AFTERLIFE IN JEWISH THOUGHT:   
THE EVOLUTION OF AN IDEA AND   
IMPLICATIONS FOR CONTEMPORARY RELIGIOUS LIFE

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1. Daniel 12:2-3  
Many of those that sleep in the dust of the earth will awake, some to eternal life, others to reproaches, to everlasting abhorrence. And the knowledgeable will be radiant like the bright expanse of sky, and those who lead the many to righteousness will be like the stars forever and ever.

2. Genesis 25:8  
And Abraham breathed his last, dying at a good ripe age, old and contented; and he was gathered to his kin.

You have wearied the LORD with your talk. But you ask, “By what have we wearied [Him]?” By saying, “All who do evil are good in the sight of the LORD, and in them He delights,” or else, “Where is the God of justice?” Behold, I am sending My messenger to clear the way before Me, and the Lord whom you seek shall come to His Temple suddenly. As for the angel of the covenant that you desire, he is already coming… He shall act like a smelter and purger of silver; and he shall purify the descendants of Levi and refine them like gold and silver, so that they shall present offerings in righteousness. Then the offerings of Judah and Jerusalem shall be pleasing to the LORD as in the days of yore and in the years of old… And you shall come to see the difference between the righteous and the wicked, between him who has served the LORD and him who has not served Him.

מלכלי: ב-ג, ד-א, ח-ז  
(ב): הולחנו ויהב: דבrièreך אפרתך בקמה חוננת יבпеיפקכ קליעשה יר טוב בינייל רע בו רע לוב והא מפח זא  
(ג): א-לפי הפסקוי: א, ג, ח: חונת קולא למדincare קרי לומדה זיא איילרכו חגוד אחראים  
(ד): בקסייל ימךיש חאריצא בתוכו המגדירה זא-יו. חוו... (א) מצב פסק פמוקרס קחק  
(ה):תקי ארביינרן לק市场竞争 קמקים התי ותמה ממקה ברקאת: (ו) הגרבה להמקה יתקיה  
(ו):זרשל קלוע עולע וקשינJapanese:  
(ז): לעברם נראים בר צדיק קליעש ביט עד ליב א-לוכס לאש  
(ח): לא א<Texture:  
(י):
4. **Hullin 142a**

It was taught: R. Jacob says, There is no precept in the Torah, where reward is stated by its side, from which you cannot infer the doctrine of the resurrection of the dead. Thus, in connection with honoring parents it is written: “That your days may be prolonged, and that it may go well with you” (Deut. 5:16). Again in connection with the law of letting [the dam] go from the nest it is written: “That it may be well with you, and that you may prolong your days” (Deut. 22:7). Now, in the case where a man's father said to him, “Go up to the top of the building and bring me down some young birds,” and he went up to the top of the building, let the dam go and took the young ones, and on his return he fell and was killed—where is this man's length of days, and where is this man's happiness? But “that your days may be prolonged” refers to the world that is wholly long, and “that it may go well with you” refers to the world that is wholly good.

5. **Rambam, Laws of Kings 12:4**

The prophets and sages longed for the messianic era, not so that they could rule the world, not that they could dominate pagans, not to receive honor from the nations, nor to eat and drink and be merry. Rather, [they longed for it] so that they would be free to learn Torah and wisdom, and there would be no oppressor or distraction. In this way they would earn a share in the World to Come, as we explained in the Laws of Repentance.

6. **Rabbi Moshe Hayyim Luzzatto, Mesilat Yesharim chapter 1**

Our Sages of blessed memory have taught us that man was created for the sole purpose of rejoicing in God and deriving pleasure from the splendor of His Presence; for this is true joy and the greatest pleasure that can be found. The place where this joy may truly be derived is the World to Come, which was expressly created to provide for it; but the path to the object of our desires is this world.