

Intro to Prayer

Part 2

1-Shemona Esrei- Second Blessing

You are mighty forever, O Lord, You revive the dead, You are mighty to save.

You sustain the living with loving kindness, You revive the dead to life with great mercy, You support the fallen and You heal the sick; You free the captives and preserve Your faith with those asleep in the dust. Who is like You, Master of mighty deeds? Who can be compared to You, O King Who causes death and restores life, and causes Your salvation to sprout. You are faithful to restore the dead to life. Blessed are You, O Lord, Who brings life to the dead.

2-Sanhedrin 90a

MISHNA: All of the Jewish people, even sinners and those who are liable to be executed with a court-imposed death penalty, **have a share in the World-to-Come**, as it is stated: **“And your people also shall be all righteous, they shall inherit the land forever; the branch of My planting, the work of My hands, for My name to be glorified”** (Isaiah 60:21). **And these** are the exceptions, the people **who have no share in the World-to-Come**, even when they fulfilled many mitzvot: **One who says: There is no resurrection of the dead derived from the Torah**, and one who says: **The Torah did not originate from Heaven**, and an **epikoros**, who treats Torah scholars and the Torah that they teach with contempt.

האומר אין תחיית המתים מן התורה - שכופר במדרשים דדרשין בגמרא לקמן מניין לתחיית המתים מן התורה ואפי' יהא מודה ומאמין שיחיו המתים אלא דלא רמיזא באורייתא כופר הוא הואיל ועוקר שיש תחיית המתים מן התורה מה לנו ולאמונתו וכי מהיכן הוא יודע שכן הוא הלכך כופר גמור הוא:

3-Rabbi Yoḥanan says: From where is the resurrection of the dead derived from the Torah? It is derived from this verse, **as it is stated** with regard to *teruma* of the tithe: **“And you shall give the *teruma* of the Lord to Aaron the priest”** (Numbers 18:28). **And does Aaron exist forever** so that one can fulfill the mitzva by giving him the *teruma* of the tithe? **But is it not** so that **Aaron did not enter Eretz Yisrael**, the only place **where** the people would **give him *teruma***? **Rather**, the verse **teaches that Aaron is destined to live in the future and the Jewish people will give him *teruma***. **From here** it is derived that **the resurrection of the dead is from the Torah**.

4-Sanhedrin 91a

The Gemara relates that a certain heretic said to Geviha ben Pesisa: **Woe unto you, the wicked, as you say: The dead will come to life. The way of the world is that those who are alive die. How can you say that the dead will come to life?** Geviha ben Pesisa said to him: **Woe unto you, the wicked, as you say: The dead will not come to life. If those who were not in existence come to life, is it not reasonable all the more so that those who were once alive will come to life again?**

5-Sanhedrin 91b

It is taught in a *baraita* that Rabbi Meir said: From where is resurrection of the dead derived from the Torah? It is derived from a verse, as it is stated: "Then Moses and the children of Israel will sing this song to the Lord" (Exodus 15:1). It is not stated: Sang, in the verse; rather, the term "they will sing" is stated, indicating that Moses will come back to life and sing the song in the future. From here it is proved that resurrection of the dead is derived from the Torah. On a similar note, you can say: "Then Joshua will build an altar to the Lord God of Israel on Mount Ebal" (Joshua 8:30). It is not stated: Built, in the verse; rather, the term "will build" is stated. From here, resurrection of the dead is derived from the Torah.

6-Sanhedrin 92a

And are these matters not inferred *a fortiori*: If with regard to a womb, into which one introduces the embryo in secret, one removes the baby from it accompanied by the loud sounds of the woman crying out during childbirth, then with regard to the grave, into which one introduces the corpse with sounds of wailing and mourning the dead, is it not right that one removes from it the resurrected dead accompanied by the loud sounds of the resurrected multitudes? From here there is a response to those who say: There is no resurrection of the dead derived from the Torah.

7-Pirkei DeRabbi Eliezer Chapter 31

Rabbi Jehudah said: When the blade touched his neck, the soul of Isaac fled and departed, (but) when he heard His voice from between the two Cherubim, saying (to Abraham), "Lay not thine hand upon the lad" (Gen. 22:12), his soul returned to his body, and (Abraham) set him free, and Isaac stood upon his feet. And Isaac knew that in this manner the dead in the future will be quickened. He opened (his mouth), and said: Blessed art thou, O Lord, who quickeneth the dead.

8-Chapter 32

Rabbi Simeon said: In the hour when Isaac was bound, he lifted up his eyes heavenwards and saw the glory of the Shekhinah, as it is written, "For man shall not see me and live" (Ex. 33:20). Instead of death his eyes grew dim in his old age, as it is said, "And it came to pass, that when Isaac was old, that his eyes were dim, so that he could not see" (Gen. 27:1). Hence thou mayest learn that the blind man is as though he were dead.

9-Pirkei Avot Chapter 4 Mishna 1

Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:3).