

Judaism Beliefs About Afterlife

Jonathan Bernis

Life After Death Alan Segal, 2010-06-23 A magisterial work of social history, *Life After Death* illuminates the many different ways ancient civilizations grappled with the question of what exactly happens to us after we die. In a masterful exploration of how Western civilizations have defined the afterlife, Alan F. Segal weaves together biblical and literary scholarship, sociology, history, and philosophy. A renowned scholar, Segal examines the maps of the afterlife found in Western religious texts and reveals not only what various cultures believed but how their notions reflected their societies' realities and ideals, and why those beliefs changed over time. He maintains that the afterlife is the mirror in which a society arranges its concept of the self. The composition process for Judaism, Christianity, and Islam begins in grief and ends in the victory of the self over death. Arguing that in every religious tradition the afterlife represents the ultimate reward for the good, Segal combines historical and anthropological data with insights gleaned from religious and philosophical writings to explain the following mysteries: why the Egyptians insisted on an afterlife in heaven, while the body was embalmed in a tomb on earth; why the Babylonians viewed the dead as living in underground prisons; why the Hebrews remained silent about life after death during the period of the First Temple, yet embraced it in the Second Temple period (534 B.C.E. -70 C.E.); and why Christianity placed the afterlife in the center of its belief system. He discusses the inner dialogues and arguments within Judaism and Christianity, showing the underlying dynamic behind them, as well as the ideas that mark the differences between the two religions. In a thoughtful examination of the influence of biblical views of heaven and martyrdom on Islamic beliefs, he offers a fascinating perspective on the current troubling rise of Islamic fundamentalism. In tracing the organic, historical relationships between sacred texts and communities of belief and comparing the visions of life after death that have emerged throughout history, Segal sheds a bright, revealing light on the intimate connections between notions of the afterlife, the societies that produced them, and the individual's search for the ultimate meaning of life on earth.

An Introduction to First Century Judaism Lester L. Grabbe, 1996-01-01 A comprehensive and readable introduction to the Judaism of the Second Temple period.

Journey to Heaven Leila Leah Bronner, 2011-06-01 A number of the basic tenets of Jewish belief regarding the afterlife, resurrection, immortality, judgment, messianism, and the world to come are laid out in this fascinating and accessible volume. Beginning with the Bible's references to Sheol and its allusions to resurrection, this survey explores immortality and

bodily resurrection in Second Temple literature; the Mishnah's discussions of *olam ha-ba*, or the world to come, and how to merit entry into it; and the Talmud's depictions of paradise and hell, and the soul's journey through these metaphysical landscapes. The book also explores the views of medieval scholars such as Maimonides and Nahmanides, Jewish mystical teachings about reincarnation, and modern views of faith and belief, as well as the evolving view of the Messiah over the course of Jewish history. This absorbing study demonstrates that the afterlife is indeed a vital part of Judaism as it reveals how generations of Jews, from biblical times to the present, have grappled with the core ideas and beliefs about the hereafter.

Conceptions of Afterlife in Jewish Inscriptions Joseph S. Park, 2000 Joseph S. Park examines the various indications of belief in or denial of afterlife in the Jewish funerary inscriptions found throughout the Mediterranean world, mostly during the Hellenistic and Roman periods. He reveals a wide variety of conceptions of and attitudes toward death and afterlife. Besides such well-known ideas as resurrection and the peaceful state of the deceased prior to it, there also seem to be indications of a denial of meaningful afterlife, often associated with a generally Sadducean alignment on the part of the deceased. These findings are then compared with corresponding indications in the Pauline epistles. The comparison shows, after taking into account the basic difference in purpose between the two types of evidence, a substantial agreement, and moreover seems to shed light on some aspects of the interpretation of Paul. For example, the indications of a denial of afterlife in the inscriptions points to the possibility of a similar background for those who are said in 1 Corinthians 15 to deny the resurrection. In addition to providing new insights in both areas in reference to afterlife beliefs, this comparison also sheds some light on the larger methodological issues affecting both bodies of evidence. In addition to specific implications such as this, Joseph S. Park demonstrates that both the Jewish inscriptions and Paul are best interpreted in reference to a background of ideas which is neither strictly Jewish nor pagan, but the result of free interaction between the two. This conclusion has obvious implications for the wider questions of Judaism and hellenization.

Jewish Views of the Afterlife Simcha Paull Raphael, 2019-04-15 Originally published in 1994, *Jewish Views of the Afterlife* is a classic study of ideas of afterlife and postmortem survival in Jewish tradition and mysticism. As both a scholar and pastoral counselor, Raphael guides the reader through 4,000 years of Jewish thought on the afterlife by investigating pertinent sacred texts produced in each era. Through a compilation of ideas found in the Bible, Apocrypha, rabbinic literature, medieval philosophy, medieval Midrash, Kabbalah, Hasidism and Yiddish literature, the reader learns how Judaism conceived of the fate of the individual after death throughout Jewish history. In addition, this book explores the implications of Jewish afterlife beliefs for a renewed understanding of traditional rituals of funeral, burial, shiva, kaddish and more. This newly released twenty-fifth anniversary edition presents new material on little-known Jewish mystical teachings on reincarnation, a chapter on "Spirits, Ghosts and Dybbuks in Yiddish Literature", and a foreword by the renowned scholar of

Jewish mysticism, Rabbi Arthur Green. Both historical and contemporary, this book provides a rich resource for scholars and laypeople and for teachers and students and makes an important Jewish contribution to the growing contemporary psychology of death and dying.

Jewish Views of the Afterlife Simcha Paull Raphael, 2009 This expanded second edition of the classic text on life after death in Judaism includes new material on practical applications of Jewish views of the afterlife, such as funeral, burial, and shiva, as well as an updated look at how views on death and dying have shifted in recent years. Synthesizing traditional Jewish sources with contemporary psychological thought, near-death experiences, and consciousness research, *Jewish Views of the Afterlife* offers a contemporary statement on ways of understanding the afterlife journey of the soul from a spiritual point-of-view. Both historical and contemporary, this book provides a rich resource for scholars and lay people, for teachers and students, and makes an important Jewish contribution to the growing contemporary psychology of death and dying.

Judaism in Late Antiquity 4. Death, Life-After-Death, Resurrection and The World-to-Come in the Judaisms of Antiquity Alan Avery-Peck, Jacob Neusner, 2015-11-02 Thirteen foremost scholars describe the views of death, life after death, resurrection, and the world-to-come set forth in the literary evidence for late antique Judaism. The volume covers the view of Scripture as a whole as against other Israelite writings; distinct parts of Scripture such as Psalms and the Wisdom literature; apocalyptic and the non-apocalyptic pseudepigraphic literature, Philo; Josephus; the Dead Sea Scrolls; earliest Christianity (the Gospels in particular); the Rabbinic sources; the Palestinian Targums to the Pentateuch; and, out of material culture, the inscriptional evidence. The result is both to highlight the range of available perspectives on this important issue and to illuminate a central problem in the study of Judaism in late antiquity, phrased neatly as “One Judaism or many?” Here we place on display indicative components of Judaism in their full diversity, leaving it for readers to determine whether the notion of a single, coherent religion falls under the weight of a mass of documentary contradictions or whether an inner harmony shines forth from a repertoire of largely shared and only superficially-diverse data.

Afterlife and Resurrection Beliefs in the Apocrypha and Apocalyptic Literature Jan A. Sigvartsen, 2019-09-19 Jan A. Sigvartsen seeks to examine the immense interest in life after death, and speculation about the fates awaiting both the righteous and the wicked, that proliferated in the Second Temple period. In this volume Sigvartsen explores the Apocrypha and the apocalyptic writings in the Pseudepigrapha. He identifies the numerous afterlife and resurrection beliefs and presents an analysis that enables readers to easily understand and compare the wide-ranging beliefs regarding the afterlife that these texts hold. A careful reading of these resurrection passages, including passages appearing in Sirach, Maccabees, the Sibylline Oracles and the Ezra texts, reveals that most of the distinct views on life-after-death, regardless of their complexity, show little evidence of systematic development relational to one another, and are often supported by several key passages or shared motifs from texts that later became a part of the TaNaKh. Sigvartsen also highlights the factors that may

have influenced the development of so many different resurrection beliefs; including anthropology, the nature of the soul, the scope of the resurrection, the number and function of judgments, and the final destination of the righteous and the wicked. Sigvartsen's study provides a deeper understanding of how the "TaNaKh" was read by different communities during this important period, and the role it played in the development of the resurrection belief - a central article of faith in both Christianity and Rabbinic Judaism.

Does the Soul Survive? Rabbi Elie Kaplan Spitz, Brian L. Weiss, 2015-03-03

The Everything Guide to Evidence of the Afterlife Joseph M Higgins, Chuck Bergman, 2011-01-18 Find out the truth about the other side... Is there life after death? Or is the end of our physical existence really the end of us? In this thought-provoking guide, you will examine scientific evidence so you can decide for yourself whether or not there is an afterlife. Medium Joseph M. Higgins and Psychic Cop Chuck Bergman attempt to answer questions like: Does consciousness survive death? Is communication possible between the living and the dead? Are mediums real--or frauds? What happens to us during near-death experiences? Where do we go when we die? Are we heaven and hell actualities? What is life like after death? Is reincarnation real--and is everyone reincarnated? Including an overview of various religious afterlife traditions, The Everything Guide to Evidence of the Afterlife introduces you to the unlimited possibilities of what we face after our release from the physical world.

Life After Death Farnáz Ma'súmián, 2002 What happens to us when we die? Does a part of us conquer death and live a different existence? Will we have an encounter with a creator? What is the soul? Where are heaven and hell? Questions such as these about death and dying have intrigued humanity since the dawn of time. *Life After Death* explores these questions in detail by providing a general overview from the scriptures of seven world religions: Hinduism, Zoroastrianism, Judaism, Buddhism, Christianity, Islam and the Bahá'í Faith.

Josephus and the Theologies of Ancient Judaism Jonathan Klawans, 2013-01-10 Though considered one of the most important informants about Judaism in the first century CE, the Jewish historian Flavius Josephus's testimony is often overlooked or downplayed. Jonathan Klawans's *Josephus and the Theologies of Ancient Judaism* reexamines Josephus's descriptions of sectarian disagreements concerning determinism and free will, the afterlife, and scriptural authority. In each case, Josephus's testimony is analyzed in light of his works' general concerns as well as relevant biblical, rabbinic, and Dead Sea texts. Many scholars today argue that ancient Jewish sectarian disputes revolved primarily or even exclusively around matters of ritual law, such as calendar, cultic practices, or priestly succession. Josephus, however, indicates that the Pharisees, Sadducees, and Essenes disagreed about matters of theology, such as afterlife and determinism. Similarly, many scholars today argue that ancient Judaism was thrust into a theological crisis in the wake of the destruction of the second temple in 70 CE, yet Josephus's works indicate that Jews were readily able to make sense of the catastrophe in light of

biblical precedents and contemporary beliefs. Without denying the importance of Jewish law-and recognizing Josephus's embellishments and exaggerations-Josephus and the Theologies of Ancient Judaism calls for a renewed focus on Josephus's testimony, and models an approach to ancient Judaism that gives theological questions a deserved place alongside matters of legal concern. Ancient Jewish theology was indeed significant, diverse, and sufficiently robust to respond to the crisis of its day.

Toward a History of Jewish Thought Zachary Alan Starr,2020-03-09 The work is a history of Jewish beliefs regarding the concept of the soul, the idea of resurrection, and the nature of the afterlife. The work describes these beliefs, accounts for the origin of these beliefs, discusses the ways in which these beliefs have evolved, and explains why the many changes in belief have occurred. Views about the soul, resurrection, and the afterlife are related to other Jewish views and to broad movements in Jewish thought; and Jewish intellectual history is placed within the context of the history of Western thought in general. That history begins with the biblical period and extends to the present time.

A Rabbi Looks at the Afterlife Jonathan Bernis,2014-11-18 Is there a heaven? Is hell real? Is there life after death? Discover the answers that will change your life forever! People genuinely want to know if there is life after death. However, there are many different ideas about the afterlife. Some believe that once you are dead, "that's it." Nothingness. Others sincerely hope that there is something beyond this life, but are not sure. Uncertainty. Is it possible to know that there is life beyond the grave? If so, how does this change your life today? In *A Rabbi Looks at the Afterlife*, Jonathan Bernis takes you on an unforgettable journey of faith, exploring Scripture, history, and first-hand accounts of those who have experienced the afterlife. Get ready to: Re-Imagine heaven and get a clearer vision of the glorious eternity that awaits all believers Live with a greater sense of purpose and urgency, motivated by the realities of heaven and hell Be inspired by four unforgettable true stories of individuals who had near-death experiences When the afterlife becomes more real, you will live every moment in light of forever and recognize the eternal significance that your life plays in God's unfolding plan!

Understanding End of Life Practices: Perspectives on Communication, Religion and Culture Chandana Banerjee,2023-10-18 This book is an exploration of issues that are essential in end of life care. Understanding end of life practices across cultures and religions is important in the delivery of patient centered end of life care. This book helps clinicians and non-clinicians understand the various end of life practices in their vast patient populations, further contributing to providing empathetic and compassionate end of life care to patients. With the advent of many new options at the end of life, this book also explores the modern day approaches to end of life often sought by patients when faced with disease progression and adversity.

Crossing Boundaries in Early Judaism and Christianity Kimberley Stratton,Andrea Lieber,2016-10-11 This volume celebrates the scholarship of Alan Segal. During his prolific career, Alan published ground-breaking studies that shifted

scholarly conversations about Christianity, rabbinic Judaism, Hellenism and Gnosticism. Like the subjects of his research, Alan crossed many boundaries. He understood that religions do not operate in academically defined silos, but in complex societies populated by complicated human beings. Alan's work engaged with a variety of social-scientific theories that illuminated ancient sources and enabled him to reveal new angles on familiar material. This interdisciplinary approach enabled Alan to propose often controversial theories about Jewish and Christian origins. A new generation of scholars has been nurtured on this approach and the fields of early Judaism and Christianity emerge radically redefined as a result.

A Brief Guide to Beliefs Linda Edwards, 2001-01-01 Coves the major faiths including alternative movements, neo-paganism, and New Age, offering a comprehensive introduction to each that covers contemporary issues regarding God and the supernatural. Original.

Resurrection of the Dead in Early Judaism, 200 BCE-CE 200 Casey Deryl Elledge, 2017 Resurrection of the dead represents one of the more enigmatic beliefs of Western religions to many modern readers. In this volume, C. D. Elledge offers an interpretation of some of the earliest literature within Judaism that exhibits a confident hope in resurrection. He not only aids the study of early Jewish literature itself, but expands contemporary knowledge of some of the earliest expressions of a hope that would become increasingly meaningful in later Judaism, Christianity, and Islam. Elledge focuses on resurrection in the latest writings of the Hebrew Bible, the Apocrypha, Pseudepigrapha, Dead Sea Scrolls, as well as the writings of other Hellenistic Jewish authors. He also incorporates later rabbinic writings, early Christian sources, and inscriptions, as they shed additional light upon select features of the evidence in question. This allows for a deeper look into how particular literary works utilized the discourse of resurrection, while also retaining larger comparative insights into what these materials may teach us about the gradual flourishing of resurrection within its early Jewish environment. Individual chapters balance a more categorical/comparative approach to the problems raised by resurrection (definitions, diverse conceptions, historical origins, strategies of legitimation) with a more specific focus on particular pieces of the early Jewish evidence (1 Enoch, Dead Sea Scrolls, Josephus). *Resurrection of the Dead in Early Judaism, 200 BCE-CE 200* provides a treatment of resurrection that informs the study of early Jewish theologies, as well as their later reinterpretations within Rabbinic Judaism and Christianity.

Life After Death Alan F. Segal, 2004 Explores concepts of the afterlife as understood in the three main Western religions, examining the views found in sacred and historical writings from Judaism, Christianity, and Islam.

Judaism, Physics and God David W. Nelson, 2006 This provocative fusion of religion and science offers new ways to express spiritual beliefs, harmonizes Judaism with modern scientific thinking, and introduces a new expression of our relationship with God in the exciting context of contemporary science.

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