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For the Sake of [Heaven](heaven.html)

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## Introduction

In this paper I would like to [study](study.html) the [future](future.html) for [Jews](gen-jew.html), the [Ger](aliens.html) Toshav (G-d fearers), and the [Ger](aliens.html) Tzadik (The righteous [Gentile](gen-jew.html) who has converted to Judaism). We will see which folks enjoy the Messianic Age and what folks enjoy the [Olam HaBa](file:///D:\Word\DOC1\worlds.html), the [World](worlds.html) to come.

It is interesting to note that the Torah never talks about the reward of the righteous. Why is reward never even mentioned in the Torah? The answer is both intriguing and disconcerting at the same [time](time.html). If the Torah had commanded us to serve [HaShem](hashem.html) for the sake of reward, it would be a [mitzva](cmds613.html) to do so. We would literally be *earning* our reward. [HaShem](hashem.html) did not want us to have this focus. He wanted us to serve Him because of our love for Him and for no other reason. This would be true love.

In the [Shema](shema.html), we echo this theme twice a day:

***Devarim (Deuteronomy) 6:4-5*** *Hear, O Israel:* [*HaShem*](hashem.html) *our God,* [*HaShem*](hashem.html) *is* [*one*](one.html)*. Love* [*HaShem*](hashem.html) *your God with all your* [*heart*](body.html) *and with all your soul and with all your strength.*

In the Tanach, the so called Old Testament, we see reward only in the vaguest terms:

***Tehillim (***[***Psalms***](psalms1.html)***) 19:9-11*** *The* [*fear*](fear.html) *of* [*HaShem*](hashem.html) *is pure, enduring forever. The ordinances of* [*HaShem*](hashem.html) *are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward.*

In this same vague way, the Nazarean Codicil also views reward. We never see it as something we can work for:

***Matityahu (Matthew) 5:46 – 6:6*** *If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect. "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in* [*heaven*](heaven.html)*. "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the* [*synagogues*](file:///D:\Word\DOC1\synagog.html) *and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left* [*hand*](mashal.html)[*know*](daat.html) *what your right* [*hand*](mashal.html) *is doing, So that your giving may be in* [*secret*](sod.html)*. Then your Father, who sees what is done in* [*secret*](sod.html)*, will reward you. "And when you* [*pray*](prayer.html)*, do not be like the hypocrites, for they love to* [*pray*](prayer.html)[*standing*](mashal.html) *in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. But when you* [*pray*](prayer.html)*, go into your room, close the door and* [*pray*](prayer.html) *to your Father, who is unseen. Then your Father, who sees what is done in* [*secret*](sod.html)*, will reward you.*

So, reward is not the focus of the Torah and it should not be our focus. Because the Torah never tells us *what* our reward will be, we must look elsewhere if we are to understand what the [future](future.html) will hold for us.

For those who see [heaven](heaven.html) as the destination of the righteous, I encourage you to review my [study](study.html) on [HEAVEN](heaven.html).

Let’s start by defining some terms.

## What exactly is the Messianic Age?

The Messianic Age is the [millennium](millenium.html) during while [Mashiach](mashiach.html) ([Messiah](mashiach.html)) will [resurrect the dead](techiyat.html) and rule. Some [Jewish](gen-jew.html) sources call this the Olam HaBa, the [World](worlds.html) to Come. For the sake of this paper, we will call it the Messianic Age. The [Talmud](orallaw.html) explains the difference between this [world](worlds.html) and the Messianic age:

***Berachot 34b*** *R. Hiyya b. Abba also said in the* [*name*](name.html) *of R. Johanan: All the prophets prophesied only for the days of the* [*Mashiach*](mashiach.html)*, but as for the* [*world*](worlds.html) *to come, ‘Eye hath not seen, oh God, beside Thee’. These Rabbis differ from Samuel; for Samuel said: There is no difference between this* [*world*](worlds.html) *and the days of the* [*Mashiach*](mashiach.html) *except [that in the latter there will be no] bondage of foreign powers, as it says: For the poor shall never cease out of the land.[[1]](#footnote-1)*

***Yevamoth 24b*** *Our Rabbis learnt: No proselytes will be accepted in the days of the* [*Mashiach*](mashiach.html)*.[[2]](#footnote-2) In the same manner no* [*proselytes*](file:///D:\Word\DOC1\aliens.html) *were accepted in the days of David nor in the days of Solomon.[[3]](#footnote-3) Said R. Eleazar: What Scriptural [support is there for this view]?-Behold he shall be a proselyte who is converted for my own sake,’[[4]](#footnote-4) he who lives with you shall be settled among you,[[5]](#footnote-5) he only who ‘lives with you’ in your poverty shall be settled among you; but no other.*

The [world](worlds.html) after the [Mashiach](mashiach.html) comes is often referred to in [Jewish](gen-jew.html) literature as Olam HaBa. This term can cause some confusion, because it is also used to refer to a [spiritual](physical.html) afterlife. In English, we commonly use the term "Messianic age" to refer specifically to the [time](time.html) of the [Mashiach](mashiach.html). The [Talmud](orallaw.html) sheds some light on this period:

***Pesachim 68a*** *R. Samuel b. Nahmani said in R. Jonathan's* [*name*](name.html)*: The righteous are destined to* [*resurrect*](techiyat.html) *the dead, for it is said, There shall yet old men and old women sit in the broad places of* [*Jerusalem*](city.html)*, every man with his* [*staff*](staff.html) *in his* [*hand*](fourteen.html) *for very age;[[6]](#footnote-6) and it is written, and lay my* [*staff*](staff.html) *upon the* [*face*](body.html) *of the child.[[7]](#footnote-7)*

*‘Ulla opposed [*[*two*](two.html) *verses]. It is written, He will swallow up death for ever;[[8]](#footnote-8) but it is written, For the youngest shall die a hundred years old?[[9]](#footnote-9) There is no difficulty: there the reference is to Israel; here, to heathens. But what business have the heathens there? — Because it is written, And strangers shall stand and feed your flocks, and* [*aliens*](aliens.html) *shall be your plowmen and your vinedressers.[[10]](#footnote-10)*

*R. Hisda opposed [*[*two*](two.html) *verses]. It is written, Then the* [*moon*](chodesh.html) *shall be confounded, and the* [*sun*](hachama.html) *ashamed;[[11]](#footnote-11) whereas it is written, Moreover the light of the* [*moon*](chodesh.html) *shall be as the light of the* [*sun*](hachama.html)*, and the light of the* [*sun*](hachama.html) *shall be sevenfold, as the light of the* [*seven*](seven.html) *days?[[12]](#footnote-12) There is no difficulty: the former refers to the* [*world*](worlds.html) *to come;[[13]](#footnote-13) the latter to the days of the* [*Mashiach*](mashiach.html)*.[[14]](#footnote-14) But according to Samuel, who maintained, This* [*world*](worlds.html) *differs from the Messianic age only in respect of the servitude to governments,[[15]](#footnote-15) what can be said? — Both refer to the* [*world*](worlds.html) *to come, yet there is no difficulty:* [*one*](one.html) *refers to the* [*camp*](stages.html) *of the righteous; the other, to the* [*camp*](stages.html) *of the Shechinah.*

## What is the Olam HaBa?

The Olam HaBa is the [world](worlds.html) without [time](time.html) which comes at the end of the Messianic age. Some [Jewish](gen-jew.html) sources call this [Gan Eden](eden.html), the [Garden of Eden](eden.html) ("the [World](worlds.html) of Souls").[[16]](#footnote-16)

Olam HaBa will be characterized by the peaceful co-existence of all people:

***Yeshayahu (Isaiah) 2:2-4*** *And it shall come to pass in the* [*last days*](lastdays.html)*, [that] the mountain of* [*HaShem’s*](hashem.html) *house shall be established in the top of the mountains, and shall be exalted above the hills; and all* [*nations*](nations.html) *shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of* [*HaShem*](hashem.html)*, to the* [*house of the God of Jacob*](israelja.html)*; and he will* [*teach*](teacher.html) *us of his ways, and we will* [*walk*](walking.html) *in his paths: for out of Zion shall go forth the* [*law*](law.html)*, and the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*. And he shall judge among the* [*nations*](nations.html)*, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks:* [*nation*](nations.html) *shall not lift up sword against* [*nation*](nations.html)*, neither shall they learn war any more.*

***Shabbath 63a*** *R. ELIEZER SAID: THEY ARE ORNAMENTS FOR HIM. It was* [*taught*](teacher.html)*: Said they [the Sages] to R. Eliezer: Since they are ornaments for him, why should they cease in the days of the* [*Mashiach*](mashiach.html)*? Because they will not be required, he answered, as it is said,* [*nation*](nations.html) *shall not lift up sword against* [*nation*](nations.html)*. Yet let them exist merely as ornaments? — Said Abaye. It may be compared to a candle at noon.[[17]](#footnote-17)*

*Now this disagrees with Samuel.[[18]](#footnote-18) For Samuel said, This* [*world*](worlds.html) *differs from the Messianic era only in respect to servitude of the* [*exiled*](galuyot.html)*, for it is said, For the poor shall never cease out of the land.[[19]](#footnote-19) This supports R. Hiyya b. Abba,[[20]](#footnote-20) who said, All the prophets prophesied only for the Messianic age, but as for the* [*world*](worlds.html) *to come, the* [*eye*](file:///D:\Word\DOC1\body.html) *hath not seen, O Lord, beside thee [what he hath prepared for him that waiteth for him].[[21]](#footnote-21) Some there are who state: Said they [the Sages] to R. Eliezer:*

*Since they are Ornaments for him, why should they cease in the days of the* [*Mashiach*](mashiach.html)*? In the days of the* [*Mashiach*](mashiach.html) *too they shall not cease, he answered. This is Samuel's view, and it disagrees with R. Hiyya b. Abba's.*

Hatred, intolerance and war will cease to exist. Some [authorities](file:///D:\Word\DOC1\authority.html) suggest that the [laws](law.html) of nature will change, so that predatory beasts will no longer seek prey and agriculture will bring forth supernatural abundance:

***Yeshayahu (Isaiah) 11:6-11:9*** *The wolf also shall* [*dwell*](dwelling.html) *with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall* [*eat*](eating.html) *straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his* [*hand*](fourteen.html) *on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the* [*knowledge*](knowledge.html) *of* [*HaShem*](hashem.html)*, as the waters cover the sea.*

Others, however, say that these statements are merely an allegory for peace and prosperity.

All of the [Jewish](gen-jew.html) people will return from their [exile](galuyot.html) among the [nations](nations.html) to their home in Israel:

***Yeshayahu (Isaiah) 11:11-12*** *And it shall come to pass in that day, [that] the Lord shall set his* [*hand*](fourteen.html) *again the second* [*time*](time.html) *to recover the remnant of his people, which shall be left, from Assyria, and* [*from Egypt*](thebirth.html)*, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an* [*ensign*](file:///D:\Word\DOC1\signs.html) *for the* [*nations*](nations.html)*, and shall assemble the outcasts of Israel, and* [*gather*](gather.html) *together the dispersed of Judah from the* [*four*](four.html) *corners of the earth.*

***Yirmeyahu (Jeremiah) 23:7-8*** *Therefore, behold, the days come, saith* [*HaShem*](hashem.html)*, that they shall no more say,* [*HaShem*](hashem.html) *liveth, which brought up the children of Israel* [*out of the land of Egypt*](file:///D:\Word\DOC1\thebirth.html)*; But,* [*HaShem*](hashem.html) *liveth, which brought up and which led the* [*seed*](flower.html) *of the* [*house of Israel*](file:///D:\Word\DOC1\israelja.html) *out of the north country, and from all countries whither I had driven them; and they shall* [*dwell*](dwelling.html) *in their own land.*

The [Talmud](orallaw.html) also talks about this [time](time.html):

***Berachot 12b***[*MISHNAH*](file:///D:\Word\DOC1\orallaw.html)*. THE* [*EXODUS FROM EGYPT*](thebirth.html) *IS TO BE MENTIONED [IN THE* [*SHEMA*](shema.html)*’] AT NIGHT-*[*TIME*](time.html)*. SAID R. ELEAZAR B. AZARIAH: BEHOLD I AM ABOUT* [*SEVENTY*](seventy.html) *YEARS OLD, AND I HAVE NEVER BEEN WORTHY TO [FIND A REASON] WHY THE* [*EXODUS FROM EGYPT*](thebirth.html) *SHOULD BE MENTIONED AT NIGHTTIME UNTIL BEN ZOMA EXPOUNDED IT: FOR IT SAYS: THAT THOU MAYEST REMEMBER THE DAY WHEN THOU CAMEST FORTH OUT OF THE LAND OF EGYPT ALL THE DAYS OF THY LIFE.[[22]](#footnote-22) [HAD THE TEXT SAID,] ‘THE DAYS OF THY LIFE’ IT WOULD HAVE MEANT [ONLY] THE DAYS; BUT ‘ALL THE DAYS OF THY LIFE’ INCLUDES THE NIGHTS AS WELL. THE SAGES, HOWEVER, SAY: ‘THE DAYS OF THY LIFE REFERS TO THIS* [*WORLD*](worlds.html)*; ALL THE DAYS OF THY LIFE’ IS TO ADD THE DAYS OF THE* [*MASHIACH*](mashiach.html)*.*

[*GEMARA*](orallaw.html)*. It has been* [*taught*](teacher.html)*: Ben Zoma said to the Sages: Will the* [*Exodus*](exodus.html)[*from Egypt*](thebirth.html) *be mentioned in the days of the* [*Mashiach*](mashiach.html)*? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the* [*seed*](flower.html) *of the house of Israel out of the north country and from all the countries whither I had driven them?[[23]](#footnote-23) They replied: This does not mean that the mention of the* [*exodus*](exodus.html)[*from Egypt*](thebirth.html) *shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the* [*first*](one.html) *place and the* [*exodus*](exodus.html)[*from Egypt*](thebirth.html) *shall become secondary. Similarly you read: Thy* [*name*](name.html) *shall not be called any more* [*Jacob*](israelja.html)*, but Israel shall be thy* [*name*](name.html)*.[[24]](#footnote-24)*

***Yirmeyahu (Jeremiah) 30:3*** *For, lo, the days come, saith* [*HaShem*](hashem.html)*, that I will bring again the captivity of my people Israel and Judah, saith* [*HaShem*](hashem.html)*: and I will cause them to return to the land that I gave to their* [*fathers*](fathers.html)*, and they shall possess it.*

***Hosea 3:4-5*** *For the children of Israel shall abide many days without a king, and without a prince, and without a* [*sacrifice*](korbanot.html)*, and without an image, and without an ephod, and [without] teraphim: Afterward shall the children of Israel return, and seek* [*HaShem*](hashem.html) *their God, and* [*David*](file:///D:\Word\DOC1\fathers.html) *their king; and shall* [*fear*](fear.html)[*HaShem*](hashem.html) *and his goodness in the latter days.*

The [law](law.html) of the [Jubilee](yovel.html) will be reinstated in the Olam HaBa. In the Olam HaBa, the whole [world](worlds.html) will recognize [HaShem](hashem.html) as the only true G-d, and the [Jewish](gen-jew.html) religion as the only true religion:

***Yeshayahu (Isaiah) 2:2-3*** *And it shall come to pass in the* [*last days*](lastdays.html)*, [that] the mountain of* [*HaShem*](hashem.html)*’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all* [*nations*](nations.html) *shall flow unto it. And many people shall go and say, Come ye, and let us go up to the* [*mountain of HaShem*](hashem.html)*, to the house of the God of* [*Jacob*](israelja.html)*; and he will* [*teach*](teacher.html) *us of his ways, and we will* [*walk*](walking.html) *in his paths: for out of Zion shall go forth the* [*law*](law.html)*, and the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*.*

***Yeshayahu (Isaiah) 11:10*** *And in that day there shall be a root of Jesse, which shall stand for an* [*ensign*](file:///D:\Word\DOC1\signs.html) *of the people; to it shall the* [*Gentiles*](gen-jew.html) *seek: and his rest shall be glorious.;*

***Micah 4:2-3*** *And many* [*nations*](nations.html) *shall come, and say, Come, and let us go up to the mountain of* [*HaShem*](hashem.html)*, and to the* [*house of the God*](file:///D:\Word\DOC1\temple.html) *of* [*Jacob*](israelja.html)*; and he will* [*teach*](teacher.html) *us of his ways, and we will* [*walk*](walking.html) *in his paths: for the* [*law*](law.html) *shall go forth of Zion, and the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*. And he shall judge among many people, and rebuke strong* [*nations*](nations.html) *afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks:* [*nation*](nations.html) *shall not lift up a sword against* [*nation*](nations.html)*, neither shall they learn war any more.*

***Zechariah 14:9*** *And* [*HaShem*](hashem.html) *shall be king over all the earth: in that day shall there be* [*one*](one.html)[*HaShem*](hashem.html)*, and his* [*name*](name.html)[*one*](one.html)*.*

There will be no murder, robbery, competition or jealousy. There will be no [sin](sin.html):

***Zephaniah 3:13*** *The remnant of Israel shall not do iniquity, nor* [*speak*](mashal.html) *lies; neither shall a deceitful* [*tongue*](spirit.html) *be found in their* [*mouth*](body.html)*: for they shall feed and lie down, and none shall make [them] afraid.*

Sacrifices will continue to be brought in the [Temple](temple.html), but these will be limited to thanksgiving offerings, because there will be no further need for expiatory [offerings](file:///D:\Word\DOC1\korbanot.html).

The Torah contains several references to "the [End of Days](lastdays.html)" (achareet ha-yameem), which is the [time](time.html) of the [Mashiach](mashiach.html).

The [Mashiach](mashiach.html) is the [one](one.html) who will be anointed as king in the [End of Days](lastdays.html).

## [Eating](eating.html) and Drinking in the [World](worlds.html) to Come[[25]](#footnote-25)

Our Sages have [taught](teacher.html)[[26]](#footnote-26): "In the [World](worlds.html) to Come (Messianic Age) there will be neither [eating](eating.html) nor drinking; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence."

In the Messianic Age (Olam HaTechiyah, "the [World of Resurrection](worlds.html)") there will be [physical](physical.html) [bodies](body.html) complete with all their [organs](body.html), as now.

Nevertheless, even though there will then be neither [eating](eating.html) nor drinking, the [physical](physical.html) [body](body.html) with all its [organs](body.html) will not have been created in vain, G-d forbid; rather, the [body](body.html) will be nourished by the radiance of the Divine Presence.

In this it will resemble Moshe Rabeinu during his [forty](forty.html) days on Mount [Sinai](stages.html): his [physical](physical.html) [body](body.html) remained intact, except that it was nourished by the spirituality of the Divine light.

## How do we lose our share in the Olam HaBa?

"In his Mishneh Torah, Maimonides concludes that both the [one](one.html) who denies the concept of [resurrection](techiyat.html) of the dead or the [one](one.html) who denies the [coming](coming.html) of the [Mashiach](mashiach.html) are among those who have forfeited their share in Olam Haba -- the Hereafter[[27]](#footnote-27)."

## Cooking

What the Torah tells us about cooking can also help us to understand the Messianic age and the Olam HaBa. [First](one.html) let’s see what the Torah [teaches](teacher.html) us about cooking on the [Sabbath](sabbath.html):

***Shemot (***[***Exodus***](exodus.html)***) 35:3*** *Ye shall kindle no* [*fire*](fire.html) *throughout your habitations upon the* [*sabbath*](sabbath.html) *day.*

So, the Torah indicates that cooking is NOT allowed on [Shabbat](sabbath.html).

The [Mishna](orallaw.html) gives us the [thirty](thirty.html)-[nine](nine.html) labors forbidden on [Shabbat](sabbath.html):

***Shabbath 7:2.*** *THE PRIMARY LABOURS ARE* [*FORTY*](forty.html) *LESS* [*ONE*](one.html)*, [VIZ.:] SOWING, PLOUGHING, REAPING, BINDING SHEAVES, THRESHING, WINNOWING, SELECTING, GRINDING, SIFTING, KNEADING,* ***BAKING****, SHEARING WOOL, BLEACHING, HACKLING, DYEING, SPINNING, STRETCHING THE THREADS, THE MAKING OF* [*TWO*](two.html) *MESHES, WEAVING* [*TWO*](two.html) *THREADS, DIVIDING* [*TWO*](two.html) *THREADS, TYING [KNOTTING] AND UNTYING, SEWING* [*TWO*](two.html) *STITCHES, TEARING IN ORDER TO SEW* [*TWO*](two.html) *STITCHES, CAPTURING A DEER, SLAUGHTERING, OR FLAYING, OR SALTING IT, CURING ITS HIDE, SCRAPING IT [OF ITS* [*HAIR*](hair.html)*], CUTTING IT UP, WRITING* [*TWO*](two.html)[*LETTERS*](letters.html)*, ERASING IN ORDER TO WRITE* [*TWO*](two.html)[*LETTERS*](letters.html) *[OVER THE ERASURE], BUILDING, PULLING DOWN, EXTINGUISHING, KINDLING, STRIKING WITH A HAMMER, [AND] CARRYING OUT FROM* [*ONE*](one.html) *DOMAIN TO ANOTHER: THESE ARE THE* [*FORTY*](forty.html) *PRIMARY LABOURS LESS* [*ONE*](one.html)*.*

So the [Mishna](orallaw.html) makes it quite clear that cooking (baking) is forbidden on [Shabbat](sabbath.html).

Now let’s see what the Torah says about cooking on the [festivals](festivals.html):

***Shemot (***[***Exodus***](exodus.html)***) 12:16*** *And in the* [*first*](one.html) *day [there shall be] an holy convocation, and in the* [*seventh*](seven.html) *day there shall be an holy convocation to you; no manner of work shall be done in them,* [*save*](salvation.html) *[that] which every man must* [*eat*](eating.html)*, that only may be done of you.*

The Shulchan Aruch uses this pasuk to indicate that cooking is permitted on the [festivals](festivals.html). So, we can cook on the [festivals](festivals.html) IF we started the [fire](fire.html) before the [festival](festival.html) started. Now, how does this apply to the Messianic Age and the Olam HaBa?

The Messianic Age is like the [festivals](festivals.html). It is a [time](time.html) of rest, but we are allowed to cook. The Sages have understood this to mean that any character improvements or [mitzvot](cmds613.html) we have started before the Messianic Age began (we started the [fire](fire.html) before the [festival](festival.html) began), we will be allowed to continue to completion (cook). But, if we did not start the improvement or [Mitzva](cmds613.html) before the Messianic Age (we did not light the [fire](fire.html) before the [festival](festival.html) began), we will not be allowed to start them after the Messianic Age begins. In the Messianic Age we will have resurrected [bodies](body.html) – [physicality](physical.html). With this [physicality](physical.html), we will be able to “do” in the [world](worlds.html) to a limited extent.

The Olam HaBa is like [Shabbat](sabbath.html). It is a [time](time.html) of rest, but we are not allowed to cook. The Sages have understood this to mean that we may no longer perform [mitzvot](cmds613.html) or character improvements (there is no cooking). In fact, the Sages all agree that there is no [physicality](physical.html) in the Olam HaBa, only reality. Without [physicality](physical.html), there is no “doing”. Our reality has been built. [One](one.html) way to understand this is to compare us to [HaShem](hashem.html). Does [HaShem](hashem.html) have [hands](fourteen.html) or [arms](body.html)?

***Devarim (Deuteronomy) 11:1-3*** *Therefore thou shalt love* [*HaShem*](hashem.html) *thy God, and keep his charge, and his statutes, and his judgments, and his* [*commandments*](cmds613.html)*, always. And* [*know*](daat.html) *ye this day: for [I* [*speak*](mashal.html)*] not with your children which have not* [*known*](daat.html)*, and which have not seen the chastisement of* [*HaShem*](hashem.html) *your God, his greatness, his mighty* [*hand*](fourteen.html)*, and his stretched out arm, And his miracles, and* [*his acts*](file:///D:\Word\DOC1\plagues.html)*, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;*

According to the above pasuk, [HaShem](hashem.html) does indeed have [hands](fourteen.html) and [arms](body.html). So what is the difference between His [hands](fourteen.html) and [arms](body.html), and our [hands](fourteen.html) and [arms](body.html)? Surely you would agree that His are much more powerful. So, what is the difference between His and ours?

His are REAL, ours are only [physical](physical.html). His are unlimited, ours are limited. In the Olam HaBa, we will have real [arms](body.html) and real [hands](fourteen.html). In the Olam HaBa we will [experience](experience.html) reality.

The Sages say that everything we have as a part of our [body](body.html) is given to help us understand what reality is like. [Physicality](physical.html), which is unreal, [teaches](teacher.html) us about the real.

\* \* \*

**The order of** [**events**](feasts.html)

1. The arrival of [Mashiach](mashiach.html).
2. The rebuilding of the [Beit HaMikdash](mikdash.html).
3. The [ingathering](gather.html) of the [exiles](galuyot.html).
4. [Forty](forty.html) years later, the [resurrection](techiyat.html).

## Talmudic References

***Shabbath 113b*** *And dip thy morsel in vinegar.[[28]](#footnote-28) R. Eleazar said: Hence [it may be deduced] that vinegar is beneficial in hot weather. R. Samuel b. Nahmani said: He intimated to her, A son is destined to come forth from thee whose actions shall be as sharp[[29]](#footnote-29) as vinegar; and who was it, Manasseh — And she sat beside the reapers.[[30]](#footnote-30) R — Eleazar observed: At the side of the reapers, but not in the midst of the reapers: he [Boaz] intimated to her[[31]](#footnote-31) that the Kingdom of the House of David was destined to be divided.[[32]](#footnote-32) And he reached her parched corn, and she did* [*eat*](eating.html) *[and was sufficed, and left thereof]:[[33]](#footnote-33) Said R. Eleazar: ‘She* [*ate*](eating.html)*’ in the days of David, ‘she was sufficed’ in the days of Solomon, ‘and she left over’ in the days of Hezekiah.[[34]](#footnote-34) Some there are who interpret, ‘She* [*ate*](eating.html)*’ in the days of* [*David*](file:///D:\Word\DOC1\fathers.html) *and Solomon, and ‘she was sufficed’ in the days of Hezekiah, ‘and she left over’ in the days of Rabbi.[[35]](#footnote-35) For a Master said, Rabbi's house steward was wealthier than King Shapur.[[36]](#footnote-36) In a Baraitha it was* [*taught*](teacher.html)*: ‘*[*And she ate’*](eating.html)*, in this* [*world*](worlds.html)*; ‘and she was sufficed’, in the days of the* [*Mashiach*](mashiach.html)*: ‘and she left over’, in the* [*future*](future.html) *that is to come.[[37]](#footnote-37)*

\* \* \*

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1. Deut. XV, 11. ‘Never’ i.e., not even in the Messianic era. [↑](#footnote-ref-1)
2. When Israel will be Prosperous and Prospective proselytes will be attracted by worldly considerations. [↑](#footnote-ref-2)
3. During Israel's heyday. V. previous note. [↑](#footnote-ref-3)
4. Or who is converted while I am not with you (v. Rashi, a.l.) i.e., while Israel is in exile and forsaken by God. [↑](#footnote-ref-4)
5. Isa. LIV, 15, according to the [Midrashic](file:///D:\Word\DOC1\orallaw.html) interpretation of R. Eleazar. The rt. rud which E.V. renders ‘to gather’ is here interpreted ‘to become a proselyte’, ‘to be converted’. [↑](#footnote-ref-5)
6. Zech. VIII, 4. [↑](#footnote-ref-6)
7. II Kings IV, 29. The staff was employed to revive the child (ibid. seq.), and the same purpose is assumed for it in the first verse. [↑](#footnote-ref-7)
8. Isa. XXV, 8. [↑](#footnote-ref-8)
9. Ibid. LXV, 20. [↑](#footnote-ref-9)
10. Ibid. LXI, 5. [↑](#footnote-ref-10)
11. Ibid. XXIV, 23. [↑](#footnote-ref-11)
12. Ibid. XXX, 26. [↑](#footnote-ref-12)
13. Then the sun and the moon shall be ashamed — i.e., fade into insignificance because of the light radiating from the righteous (Rashi in Sanh. 91b). [↑](#footnote-ref-13)
14. V. Sanh., Sonc. ed., p. 601, n. 3. [↑](#footnote-ref-14)
15. I.e., delivery from oppression. [↑](#footnote-ref-15)
16. "Gan Eden ('the World of Souls') and Olam HaTechiyah ('the World of Resurrection') are both known as Olam HaBa ('the World to Come') - and this has resulted in many errors." [↑](#footnote-ref-16)
17. Being unnecessary then, it is not beautiful either. Thus, when war will be abolished, the instruments of war will not be adornments. Now, however, that they may be needed, they are also ornamental. [↑](#footnote-ref-17)
18. Sc. the view that they will cease to be in the days of the Messiah. [↑](#footnote-ref-18)
19. Deut. XV, 11 . This implies that poverty will continue in the Messianic era. Hence the prophets’ tidings of a new state of affairs cannot refer to the Messianic era, which will be the same as the present, save in this matter. [↑](#footnote-ref-19)
20. Sc. the Baraitha which states that weapons of war will cease to exist in the Messianic age. [↑](#footnote-ref-20)
21. Isa. LXIV, 3. — The conception of the future world is rather vague in the [Talmud](file:///D:\Word\DOC1\orallaw.html). In general, it is the opposite of vzv okug, this world. In Ber, I, 5, ‘this world’ is opposed to the days of the [Messiah](file:///D:\Word\DOC1\mashiach.html), and this in turn is differentiated here from the future world. The following quotation from G. Moore, ‘Judaism’ (Vol. 2, p. 389) is apposite: ‘Any attempt to systematize the Jewish notions of the hereafter imposes upon them an order and consistency which does not exist in them’. [↑](#footnote-ref-21)
22. Deut. XVI, 3. [↑](#footnote-ref-22)
23. Jer. XXIII, 7. 8. [↑](#footnote-ref-23)
24. Gen. XXXV, 10. [↑](#footnote-ref-24)
25. Likkutei Torah, Shabbat Shuvah, p. 65d [↑](#footnote-ref-25)
26. Berachos 17a. [↑](#footnote-ref-26)
27. Mishneh Torah Hilchot Teshuva 3:6 [↑](#footnote-ref-27)
28. Ruth II, 14. [↑](#footnote-ref-28)
29. Lit., ‘hard’, ‘grievous’. [↑](#footnote-ref-29)
30. Ibid. [↑](#footnote-ref-30)
31. By seating her thus. [↑](#footnote-ref-31)
32. Just as the reapers made a division between her and him. [↑](#footnote-ref-32)
33. Ruth II, 14. [↑](#footnote-ref-33)
34. This metaphorically indicates the progressive stages of prosperity during the reigns of these three monarchs. [↑](#footnote-ref-34)
35. R. Judah the Prince, who was a descendant of the House of David. [↑](#footnote-ref-35)
36. Shapur I, King of Persia and a contemporary of Samuel (third century). [↑](#footnote-ref-36)
37. Cf. Sanh., Sonc. ed., p. 601, n. 3. [↑](#footnote-ref-37)