for his goodness. Just like parents want their children to have a life of alternate fulfillment and pleasure. God wants no less for them" [63]

Modern Jews believe that it is mentioned in Bible they were made on image of God (*Elohim*) and they are here in world to create their master piece that is why God gave them body and soul.

One of their rabbis says "the ultimate pleasure is eternal pleasure and that is opportunity to attach ourselves to greatest good in this world and source of all other pleasures" [64]

2.1.2. Reasons Why ModernJewsNot Believe inAfterlife:

There are two main reasons

- The **first** one is that those people who were living in ancient times their believes in miraculous things were strong and they never measured things on the basis of sense as compare to the people living in Modern era. For modern Jews it is difficult to believe in the thing that are miraculous and they can't measure things without sense. The talk about world of spirits and enlightenment is something really impossible to believe.
- The **second** reason is they are allergic to Christian faith. So, for them anything that Christianity talks about they have nothing to do with that. Christianity talks about afterlife so they don't they focus on making present life better and they will get rewards according to their worldly actions.

2.1.3.Concept of Physical Body & Soul:

Modern Jews think that God has given them both physical body and soul. According to Rabbi Friedman "Soul is a living being that enters the body and body borrows life from soul. Body is not

[63]-[64]*JewsforJudaism*. "Judaism on Death and Afterlife." August 21,2015.
<https://youtu.be/QBrbJ4quC9Y>

a living thing without soul. When they separate both goes their own ways. Body returns to dust. **‘The dust you’re and the dust you shall return’**. And soul goes back to place among other souls in heaven or hell. So, life continues it never stop.” [65]

Soul is nothing without body and body is nothing without soul. But God gave human with their physical body and gave them freedom and free will to choose spirituality and Godliness or to choose wickedness because living a virtuous life is not easy at all.

Like there is an example most of the Jews give that the Adam and Eve ate fruit from tree of knowledge and they got idea of the physical body and soul. They disobeyed God’s order and immortality ended. Here death became necessary to break connection between the physical body and soul.

By this example they make it clear that death is something real. And upon the separation of soul from body. The body is buried and soul leaves the body and goes to **‘Olam Ha-Neshamot’** [66] that means world of souls.

The soul of righteous people will leave their body smoothly. Soul will not be feeling traumatized and terrified and the people who spent their worldly life in enjoying only the worldly pleasures and ignoring spiritual lives their death will be very difficult and their soul will not leave their body easily.

People who already live-in world of Souls they are aware of challenges their loved one’s face in world. They also come in their dream to communicate with them. And Rabbi Friedman said “the soul will again enter into the body after resurrection to receive their rewards”. [67]

2.2 Belief of Modern Jewish Sects in Afterlife:

Due to Jewish participation in European and American societies their ideas about afterlife are highly influenced by contemporary intellects of these societies. Many contemporary Jewish

[65] Sinai Indaba, “The Soul and the Afterlife: Where Do we go from here?”, November 8, 2012.

<https://youtu.be/YzFUXKk2B4I>

[66] Jews for Judaism. “Judaism on Death and Afterlife.” August 21, 2015. <https://youtu.be/QBrbJ4quC9Y>

[67] Sinai Indaba, “The Soul and the Afterlife: Where Do we go from here?”, November 8, 2012.

<https://youtu.be/YzFUXKk2B4I>

theologians left the whole question of eschatology without discussion either because they don't believe in life after death at all or they believe that mind of human is incapable to know what is going to happen after death. So, they left this subject alone but some modern sects discussed very little of it as mentioned below.

2.2.1 Orthodox Jews Belief About Afterlife:

Traditional Orthodox Jews belief in physical resurrection. They believe that immortality will bring resurrection of both soul and body. And their concept of Physical resurrection strengthens by avowal in daily liturgy. [68] According to them right away after death there is a period called '*Hibbut-Ha-Kever*' which refers to Pangs of the grave. During this period, they believe that soul is confused and moves around the body to go back to home with loved ones. The wicked souls who repent they remain in fiery place known as Gehenna for the 12 months for purification of sins then enters to Gan Eden. The perfectly righteous will not enter into Gehenna they will directly enter into Gan Eden. And those wicked souls who never repent they are completely cut off and they will be having no place in Olam Ha Ba. Gan Eden is also viewed as place for physical resurrection after which souls will live in spiritual state in Olam Ha Ba. [69] In the funeral special Kaddish recited by the son gives references about the resurrection and their memorial prayers gives references about soul that soul rest beneath the wings of the *Shekhinah* (God's immanent presence). Very few of orthodox Jews deny resurrection of body they believe that resurrection is only for soul. [70]

2.2.2 Reform Jewish Movement:

The Jewish reform movement started in the Central and Western Europe during 18th and 19th Centuries. They declared the rejection of Rabbinic authority and Determination to observe to the social needs and cultural climate of the modern Europe. From these two perspectives literal belief in resurrection was generally rejected. [71] The whole doctrine of resurrection was rejected by liberal protestants because they wanted to favor the concept of immortality of soul. That's why

[68] Eliezer Segal, "Introducing Judaism," (A London; New York: Routledge, 2009), 27.

[69] Simcha Paull Raphael, Summary of Jewish Views of the Afterlife, ed. Dr. Barry Leff, 2010.

[70] Louis Jacobs, "The Jewish Religion: A Companion," (Oxford; New York: Oxford University Press, 1995).

[71],[73] Eliezer Segal, "Introducing Judaism," (A London; New York: Routledge, 2009), 27.

in reform prayer books doctrine of resurrection is either been deleted or interpreted as referring to immortality of the soul. [72]

2.2.3 Other Modern Concepts of Afterlife:

The discussion of afterlife almost absent from the 20th Century non-Orthodox religious dialogues which only focus on this worldly life. They are fully committed to make this life better as the setting for the encounter with divine, the covenant between God and Israel and the duty to serve humanity. Even “the Franz Rosenzweig’s theology responded to the challenges of human immortality, conceived of eternity as a religious dimension of life not as state of afterlife. Similarly, the important theological responses to the Nazi Holocaust, as conceived by the authors like Elie Wiesel, Richard Rubinstein and others have been left more affecting and painful due to their hesitation to appeal to a supernatural retribution in a world to Come.” [73]

2.3 Concept of Messianic Age (World to come) in Modern Judaism:

The concept of Messianic age was previously discussed in Hebrew Bible that righteous dead will rise again and they will participate in Messianic kingdom. They will enjoy eternal happiness. This era would be of universal peace and harmony. All people will feel presence of God. There will be peace everywhere even predatory animals will become vegetarian. Jerusalem will be known as center of religious faith for all humanity. Everyone in world will worship one God of Israel, who will be descended from king David. Evil will not be able to stand before God. Death will be destroyed by God. There will be no more death, hunger and illness. Nations will end up knowing that they did wrong to Israel. All people will turn to Jews for spiritual guidance. Ruined cities of Israel will be restored. God will take barren land and make it fruitful. He will give all desires of your heart.

But modern concept of Messianic age is little bit different from previous one.

2.3.1 Orthodox Judaism:

[72] Rabbi Morgen, Beth Congregation, and Yeshurun, “Invitation to Judaism -Lesson Plan -Messiah- Afterlife-Heaven and Hell-Resurrection Messiah: Supernatural or Super but Natural?” accessed May 9, 2021, 18.
<https://images.shulcloud.com/2935/uploads/Documents/JLP-Handouts/InvtoJudaism-111520-Messiah-Afterlife-Resurrection.pdf>.

According to the orthodox Judaism the Jews are obligated to accept 13 principles of faith by Maimonides including firm belief in coming of Messiah. [74]

2.3.2 Conservative Judaism:

The principles of Conservative Movement states that no one knows that what will happen in Messianic age. According to them everyone is free to give personal notion. Some of them believe that these notions are true and some other believe that these are elaborated metaphors for (Isa. 2:3 and 11) “the world community they dream of an age when there will be no bloodshed and there will be peace and justice. The land shall be filled with knowledge of God. They dream of the all Jews return to Zion where they will again become masters of their destiny and the Torah shall come forth from Zion, the word of the God from Jerusalem.” [75]

They don't know when Messiah will come and how he looks like. They don't not know whether he will be a charismatic figure of human or a symbol of the atonement of human kind from all evils of world. Through this doctrine Judaism teaches that every individual must live and has responsibility to bring about Messianic era.

2.3.3 Reform and Reconstructionist Judaism:

Both of these groups in Judaism generally don't accept concept of Messiah. Some of them think that maybe there will be some kind of Messianic period in which all Jews are obliged to work. “In 1976, the conference of American Rabbi was held to describe the spiritual state of modern Reform Jews in this regard. They stated that previous generations of Reform Jews had loose assurance in potential of humanity for anything good. They lived through calamities and dreadful circumstances that lead them to believe in reality of human potential for evil only. The people who survived during Holocaust being granted life, nurtured it and rising above the catastrophe. They showed humankind that human spirit is willful. They established and maintained the state of Israel. Now they affirm that with God's help, they are not powerless to affect their destiny. They now dedicate themselves as their generations did to work and wait for the day when

[74]-[75] Rabbi Morgen, Beth Congregation, and Yeshurun, “Invitation to Judaism -Lesson Plan -Messiah- Afterlife-Heaven and Hell-Resurrection Messiah: Supernatural or Super but Natural?”, accessed May 9, 2021, 6.
<https://images.shulcloud.com/2935/uploads/Documents/JLP-Handouts/InvtoJudaism-11520-Messiah-Afterlife-Resurrection.pdf>.

‘They shall not hurt or destroy in all My holy mountain for the earth shall be full of knowledge of the Lord as the waters cover the sea’ [76]

2.4 Concept of Immortality and Resurrection:

The Jewish philosophers of medieval ages used to believe in resurrection differently. According to one group Sa’adyah resurrection was of two types first for one for only righteous or repentant Jews they merit it to live a fully embodied life. Second was concept of general resurrection those who merit it they are living spiritual embodied life and rest are punished. According to second group Maimonides before or after Messianic age fully embodied life return to the world to come. Resurrected will die again the embodied state is not permanent. And the third group Nahmanidean tradition believe that there will be a spiritual embodied life for all righteous who deserve to be live and rewarded. [77]

But **Modern Jewish** philosophers such as Moses Mendelssohn, Samson Raphael (father of German Jewish thought), Hermann Cohen (intellectual father of modern Orthodoxy), Franz Rosenzweig and Jewish philosopher Emmanuel Levinas they all claim about the immortality of soul and rejected the concept of resurrection. They support immortality and rejection of resurrection is not really surprising for them when it is considered in context of theological political framework. Because according to them religion and philosophy has nothing to do with politics. The modern Jewish thinkers compared the politics with modern Jewish state and they all resisted that Judaism was not political. [78]

Leveson shortly concluded that “To the Rabbis, resurrection without restoration of Israel including its revived loyalty to Torah was incomprehensible. And without the expectation of resurrection the restoration of Israel would be less than what the rabbis thought the Torah has always intended to be, the ultimate victory of God of life.” [79] This brought the concept that resurrection is not separate from theological and political concepts.

[76] Rabbi Morgen, Beth Congregation, and Yeshurun, “Invitation to Judaism -Lesson Plan -Messiah- Afterlife-Heaven and Hell-Resurrection Messiah: Supernatural or Super but Natural?”, accessed May 9, 2021, 6-7.

<https://images.shulcloud.com/2935/uploads/Documents/JLP-Handouts/InvtoJudaism-111520-Messiah-Afterlife-Resurrection.pdf>.

[77] BARUCH BRODY, “Jewish Reflections on the Resurrection of the Dead.” *The Torah U-Madda Journal* 17 (2016): 121.

[78] Leora Batnitzky, “From Resurrection to Immortality: Theological and Political Implications in Modern Jewish Thought.” *The Harvard Theological Review* 102, no. 3 (2009): 279-20.

[79] – [80] Leora Batnitzky, “From Resurrection to Immortality: Theological and Political Implications in Modern Jewish Thought.” *The Harvard Theological Review* 102, no. 3 (2009), Pp 281-282.

The eschatological resurrection is universal and path of universality can't be detached from particular destiny of Israel. The status of resurrection and the relation between particularity of Jews and universality come together in discussion in the final chapter of Babylonian Talmud (Sanh.10:1) mentions that 'All Israel has a share in the world to come.' according to Rabbinic point of view belief in resurrection of the dead is necessary its basic concept in Judaism. [80]Maimonides also used to belief that the denial of resurrection of dead leads to denial of miracles and that destroys the Torah and concept of God and his creation.

But the Modern Jewish thinker Mendelsohn was uncomfortable with Maimonides concepts of resurrection and immortality. He separated the politics from Jewish religion and an individual Jew from the whole Jewish community. According to him the purpose of Jewish Community is "Collective edification, participation in effusion of the heart, through which they acknowledge gratitude of God's benefactions...". [81] He especially rejected the claim of Jewish community and maintained his day, to the right to excommunicate. According to him "Judaism as religion doesn't know about any punishment, there is no penalty than the one remorseful sinner voluntarily imposes on himself. It knows of no coercion, uses only the staff called gentleness, that only affects the minds and heart." [82]

He never publicly rejected the concepts of Maimonides but also not mentioned resurrection in his work. He only emphasized on immortality. According to him "without immortality it would be impossible to reconcile the state's right to demand the sacrifice of life of any citizen for the welfare of whole. With the individual competing right to the supreme good of life." [83] For him the soul's immortality is necessary if not they would be left in absurd situation "a general war of moral beings where everyone has right on his side." [84]

The Jewish Philosopher Hermann Cohen also reduced the concept of resurrection to immortality. He also rejected the concepts of Maimonides and offered the rereading. For him "Messianic age is concept of general mankind where there will be proper social, ethical and economic system without any spiritual and moral distinction and differences. According to him immortality means

[81]-[82]Batnitzky, "Resurrection to immortality,"287.

[83]Batnitzky, "Resurrection to immortality," 288.

[84]Leora Batnitzky, "From Resurrection to Immortality: Theological and Political Implications in Modern Jewish Thought." The Harvard Theological Review 102, no. 3 (2009)," 288.

the moral task of human being that endures forever and the concept of resurrection is nothing more than historical vestige of this eternal truth.” [85]

Another modern Jewish thinker Rosenzweig linked the concept of resurrection “with death, time, worldliness, history, state, science and everything that is visible. And he linked eternity with transcendence, speech and silence. Later he characterized Judaism as eternal and Jewish people as silence. According to him Judaism has no dimension in politics but only in theology so resurrection is not relevant to Judaism.” [86]

Ahad Ha’am (1856-1927), central figure of Zionism rejected the concept of Modern thinkers that Judaism is religion only and acknowledged both dimensions of Judaism theological and political. According to him resurrection is very important in Judaism. The basic concept he reconstructed was the idea of resurrection and specially suggested the political redemption for Jews. Zionism was an ‘appendage’ (*tiflah*) to resurrection of the dead. He maintained that cultural Zionism would lead to the resurrection of hearts of the Jewish people. [87]

His admirer Martin also described the reawakening of Jewish people about resurrection. According to him “the word resurrection comes to mind: a reawakening that is a miracle.” [88] The use of term resurrection here state that history knows no miracles but life continues underground.

Conclusion

This research described the concepts of afterlife in Hebrew Bible and related concepts in Modern Jewish thought. Concept of Biblical Eschatology is described that Adam and Eve disobeyed the God so the death become necessary and considered as punishment. Everyone has to die but according to the Old Testament those who remained committed to God’s covenant are granted long and prosperous life and those who disobeyed will put to death. With the passage of time the pagan Eschatological ideas developed about personal reward and punishment then the underworld place where the dead go is also mentioned in Hebrew Bible also its 66 different name and some terms

[85]Leora Batnitzky, "From Resurrection to Immortality: Theological and Political Implications in Modern Jewish Thought." The Harvard Theological Review 102, no. 3 (2009)," 291.

[86] Batnitzky, " Resurrection to Immortality," 293.

[87],[88]Batnitzky, " Resurrection to Immortality,"294.

are mentioned Among them most famous is *Sheol*. The death, the dead and *Sheol* is portrayed negatively in the Old Testament. The dead in *sheol* are linked with Coma in Old Testament. At last, the end time is mentioned when after final resurrection righteous will be rewarded and wicked will be punished. They righteous will participate in Messianic kingdom of God and no evil will be able to stand before God. They believe that final Day is only related to righteous and wicked will be removed for forever.

Next the Modern Jews they believe in making present life better and they fear death so they believe more in immortality. They don't believe in afterlife and Resurrection because they see it as Christian thing. They believe in afterlife so Jews don't want to do believe in whatever the Christians believe. Also, there are modern intellects they don't believe in miraculous things instead they only believe whatever makes some sense. They believe that man is here on earth to help humanity and for doing good in present life then they will be rewarded on basis of present life actions whether they will be among righteous or wicked. They don't know what will happen in Messianic age. The concept of immortality is there and they believe that it is related to social and ethical system that will continue and benefit other resurrection is nothing. Most of them they don't know what is going to happen afterlife. They don't think or talk about it they just live this worldly life by doing good. They just only know that each individual will be have to fulfill specific responsibilities in Messianic era. There is no concept of punishment for wicked as in the Old Testament. Only the righteous will be part of messianic kingdom. They wicked who will repent will be rewarded God will forgive them. Death and all other calamities will be destroyed that last era is related to goodness for Jews.

But the question is arising in my mind if Jews don't like Christians and their believes that they believe in afterlife that is why they don't want to and they will arise and come back to earth. Even they want to do good in present life then why are they doing wrong to the Muslims living in Jerusalem? Why they are occupying their lands and killing them brutally in their holy month. They are even not doing good here. Whatever your religion is you should have respect for other religions. Killing and torturing is also not good. If they don't like Christians and their faith then why are they getting 3.8 billion dollars funding every year from American Christians to spread evil across the world. There are varieties of topics to work on like these. They talk about doing good in present in this life but spreading evil everywhere from media to people private property.

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