

## 1: Maimonides' 13 Principles

*The Thirteen Principles of Jewish faith (as recorded in Maimonides' introduction to Perek Chelek) are as follows: 1. Belief in the existence of the Creator, who is perfect in every manner of existence and is the Primary Cause of all that exists.*

At an early age, he developed an interest in sciences and philosophy. He read those Greek philosophers accessible in Arabic translations, and was deeply immersed in the sciences and learning of Islamic culture. This sage, who was revered for his personality as well as for his writings, led a busy life, and wrote many of his works while travelling or in temporary accommodation. The loss of this status left the Jewish and Christian communities with conversion to Islam, death, or exile. Some say, though, that it is likely that Maimonides feigned a conversion to Islam before escaping. During this time, he composed his acclaimed commentary on the Mishnah, during the years 1158-1162. While in Cairo, he studied in a yeshiva attached to a small synagogue which now bears his name. He wrote that this day of visiting the Temple Mount was a day of holiness for him and his descendants. He sent five letters to the Jewish communities of Lower Egypt asking them to pool money together to pay the ransom. The money was collected and then given to two judges sent to Palestine to negotiate with the Crusaders. The captives were eventually released. After a long arduous trip through the desert, however, David was unimpressed by the goods on offer there. The death of his brother caused Maimonides to become sick with grief. The greatest misfortune that has befallen me during my entire life—worse than anything else—was the demise of the saint, may his memory be blessed, who drowned in the Indian sea, carrying much money belonging to me, to him, and to others, and left with me a little daughter and a widow. On the day I received that terrible news I fell ill and remained in bed for about a year, suffering from a sore boil, fever, and depression, and was almost given up. About eight years have passed, but I am still mourning and unable to accept consolation. And how should I console myself? He grew up on my knees, he was my brother, [and] he was my student. Around 1162, Maimonides was appointed the Nagid of the Egyptian Jewish community. Goitein believes the leadership he displayed during the ransoming of the Crusader captives led to this appointment. Gaining widespread recognition, he was appointed court physician to the Grand Vizier Al Qadi al Fadil, then to Sultan Saladin, after whose death he remained a physician to the royal family. He was knowledgeable about Greek and Arabic medicine, and followed the principles of humorism in the tradition of Galen. He did not blindly accept authority but used his own observation and experience. It is remarkable that he managed to write extended treatises, including not only medical and other scientific studies but some of the most systematically thought-through and influential treatises on halakha rabbinic law and Jewish philosophy of the Middle Ages. It is widely believed that he was briefly buried in the study room beit hamidrash of the synagogue courtyard, and that, soon after, in accordance with his wishes, his remains were exhumed and taken to Tiberias, where he was re-interred. This location for his final resting-place has been debated, for in the Jewish Cairene community, a tradition holds that he remained buried in Egypt. He succeeded Maimonides as Nagid and as court physician at the age of eighteen. The office of Nagid was held by the Maimonides family for four successive generations until the end of the 14th century. Although it no longer functions as a Jewish house of worship, it is open to the public. Maimonides is sometimes said to be a descendant of King David, although he never made such a claim. It is exceptional for its logical construction, concise and clear expression and extraordinary learning, so that it became a standard against which other later codifications were often measured. A popular medieval saying that also served as his epitaph states, From Mosheh of the Torah to Mosheh Maimonides there was none like Mosheh. It chiefly referred to his rabbinic writings. But Maimonides was also one of the most influential figures in medieval Jewish philosophy. His brilliant adaptation of Aristotelian thought to Biblical faith deeply impressed later Jewish thinkers, and had an unexpected immediate historical impact. In reaction, the more radical interpretations of Maimonides were defeated. At least amongst Ashkenazi Jews, there was a tendency to ignore his specifically philosophical writings and to stress instead the rabbinic and halakhic writings. These writings often included considerable philosophical chapters or discussions in support of halakhic observance; David Hartman observes that

Maimonides clearly expressed "the traditional support for a philosophical understanding of God both in the Aggadah of Talmud and in the behavior of the hasid [the pious Jew]. Crescas bucked the eclectic trend, by demolishing the certainty of the Aristotelian world-view, not only in religious matters but also in the most basic areas of medieval science such as physics and geometry. Because of his path-finding synthesis of Aristotle and Biblical faith, Maimonides had a fundamental influence on the great Christian theologian Saint Thomas Aquinas. An example is the modern citation of his method of determining death of the body in the controversy regarding declaration of death to permit organ donation for transplantation.

### 2: Jewish principles of faith - Wikipedia

*Maimonides wrote his Thirteen Principles of Faith in his introduction to the tenth chapter of Talmud Sanhedrin. According to Maimonides, anyone who denies-or even doubts -any of these principles is a heretic with no place in the World to Come.*

I thank Marc Mermelstein for his efforts in this translation. The 13 Foundations of Judaism Principle I. To know the existence of the Creator To believe in the existence of the Creator, and this Creator is perfect in all manner of existence. He is the cause of all existence. He causes them to exist and they exist only because of Him. And if you could contemplate a case, such that He was not to exist—then all things would cease to exist and there would remain nothing. And if you were to contemplate a case, such that all things would cease to exist aside from the Creator, His existence would not cease. And He would lose nothing; and oneness and kingship is His alone. Hashem of strength is His name because He is sufficient with His own existence, and sufficient [is] just Him alone, and needs no other. And the existences of the angels, and the celestial bodies, and all that is in them and that which is below them—all need Him for their existence. The unity of God Meaning to say to accept that this is the quintessential idea of Oneness. It is not like the oneness of a pair i. And not like man that has many individual members nor like a body that divides into many different parts until no end every part being divisible. Rather, God is one and there is no other oneness like His. The denial of physicality in connection with God This is to accept that this Oneness that we have mentioned above Principle II is not a body and has no strength in the body, and has no shape or image or relationship to a body or parts thereof. This is why the Sages of blessed memory said with regards to heaven there is no sitting, nor standing, no awakesness, nor tiredness. This is all to say that He does not partake of any physical actions or qualities. And if He were to be a body then He would be like any other body and would not be God. And all that is written in the holy books regarding descriptions of God, they are all anthropomorphic. And the Rabbis have already spoken at length on this issue. That God, blessed be He is worthy that we serve Him, to glorify Him, to make known His greatness, and to do His commands But not to do this to those that are below Him in the creation. Not to the angels or to the stars or the planets or anything else, for they are all created things in nature and in their functioning, there is no choice or judgment except by God Himself. Also it is not fitting to serve them as intermediaries to God. Only to God should you incline your thoughts and your actions. This is the fifth principle and it warns against idolatry and most of the Torah speaks out against this. Prophecy And this is that it is known to man that this prophet is a type of man who are created beings of great stature and perfection of the character traits. Who have tremendous knowledge until a different intelligence attaches to them when the intelligence of the person clings to the intelligence of God and it rests upon him. And these are the prophets; and this is prophecy; and the idea of it. The explanation of it is very long and the intention is not to bring a sign for every fundamental and to explain it all, encompassing of all knowledge i. The prophetic capacity of Moses our Teacher, peace be upon him And this is that we accept that he was the father of all prophets that were before him and that will be after him. He was on a qualitatively different level than any other, and he is chosen from all other people before and after him of any that have any knowledge of God; for his was the greatest. And he, peace be upon him, rose to the levels of the angels. He was granted all areas of knowledge and prophecy and his physical attributes did not diminish. His knowledge was different and it is through this difference that it is ascribed to him that he spoke to God without any intermediary or angel. Even to write it the briefest of briefest it would require pages, so I will save it and write it in another book. I will now return to the intent of this seventh fundamental that the prophecy of Moses our teacher, peace be upon him, was different from all others in 4 ways: Not so by Moses. Face to face I speak to him. Regarding Moses, he did not suffer from this. And even though this is the greatest connection to God, still, he did not suffer. Some would go days or months without prophecy. Even if they wanted or needed something, sometimes it would be days or months or years or even never that they would be told [a prophecy]. Some would have people play music to put them in a good mood such as Elisha. That the Torah is from heaven [God] And this is that you believe that all of this Torah that was given by Moses our teacher, peace be upon him, that it is all

from the mouth of God. Meaning that it was received by him entirely from God. And it is not known how Moses received it except by Moses himself, peace be upon him, that it came to him. That he was like a stenographer that you read to him and he writes all that is told to him: And this area is that he believes the Torah is not from heaven. And similarly the explanation of the Torah was also received from God and this is what we use today to know the appearance and structure of the sukka and the lulav and the shofar, tzitzis, tefillin and their usage. And all this God said to Moses and Moses told to us. The completeness of the Torah And this is that the Torah is from God and is not lacking. And we already explained what needs to be explained about this fundamental at the beginning of this essay. That God gives reward to he who does the commandments of the Torah and punishes those that transgress its admonishments and warnings And the great reward is the life of the world to come and the punishment is the cutting off of the soul [in the world to come]. And we already said regarding this topic what these are. The era of the Messiah And this is to believe that in truth that he will come and that you should be waiting for him even though he delays in coming. And you should not calculate times for him to come, or to look in the verses of Tanach to see when he should come. The wisdom of those who calculate times [of his coming] is small and that you should believe that he will be greater and more honored than all of the kings of Israel since the beginning of time as it is prophesied by all the prophets from Moses our teacher, peace be upon him, until Malachi, peace be upon him. And part of this principle that there is no king of Israel except from the house of David and from the seed of Solomon alone. And anyone who disputes this regarding this family is a denier of the name of God and in all the words of the prophets. Resurrection of the dead And we have already explained it And when the person will believe all these fundamentals and his faith will be clear in them he enters into the nation of Israel and it is a mitzva to love him and to have mercy on him and to act to him according to all the ways in which God commanded us regarding loving your neighbor. However if he rejects one of these fundamentals he leaves the nation and is a denier of the fundamentals and is called a heretic, a denier, etc. And not to steal either. Therefore if after one or ten times you think you have understood them, God knows that you are just involved in falsehood. Therefore do not read them quickly because I have not written them as it suddenly entered into my mind. But rather, after a deep and careful study of the whole area and after I have seen many clear and true ideas and I have seen what is proper to believe of them [as the fundamentals] and I have brought proofs and logical demonstrations for each and every one of them.

### 3: The Thirteen Principles of the Jewish Faith

*The thirteen principles of faith are included in every Jewish prayer book, and are recited as a liturgical hymn at the conclusion of a Friday or Festival service.*

Jewish principles of faith Save There is no established formulation of principles of faith that are recognized by all branches of Judaism. Judaism affirms the existence and uniqueness of God , and stresses performance of deeds or commandments alongside adherence to a strict belief system. Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient , transcendent , non-compound God , who created the universe , and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai , and revealed his laws and commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism , the Torah consists of both the written Torah Pentateuch and a tradition of oral law, much of it later codified in sacred writings see: Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah commandment to study and understand the law. The proper counterpart for the general English term "faith" - as occurring in the expression "principles of faith" - would be the concept of Emunah[1] in Judaism. While it is generally translated as faith or trust in God, the concept of Emunah can more accurately be described as "an innate conviction, a perception of truth that transcends But Emunah is not simply based on reason , nor can it be understood as the opposite of, or standing in contrast to, reason. There are a number of basic principles that were formulated by medieval rabbinic authorities. These are put forth as fundamental underpinnings inherent in the "acceptance and practice of Judaism". Conception of God Monotheism Judaism is based on a strict monotheism , and a belief in one single, indivisible, non-compound God. The Shema Yisrael , one of the most important Jewish prayers, encapsulates the monotheistic nature of Judaism: The Lord is our God; the Lord is one. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. However, some Orthodox Jews do not believe in a literal interpretation of the Genesis creation narrative , and according to that view, Judaism is not in contradiction to the scientific model that states that the age of the universe is around Samuelson writes the "question of dating the universe has never been a problem of Jewish philosophy, ultimately because that philosophy has never taken the literal meaning of the Bible to be its revealed, true meaning". Angel writes that historically, "there has been a general reluctance in Jewish tradition to speculate on the metaphysical aspects of creation": The important statement for Judaism is that God did in fact create the world; an evolutionary process did not simply happen by itself, but was set into motion by God. When the Bible speaks of God creating the world in six days, it may be speaking figuratively. The word yom day in the creation story can hardly be proved to be referring to a day of twenty-four hours. After all, the sun itself was not created until the fourth "day", so it is impossible to argue that the first three "days" were days as we know them. A more appropriate way to understand the creation story is that God created the universe in six stages, and each of these stages may have taken millions of years, or twenty-four hours, or instants. In short, Judaism insists that God created the world, that he created it in stages, and that he continues to maintain the universe which he created. The specific details of the creation process are not central to Jewish thought. The 15th-century Jewish philosopher Joseph Albo argued similarly in his Ikkarim that there are two types of time: Albo argued that "although it is difficult to conceive of God existing in such a duration, it is likewise difficult to imagine God outside space". Other Jewish writers have come to different conclusions, such as 13th-century scholar Bahya ben Asher , 16th-century scholar Moses Almosnino , and the 18th-century Hasidic teacher Nahman of Bratslav , who expressed a view - similar to that expressed by the Christian Neo-Platonic writer Boethius - that God "lives in the eternal present" and transcends or is above all time. The rabbis taught a "quite literally That "God is eternal, but it is not given to man to explore the full meaning of this idea", and so, "one cannot, therefore, expect to find in the rabbinic literature anything like a detailed examination of what is meant by divine eternity". A famous Mishnah

statement on attempts to "pierce the veil" is this: Louis Jacobs writes that modern Jewish thinkers such as Levi Olan , echoing some classical Jewish writers such as the 14th-century Talmudist Gersonides have "thought of God as limited by His own nature so that while He is infinite in some respects he is finite in others", referencing the idea, present in classical sources, that "there is a primal formless material co-existent with God from all eternity upon which God has to work, and that God only knows the future in a general sense, but not how individual men will exercise their choice". Maimonides , who wrote that God had foreknowledge and man is free; Gersonides, who wrote that man is free and consequently God does not have complete knowledge, and Hasdai Crescas , who wrote in Or Adonai that God has complete foreknowledge and consequently man is not really free. Jones expressed the view that "God does not create the world by fiat although God does create the world , but leads it by beckoning it into novel possibilities of becoming. Jonas, who was influenced by the Holocaust experience , believed that God is omnipresent, but not "in all respects non-temporal, impassible, immutable, and unqualified omnipotent". He is not only cosmic, but also personal Jewish monotheism thinks of God in terms of definite character or personality, while pantheism is content with a view of God as impersonal. Who hears and answers". Maimonides", who, along with several other Jewish philosophers, rejected the idea of a personal God. Kaplan instead thought of God "as a force, like gravity , built into the very structure of the universe", believing that "since the universe is constructed to enable us to gain personal happiness and communal solidarity when we act morally, it follows that there is a moral force in the universe; this force is what the Constructionists mean by God", although some Reconstructionists do believe in a personal God. Religious Landscape Survey, Americans who identify as Jewish by religion are twice as likely to favor ideas of God as "an impersonal force" over the idea that "God is a person with whom people can have a relationship". This principle teaches that God is the only one whom we may serve and praise It is therefore not proper to serve angels, stars, or other elements or make them intermediaries to bring us closer to God. The word is an acronym formed from the initial Hebrew letters of the three traditional subdivisions of the Tanakh: Traditionally, the text of the Tanakh was said to have been finalized at the Council of Jamnia in 70 CE, although this is uncertain. Mishnah tractates expounding on Jewish law and the Talmud commentary of Misneh and Torah. These are both codifications and redactions of the Jewish oral traditions and major works in Rabbinic Judaism. The Babylonian Talmud is the more extensive of the two and is considered the more important. The Talmud consists of the Mishnah a legal code and the Gemara Aramaic for "learning" , an analysis and commentary to that code. No other work has had a comparable influence on the theory and practice of Jewish life, shaping influence on the theory and practice of Jewish life" and states: It is a conglomerate of law, legend, and philosophy, a blend of unique logic and shrewd pragmatism, of history and science, anecdotes and humor Although its main objective is to interpret and comment on a book of law, it is, simultaneously, a work of art that goes beyond legislation and its practical application. And although the Talmud is, to this day, the primary source of Jewish law, it cannot be cited as an authority for purposes of ruling Though based on the principles of tradition and the transmission of authority from generation to generation, it is unparalleled in its eagerness to question and reexamine convention and accepted views and to root out underlying causes. The talmudic method of discussion and demonstration tries to approximate mathematical precision, but without having recourse to mathematical or logical symbols. This belief was expressed by Maimonides , who wrote that "Moses was superior to all prophets, whether they preceded him or arose afterwards. Moses attained the highest possible human level. He perceived God to a degree surpassing every human that ever existed God spoke to all other prophets through an intermediary. Moses alone did not need this; this is what the Torah means when God says, "Mouth to mouth, I will speak to him". The great Jewish philosopher Philo understands this type of prophecy to be an extraordinarily high level of philosophical understanding, which had been reached by Moses and which enabled him to write the Torah through his own rational deduction of natural law. Maimonides, in his Commentary to the Mishna preface to chapter "Chelek", Tractate Sanhedrin , and in his Mishneh Torah , in the Laws of the foundations of the Torah, ch. However, this does not imply that the text of the Torah should be understood literally, as according to Karaism. Rabbinic tradition maintains that God conveyed not only the words of the Torah, but the meaning of the Torah. God gave rules as to how the laws were to be understood and implemented, and these were passed down as an oral

tradition. This oral law was passed down from generation to generation and ultimately written down almost 2, years later in the Mishna and the two Talmuds. For Reform Jews , the prophecy of Moses was not the highest degree of prophecy; rather it was the first in a long chain of progressive revelations in which mankind gradually began to understand the will of God better and better. This principle is also rejected by most Reconstructionist Jews , but for a different reason; most posit that God is not a being with a will; thus, they maintain that no will can be revealed. They chronicle the history of the Hebrews and also contain the commandments that Jews are to follow. But when it was transmitted, Moses merely wrote it down like a secretary taking dictation They note that the Masorettes 7th to 10th centuries compared all known Torah variations in order to create a definitive text. However, even according to this position that the scrolls that Jews possess today are not letter-perfect, the Torah scrolls are certainly the word-perfect *textus receptus* that was divinely revealed to Moses. Indeed, the consensus of Orthodox rabbinic authority posits this belief in the word-perfect nature of the Torah scroll as representing a non-negotiable prerequisite for Orthodox Jewish membership. Although even in Modern Orthodox circles, there are some Rabbis e. This does not imply that they are always read literally: Jewish tradition has always held that prophets used metaphors and analogies, and there are many commentaries explaining and elucidating metaphorical verses. Conservative Jews tend to believe that much of the Oral law is divinely inspired, while Reform and Reconstructionist Jews tend to view all of the Oral law as an entirely human creation. Traditionally, the Reform movement held that Jews were obliged to obey the ethical but not the ritual commandments of Scripture, although today many Reform Jews have adopted many traditional ritual practices. Karaite Jews traditionally consider the Written Torah to be authoritative, viewing the Oral Law as only one possible interpretation of the Written Torah. Most Modern Orthodox Jews will agree that, while certain laws within the Oral Law were given to Moses, most of the Talmudic laws were derived organically by the Rabbis of the Mishnaic and Talmudic eras. There is therefore a focus on what people are expected to be or do far more than on spelling out theological beliefs. People are born with both a tendency to do good and to do evil Jewish tradition mostly emphasizes free will , and most Jewish thinkers reject determinism , on the basis that free will and the exercise of free choice have been considered a precondition of moral life. These phrases reflect the concept that "within each person, there are opposing natures continually in conflict" and are referenced many times in the rabbinic tradition. Midrash Bereshit Rabbah 9: Judaism recognizes two classes of " sin ": Offenses against God may be understood as violation of a contract the covenant between God and the Children of Israel. See Jewish views on sin. A classical rabbinic work, *Avoth de-Rabbi Natan*, states: Judaism rejects the belief in " original sin ". Both ancient and modern Judaism teaches that every person is responsible for his own actions. However, the existence of some "innate sinfulness on each human being was discussed" in both biblical Genesis 8: Examples of rewards and punishments are described throughout the Bible, and throughout classical rabbinic literature. The common understanding of this principle is accepted by most Orthodox and Conservative and many Reform Jews; it is generally rejected by the Reconstructionists. In later tradition, this is interpreted either as Hell or as a literary expression for death or the grave in general. According to aggadic passages in the Talmud , God judges who has followed His commandments and who does not and to what extent. Those who do not "pass the test" go to a purifying place sometimes referred to as Gehinnom, i.

### 4: Maimonides'™ Thirteen (13) Principles of Faith | BEST JEWISH STUDIES

*The Thirteen Principles of Faith of Maimonides were first enunciated in his commentary on the Mishnah and, in an abbreviated form, are found in virtually every prayer book. They form the basis of the synagogue hymn, Yigdal.*

He will send our Messiah at the End of Days, to redeem those who await His final salvation. The prophet Eliyahu announces the coming of the Mashiach by blowing on the great Shofar. The Mashiach rides on a white donkey as a sign of humility. Commentary on Mishnah We believe that the Messiah will come. We should not set a time for his coming, nor try to calculate when he will come from scriptural passages. We believe that the Messiah will be greater than any other king or ruler who has ever lived. A Jewish king can only come from the family of David through his son Solomon. Commentary on Sanhedrin The Messiah will be a very great king, whose government will be in Zion. Rich and poor, strong and weak, will still exist in the Messianic Age. It will be very easy for people to make a living, however, and with very little effort they will be able to accomplish very much. The main benefit of the Messianic Age will be that we will no longer be under the subjugation of foreign governments who prevent us from keeping all the commandments. The Messiah will die, and his son will rule in his place. He, in turn, will be followed by his son. The Kingdom of the Messiah will last for a very long time. And the kingdom will last for thousands of years. The main reason why the prophets and saints have desired the Messianic Age with such great longing is because it will be highlighted by a community of the righteous and dominated by goodness and wisdom. It will be ruled by the Messiah, who will be a righteous and honest king, outstanding in wisdom, and close to G-d. The people in that Age will obey all the commandments of the Torah without neglect or laziness, and nothing will hold them back. Code, Governments Yad, Melachim: He will rebuild the Temple, and gather together all the Jews, no matter where they are scattered. He will not necessarily change the course of nature, bring the dead back to life, or anything else like that. Jealousy and competition will cease to exist, for all good things will be most plentiful, and all sorts of delicacies will be as common as dust. The main occupation of humanity will only be to know G-d. A person must not think that he will not come. You have to expect him. People should not prescribe a certain time or try to look shrewdly in texts and also not calculate the time when he will come. Of those who make calculations the spirit will be blown away.

### 5: Principles of Faith | Weekly Wisdom

*13 Principles of Faith* The closest that anyone has ever come to creating a widely-accepted list of Jewish beliefs is Rambam's thirteen principles of faith. These principles, which Rambam thought were the minimum requirements of Jewish belief, are.

The Thirteen Articles of Jewish faith are as follows: Belief in the existence of the Creator, be He Blessed, who is perfect in every manner of existence and is the Primary Cause of all that exists. The imperative to worship Him exclusively and no foreign false gods. The belief that G-d communicates with man through prophecy. The belief that the prophecy of Moses our teacher has priority. The belief in the divine origin of the Torah. The belief in the immutability of the Torah. The belief in divine omniscience and providence. The belief in divine reward and retribution. The belief in the arrival of the Messiah and the messianic era. The belief in the resurrection of the dead. It is the custom of many congregations to recite the Thirteen Articles, in a slightly more poetic form, beginning with the words Ani Maamin - "I believe" - every day after the morning prayers in the synagogue. In his commentary on the Mishnah Sanhedrin, chap. Jewish writings stipulate that forty years after the coming of the Messiah there will be a resurrection of the dead, and all who are lying in dust will rise to new life. Perhaps due to the natural human disposition to reject such a radical concept, Maimonides goes to great length to emphasize its importance: In his Mishneh Torah, too, Maimonides concludes that both the one who denies the concept of resurrection of the dead or the one who denies the coming of the Messiah are among those who have forfeited their share in Olam Haba - the Hereafter Mishneh Torah Hilkhot Teshuvah 3: Because Maimonides dealt summarily with the question of resurrection, and did not elaborate upon it as he did in regard to the other Articles of Faith, there were those among his contemporaries who criticized him for this summary treatment of this important topic. In order to dispel all doubts concerning his stand on this important question, Maimonides wrote, some twenty-five years later, his Treatise on the Resurrection of the Dead, in which he reiterates unequivocally that belief in Techiyat Hameitim is an integral and indispensable principle of Torah faith. Whereupon, Maimonides cites two verses in Daniel concerning this matter, as follows: Nor is it permissible to rely upon any individual who believes otherwise. And this is the proper approach concerning the resurrection of the dead. Notwithstanding this general need, there are two specific questions that immediately spring to mind: First, what makes the belief in the resurrection of the dead a cardinal article of Jewish faith? The entire Torah is true, but not all the articles of the Torah are considered to be a cardinal principles of Jewish belief. When something is enumerated among the cardinal Articles of Faith, the implication is that it forms a foundation, a pillar that supports the entire structure of Judaism. What, then, is so incredibly important about the belief in the resurrection of the dead that ALL of Judaism rests upon it? Second, the very concept of the resurrection of the dead seems odd. Why is it necessary for a soul that has frolicked in the Garden of Eden for thousands of years to suddenly be torn from that wonderful abode and re-enter a physical body and repeat living on earth. Kabbalistic literature devotes much time to describing how the souls in the Garden of Eden are constantly elevating themselves to higher and higher levels in their knowledge of G-d. The Talmud Berakhot 64a finds a scriptural proof for this concept: An ascendance of much higher magnitude is enjoyed on each anniversary of the day of the passing of the soul, known as Yahrzeit. The following year the soul rises even higher. Based on this insight, the sublimity of G-dly revelation enjoyed by the souls of our forefathers Abraham, Isaac and Jacob, for example, and similarly those of Moses and the great prophets, the authors of the Mishnah and the Talmud, whose souls have been in the Garden of Eden for thousands of years, can be instantly appreciated. Why, then, is it necessary for these souls to suddenly leave this exceptional abode and return to this world in a physical body? Practically speaking, it appears that resurrection of the dead is part of the reward promised by G-d for the observance of the Torah and its commandments. It would appear that this reward subdivides into two categories: One in the Garden of Eden, when the souls are separated from their bodies, and the other on earth, when the soul is once again encloded in the body. The resurrection of the dead comes after the souls have already dwelled in the Garden of Eden; they must leave the Garden of Eden in order to be re-encloded in the body. We must conclude that the latter

reward, in the form of the resurrection of the dead, is far greater than that of the Garden of Eden. If this were not the case, then the resurrection of the dead would be more like a punishment rather than a reward. But what kind of a reward is this? What could a soul possibly enjoy more on earth, trapped in a physical shell, more than the G-dliness in the Garden of Eden. How, in truth, is the resurrection of the dead to be considered a reward at all? There are those who explain that the purpose of the resurrection of the dead is to provide reward, not for the soul, but for the body. Just as the soul has its own special place where it is rewarded in the Garden of Eden in its natural environment and habitat from which it was originally extracted, so too the body must return to its domain, where it too can be rewarded with the pleasures in which it delights. And being that a reward must always be qualitatively similar to its cause, the body must be returned together with the soul to the place where it earned the reward in the first place. We find a similar thought expressed in the Talmud, where it relates how the body complains to G-d that it should not be punished since it was due to the soul that it sins. After all, without the soul the body is a lifeless mass. Likewise, the soul complains that it is the body that caused it to sin, for only after it materializes in the body can it commit a sin at all. The Talmud then uses an anecdote to describe how the Al-mighty settles this dispute: One was blind and the other a midget. What did they do? The blind man put the midget on his shoulders and through this they were able to eat all the fruits of the garden. So, too, says the Talmud, "G-d brings the soul, puts it into the body, and judges them together as one. Thus, if G-d wishes to reward the body, it must be done the way the body once existed, synthesized together with the soul. The resurrection of the dead is necessary to reward the body. In truth, however, this explanation is insufficient. Whereas it may suffice in explaining why the soul must leave the Garden of Eden and again be reenclosed in the body, it does nothing to solve our second dilemma, namely, how it is possible that the reward for the soul enclothed in the body on this earth should be greater than its spiritual reward in the Garden of Eden. On the contrary, from this explanation, it seems that the whole purpose of the resurrection of the dead is to reward the body without any consideration for its effects on the soul. The resurrection of the dead is one of those concepts that best illustrates the superiority of the physical body over the soul. Although superficially the body seems not only subordinate but almost humiliatingly perverse in comparison to the purity, spirituality, and G-dliness of the soul, the truth is that the body has far greater virtue than the soul. Therefore, so that the supremacy of the body over the soul be revealed in the messianic era, representing the culmination of the whole creative process, the soul will be forced to be reenclothed in the body. In this way too, the soul will be able to benefit and share the lofty attributes of the physical body. The knowledge of the body being superior to the soul is not surprising. One should not underestimate the enormous decline and humiliation felt by the soul when it is forced into the body. An illustration of just how great a descent this really is may be obtained from the morning prayers. Almost immediately upon awakening we state, "My G-d, the soul that You have given within me is pure. You have created it, You have formed it, You have breathed it into me and preserve it within me. If it is true that there is a whole procedure through which the soul comes into being, as the prayer implies, "You have created it, You have formed it, You have breathed it," why then do the words "it is pure" proceed "You have created it"? How could it be pure before it existed? The explanation given is that "You have created it" is a reference to the soul the way it exists after it has already entered the first created, albeit, spiritual world, known as Olam Habriyah, through which it must pass before it can descend further and reach the physical world. In other words, one should not believe that before the soul is "created" that it did not exist. Before it even began its descent through the spiritual hierarchy, the soul lingered in the highest of worlds, Olam Haatzilut, the world of emanation, a world whose makeup is not a creation of G-d, but an extension of Him. Kabbalah speaks of four "worlds," with only one actually being physical, namely, the bottom one, Olam Haasiah. The three higher worlds, in order - Atzilut, Briyah, and Yetzirah - are all G-dly, but in a different degree. The highest of all the worlds, Olam Haatzilut, bears its name because it is not considered to be a "created world. As such, it is still technically considered to be part of the G-dhead. The world of Briyah, though, bears its name because it is the beginning of something that is disconnected from the G-dhead, or created. It is thus infinitely lower than Atzilut, although it is still a spiritual world. This is the reason why the soul is referred to as being pure. It stands at the very highest plateau, higher than anything created. It is only after it is obligated to descend that the soul must take a

quantum leap downward and reemerge in the created world. It is then that it is referred to as being a created entity. Thus, the magnitude of descent for the soul can be appreciated. The Talmud expresses it aptly: Why is this necessary? Why must the soul fall from such unimaginable heights? The answer is that this descent is for the purpose of a much greater ascent, later. Through the soul descending into the body and experiencing the tension and turmoil of being in constant battle with the evil inclination, it merits a much higher ascent. The soul must fight for the human organism to conform with the guidelines of G-dly law amid the conniving of the animal soul to frustrate its plans. But the struggle bears fruit - the soul is able to ascend to an infinitely higher level than that where it existed previously. To illustrate the concept of a descent for the purpose of a later ascent, when the waters of a river flow without any obstruction, they flow smoothly, calmly, and without great force. But when one puts an obstruction in the path of the flowing water, such as a large stone or tree trunk, the first consequence is that the flow of the water is stalled and sometimes stopped completely. It may even appear further down river that the stream has completely dried up. But little by little the water begins to gather more strength as it piles up against the obstruction whereupon it suddenly breaks through the obstruction with great force and fury. So strong is the water at this point that it will even pull the stone along with it and it will appear as if there had never been an obstacle in its path. Interestingly, it is specifically the obstacle that brings about the terrible strength and fury of the water after a brief interlude in its flow. This same principle applies to the soul. It is remarkably the descent of the soul onto earth that brings in its wake the strengthening of its power and heightening of its spiritual acclaim.

### 6: The 13 Principles of Faith - Moses Maimonides - Google Books

*The Thirteen Principles of Faith (Sheloshah-Asar Ikkarim) constitutes the most well known Jewish creed; it was formulated by the great Jewish medievalist Rabbi Moses ben Maimon (Rambam), better known as Maimonides ( CE), in his commentary on the Mishnah (Sanhedrin, 10).*

Divine simplicity Judaism is based on a strict monotheism , and a belief in one single, indivisible, non-compound God. The Shema Yisrael , one of the most important Jewish prayers, encapsulates the monotheistic nature of Judaism: The Lord is our God; the Lord is one. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. However, some Orthodox Jews do not believe in a literal interpretation of the Genesis creation narrative , and according to that view, Judaism is not in contradiction to the scientific model that states that the age of the universe is around 13.8 billion years. Samuelson writes the "question of dating the universe has never been a problem of Jewish philosophy, ultimately because that philosophy has never taken the literal meaning of the Bible to be its revealed, true meaning". Angel writes that historically, "there has been a general reluctance in Jewish tradition to speculate on the metaphysical aspects of creation": The important statement for Judaism is that God did in fact create the world; an evolutionary process did not simply happen by itself, but was set into motion by God. When the Bible speaks of God creating the world in six days, it may be speaking figuratively. The word yom day in the creation story can hardly be proved to be referring to a day of twenty-four hours. After all, the sun itself was not created until the fourth "day", so it is impossible to argue that the first three "days" were days as we know them. A more appropriate way to understand the creation story is that God created the universe in six stages, and each of these stages may have taken millions of years, or twenty-four hours, or instants. In short, Judaism insists that God created the world, that he created it in stages, and that he continues to maintain the universe which he created. The specific details of the creation process are not central to Jewish thought. The 15th-century Jewish philosopher Joseph Albo argued similarly in his Ikkarim that there are two types of time: Albo argued that "although it is difficult to conceive of God existing in such a duration, it is likewise difficult to imagine God outside space". Other Jewish writers have come to different conclusions, such as 13th-century scholar Bahya ben Asher , 16th-century scholar Moses Almosnino , and the 18th-century Hasidic teacher Nahman of Bratslav , who expressed a view - similar to that expressed by the Christian Neo-Platonic writer Boethius - that God "lives in the eternal present" and transcends or is above all time. Tzimtzum The Jewish view is that God is eternal , with "neither beginning nor end", a principle stated in a number of Biblical passages. The rabbis taught a "quite literally That "God is eternal, but it is not given to man to explore the full meaning of this idea", and so, "one cannot, therefore, expect to find in the rabbinic literature anything like a detailed examination of what is meant by divine eternity". A famous Mishnah statement on attempts to "pierce the veil" is this: Louis Jacobs writes that modern Jewish thinkers such as Levi Olan , echoing some classical Jewish writers such as the 14th-century Talmudist Gersonides have "thought of God as limited by His own nature so that while He is infinite in some respects he is finite in others", referencing the idea, present in classical sources, that "there is a primal formless material co-existent with God from all eternity upon which God has to work, and that God only knows the future in a general sense, but not how individual men will exercise their choice". Maimonides , who wrote that God had foreknowledge and man is free; Gersonides, who wrote that man is free and consequently God does not have complete knowledge, and Hasdai Crescas , who wrote in Or Adonai that God has complete foreknowledge and consequently man is not really free. Jones expressed the view that "God does not create the world by fiat although God does create the world , but leads it by beckoning it into novel possibilities of becoming. Jonas, who was influenced by the Holocaust experience , believed that God is omnipresent, but not "in all respects non-temporal, impassible, immutable, and unqualified omnipotent". He is not only cosmic, but also personal Jewish monotheism thinks of God in terms of definite character or personality, while pantheism is content with a view of God as impersonal. Who hears and answers". Maimonides", who, along with several other Jewish philosophers, rejected the idea of a personal God. Kaplan instead thought of God "as a force, like gravity , built into the very structure of the

universe", believing that "since the universe is constructed to enable us to gain personal happiness and communal solidarity when we act morally, it follows that there is a moral force in the universe; this force is what the Constructionists mean by God", although some Reconstructionists do believe in a personal God. Religious Landscape Survey, Americans who identify as Jewish by religion are twice as likely to favor ideas of God as "an impersonal force" over the idea that "God is a person with whom people can have a relationship". This principle teaches that God is the only one whom we may serve and praise It is therefore not proper to serve angels, stars, or other elements or make them intermediaries to bring us closer to God.

### 7: THE 13 PRINCIPLES OF FAITH – Netzari Emunah

*the 13 principles of faith Posted by Netzari Emunah on January 4, January 7, In his commentary on the Mishnah (tractate Sanhedrin, chapter 10), Maimonides formulates his "13 principles of faith".*

Dr Naphtali Loewenthal What is the significance of the 13 principles in Jewish thought? This essay addresses the significance of his principles of faith in two ways that are distinct yet necessary for a thorough appraisal of their impact. The first is an examination of the novelty of the principles. To what extent do they change the direction of Jewish theology? The second is an assessment of their historical acceptance by Jewish communities and rabbinic scholars. Modern Maimonides scholars such as Menahem Kellner and Louis Jacobs have argued that Maimonides was responsible for introducing dogma into Jewish thought, thereby espousing a religious faith which fundamentally differed from the classical rabbinic conception. They summarised the elements of Jewish faith which were indispensable to rabbinic Judaism and this was appreciated by communities and scholars alike. Very few scholars objected to the content of the principles themselves and there is little indication that faith was regarded in the pluralistic manner that Shapiro presents. Maimonides lived in a world which universally accepted the existence of a deity, and the fundamental change in the conception of religion which emerged during 1 Dogma, as understood by Kellner, is defined as beliefs laid down by religious authority, the holding of which both defines adherence to a particular religion and a necessary condition for salvation. Dr Naphtali Loewenthal the Enlightenment period in the 18th and 19th Centuries means that it would require a separate study to examine how modern and post-modern Jewish movements have related to the principles of faith so I am therefore limiting this study to a period which does not go beyond the 18th Century. Even if a Jew should commit every possible sin, out of lust or mastery by his lower nature, he will be punished for his sins but will still have a share in the world to come – If a man gives up any one of these fundamental principles, he has removed himself from the Jewish community. We are commanded to hate him and to destroy him. Whilst this outlook may be found within classical Christianity and later in Islam with articles of faith, confessional statements, creeds and catechisms, it is unheard of in Jewish thought. Twersky, A Maimonides reader N. J , Dr Naphtali Loewenthal Bible does not mention an obligation to have faith in anything per se and the term emunah which is loosely translated as faith has connotations of trust and loyalty rather than a duty imposed on the mind. Certainly, the fact of listing principles of faith was an innovation of the medieval period, heavily influenced by Islamic theologians, although not one that Maimonides alone was responsible for. Classical rabbinic thinkers had never felt the need to create a list of fundamental principles having never been theologically challenged by Christianity or pagan ideologies, nor had they needed them for the sake of proselytising. The emergence of Karaism and Islam in the ninth and tenth centuries as genuinely monotheistic rivals had prompted thinkers such as R. The Mishnah discusses the implications of one who denies the providence of God, one who denies that the resurrection of the dead is a biblically ordained belief and that one who is an apikores has no place in 7 Kellner, Dogma, 4. An exception to this is Philo of Alexandria. His works, however, remained unknown amongst Jewish communities until the 14th Century. Dr Naphtali Loewenthal the world to come. It is clear from the context of the Mishnah in Sanhedrin that the rabbis are debating matters pertaining to belief and fairly abstract faith. Maimonides in the first instance is codifying a concept that is basic to rabbinic Judaism. Kellner presents the case that these areas of the Talmud and Mishnah which ostensibly address heresy are more concerned with actions and social norms than beliefs. For example, he tries to demonstrate that in accordance with one of the Talmudic interpretations, the case of apikorsut in Sanherdin is discussing those who openly abuse rabbinic scholars rather than those who simply do not believe. Similarly, Kellner argues at length that the prayer Velamalshinim composed specifically for heretics in the Amidah is intended for sectarians rather than those who do not believe. The prayers are a particularly important body of evidence regarding acceptable lines of belief as they were recited by all men three times a day from the third century onwards. They were crucial to the lived experience of the Jewish community. Taken into proper 9 mSan, Altmann Cambridge, , The prayer service makes little sense without theological prerequisites, and could easily constitute the equivalent of creedal

affirmations. The concept of reward and punishment is axiomatic to prayer, featuring in the pleading for forgiveness and mercy in the berakhah Shema Kolenu, as well as being the dominant theme of the second paragraph of the Shema recited twice daily. This is also reflected in the exegesis surrounding the exodus from Egypt. Jerusalem, Exodus. Dr Naphtali Loewenthal due to viewing evidence which contradicted biblical passages or due to the issue of theodicy. He is dubbed *aher* The other and a rabbinic ban was placed upon visiting him. This strongly implies that heretical thought was very much taken into consideration when formulating the berakhah. Whilst Kellner is correct that the court system could only penalise actions in the court of law, other courses of action could certainly be applied. Dr Naphtali Loewenthal Whilst the theological validity of the principles as pre-requisites for Jewish belief is rooted in classical Jewish thought, the apparent threat of excommunication and deprivation of the world to come over private doubt alone is certainly novel, as is the idea that the affirmation of the principles alone is sufficient for entry to heaven. In so doing, Maimonides appears to elevate the principles above all the other commandments. It does not matter whether the thoughts were deliberate or not. Zerah Dahan, for example, states emphatically that there is no teaching so basic that an honest mistake about it could cause condemnation as a heretic. This provides an important qualification to what appears to be an unequivocally damning position. Here, I presuppose that Maimonides intended his works to be regarded as a unit. In his letter composed in response to an accusation that he did not believe in the resurrection of the dead, Maimonides explains his purpose in writing the principles. Having asserted that most Talmudists do not possess the nuance or subtlety to understand the demonstrative proofs of the principles, Maimonides writes that: We preferred that the fundamental truths at least be accepted as articles of tradition by all people. Consequently, we mentioned at the beginning of our Commentary on the Mishnah principles which should be believed concerning various matters. Dr Naphtali Loewenthal Maimonides presents the principles as simplified versions of complex theological truths. This is repeated in the Guide. For I was most zealous for the Lord God of Israel when I saw before me a nation that does not have a comprehensive book of laws in the true sense nor true and accurate theological opinions. It would perhaps be surprising to Maimonides, therefore, that we refer to his principles as a standalone work. Whilst there is little evidence to suggest that Maimonides changed his mind on the content of the principles, as they are repeated in the Mishneh Torah with few changes,<sup>27</sup> they are not listed in the same order. Having describing the different levels of heretical thought which require articulation, Maimonides adds that only without repentance does heresy merit spiritual 22 Letter to Joseph ben Judah in Twersky, Introduction to the Code of Maimonides, Yale, . The former are considered *anusim*, or lacking culpability, whereas the latter, even if mislead, are considered heretics. If something is preventing that, then it is an unfortunate but insurmountable obstacle. On the other hand, if the bare minimum needed to facilitate intellectual perfection is achieved then this will suffice for the soul to endure in the next world. The principles are axiomatic in that disobeying them is not like sinning in a conventional manner, where accident and deliberation are significant qualifications; they are simply pre-requisites for the development of the human soul. Dr Naphtali Loewenthal This is further explored in the Guide, which posits *halakha* as achieving two things, the welfare of the body and welfare of the soul. He differed from other medieval rationalists such as R. For Maimonides however, the understanding of physics and metaphysics was the pinnacle of religious experience. What they did not do is 31 Maimonides, Guide, 3: It is this conception that allows Shapiro to deliberately ignore the popular liturgical poems of *Yigdal*, *Ani maamin* and *Adon Olam*. He claims that they each significantly differ from what the principles actually say. Dr Naphtali Loewenthal would need to assess the particularities in great detail. However, as I have argued, this is not the case. The nuances of the principles are less important than the overall ideas behind them, which codify fundamental Talmudic beliefs. The widespread popularity of *Yigdal* which entered daily Ashkenazi liturgy in the 15th century is an important case study. The significance of the integration of principles of faith into the daily prayers is hard to overemphasise. Dr Naphtali Loewenthal extreme implications of heresy. For example, the belief in the corporeality of God as an unpardonable heresy is largely questioned as due to its widespread practise rather than theological validity. With the exception of Moses Taku, whose literalist readings must be considered exceptional, no-one opposes the actual content of the principle. Nahmanides mentions that it is a mistake but not heretical, as do R. Most of the consistent objections that Shapiro unearths,

furthermore, revolve around the thinkers R. Abraham ibn Ezra who lived before Maimonides and R. Levi Gersonides who was widely condemned for his excessive rationalism. The main challenges to principles four, eight, ten and thirteen come from their writings. Whilst it is true that this demonstrates that not every significant thinker agreed with Maimonides, in terms of influence none of these thinkers were comparable to Maimonides and this hardly constitutes the opening of a debate surrounding the validity of the principles. Moreover, many of the objections to the principles regarding prophecy, the questioning the superiority of Moses and the immutability of the biblical text require broader contextualisation. Simply, in order for the Torah to be binding and authoritative for all generations. According to Maimonides, the quality of Mosaic prophecy could not be compared to other prophets. It is 43 Shapiro, Limits, Dr Naphtali Loewenthal this that gives the Torah its eternal authority. Dr Naphtali Loewenthal did so out of fundamental disagreement with their truth, but rather the extreme consequences of their denial. I acknowledge that this thesis differs considerably with that offered by most contemporary scholars. Bibliography Babylonian Talmud Vilna ed. Encyclopaedia Judaica, 16 Vols. Keter Publishing House, Jerusalem Torah and Philosophic quest, Philadelphia: Jewish Publication Society of America, Kraemer, Joel L, ed. Moses Hyamson Jerusalem, Shlomo Pines, with introduction by Leo Strauss Chicago: University of Chicago Press, Jerusalem, , Avot 2: Nahmanides, Commentary on the Torah, Chavel ed. The Last Word in Jewish Theology?

### 8: The impact of Maimonides' 13 Principles of faith | Joseph Citron - [www.enganchecubano.com](http://www.enganchecubano.com)

*13 Articles of Faith in Mormonism AND 13 Principles of the Jewish Faith Compared For those who are students of Mormonism, including me, it is interesting to take note of "coincidences" that present themselves for comparison.*

Faith is a subject that you can never truly exhaust or learn all about because faith is something that should be continually increasing in the life of a believer. One of the things we must do is make sure we are actually walking in the faith of God and not a worldly type of faith. The faith of the world has to see something before it can believe it. The God-kind of faith believes when it cannot yet see it. I want to share some very powerful and timeless truths about faith. Like anything in life it is easy to drift away from what true faith really is. Many times I hear believers who say they are believing God for something, but then when you hear them speak or see what they are doing in relationship to what they are believing for it becomes evident that often they are not in Bible faith. Faith is what connects us with God, and so it is vitally important to make sure we are walking in the principles of Bible faith. Not walking in Bible faith would be similar to getting a car that has no tires or wheels. You sit in the car, start it up, and rev up the engine but you go nowhere. The intended purpose of the car is not being utilized because you are lacking a significant part of the car. I want to start by focusing on this last statement first. Another translation of this part of the verse states that faith convinces us of the existence of things we cannot see. That is what evidence does. If you think about a court case for example, for the jury to be convinced of something they did not actually witness they must have evidence to prove to them what is actually true. This is what faith does for the believer. Faith is now, not something we are yet expecting to happen. Hope is future tense, faith is present tense. Most believers who think they are walking by faith are actually walking by hope not faith. That is difficult for the human mind to often grasp, but that is how the God-kind of faith works. Faith then takes what you now know you can expect from God and receives it as if it was already done. You can see the difference in what is a worldly type of faith as opposed to the God-kind of faith when Thomas, who was not initially present with the disciples after Jesus had been raised from the dead and appeared to them, said to the disciples that he would not believe Jesus was alive until he could see his hands, feet, and side. Jesus then appears in their midst again with Thomas present and He tells Thomas to feel His body for himself. Jesus then said to him that he had believed because he had seen, but blessed are those who have not seen and yet believed. If you want to get blessed by God you must do so by faith, and that takes believing it is so before you can see or feel anything. This is an interesting and powerful statement about faith. You see faith does not change God, faith changes us. When you get in faith you come into full agreement with what God has said. You again see what you are believing for as already done. That is why the promises we have in scripture based on what Jesus has done for us are always past tense. God sees all that Christ has done for us as a completed work, so when we get in faith then we see it the same as He does, a completed work. We are initially all given a measure of faith as scripture clearly reveals, but we can increase the faith we have. We do so by hearing and hearing by the Word of God. What I like about the Amplified and several other translations on this verse is the fact that it more definitively tells us a key to building our faith. The Amplified states that this faith comes through the preaching or proclamation of the message that came from the lips of Jesus Himself. This is important when it comes to our ability to receive and walk in what God desires for us to have and to do because of what Christ did for us. We must focus much of our time on the Words of Christ, and all that the New Testament reveals we have through Christ Jesus. Recognize here that our faith is built on the preaching of this message. This does not mean that faith will only come from being in church hearing the Word preached. It means that when we hear the Words of Christ and all He has done proclaimed then our faith will get stronger. If you want to see your faith become stronger you must begin to consistently speak over your life and confess out loud to yourself what scripture says you have as a promise of being a born again child of God. The more you do the more your faith will grow. To do so is to allow what the Bible calls thorns to get into your heart and those thorns will choke out the Word that you have sown in your heart, and that Word will thus produce no fruit in your life. So it is not only important what you are saying, but it is also important what you are listening to. You need to address both areas in your life if you want faith to

grow. In the same way faith that does nothing is dead. So when faith is actually released through our words declaring the promises of God over our life, then faith acts. As a body without breath, which actually refers to our spirit has no life, so it is with faith that does nothing. When a persons spirit leaves their body that body will cease to function. It will lay lifeless. This is what also happens to faith when there is no action following ones faith. If you believe for example you are healed then you are going to act in line with one who is healed. But if you have faith then you are convinced that your body is already healed. If you are convinced of this then you will act upon what you know is true even when you have not seen nor felt any evidence in the natural. This is often hard for people to do but it is exactly what James is talking about when it comes to faith. Many are waiting to feel or see something before they act. This is not faith, but instead hope. One such instance in the New Testament was when ten lepers came to Jesus to be healed. Jesus told them to go show themselves to the priest, which you would not do so unless you were healed. The Bible says as they went they were cleansed of their leprosy. So make sure you are walking in the principles of Bible faith. Often we are missing a simple element of faith and that is why we are not getting anywhere. Use the faith you have, keep feeding on the Word, and watch your faith grow and produce great things.

### 9: Maimonides' 13 Principles of Jewish Faith

*The treatise is also known as the Thirteen Attributes of Faith or the Thirteen Creeds. The Principles Written as part of the rabbi's commentary on the Mishnah in Sanhedrin 10, these are the Thirteen Principles that are considered core to Judaism, and specifically within the Orthodox community.*

Maimonides 13 - Resurrection of the Dead Nov 8, by Rabbi Mordechai Blumenfeld Why is it necessary to bring the body and soul together for ultimate eternal reward? The resurrection of the dead is a basic principle of the Torah of Moses. Anyone who does not believe it has no connection with the Jewish Nation. But [resurrection] is only for the righteous, as it states in Bereishis Rabbah: But the righteous, even when they die, are considered alive. It would be easy to understand if this final Principle, the last of the four Principles dealing with reward and punishment, had been belief in the World to Come. After all, how can one believe in absolute justice without such a conviction? Where is there true reward and punishment in a world where so many innocent and righteous suffer while so many evil people seem to enjoy the good life? If this world is all there is, how can a system of reward and punishment be perceived to exist? If, however, this world is not an end in itself, then reward and punishment may be understood to be found in an afterlife. Why did Maimonides choose the idea of the resurrection of the dead instead? Actually, resurrection and the World to Come are part of the same concept, for resurrection is the beginning of the World to Come. Before the resurrection, no one partakes of the World to Come. Our tradition tells us that the souls of the dead await resurrection in Gan Eden, the Garden of Eden. There is also a soul-cleansing place, Gehinnom, which, in a sense, is also a reward from God. Once one reaches Gehinnom, he is assured of being prepared for the World to Come. Obviously, it is preferable to avoid this reward if at all possible. Nonetheless, souls that have gone through Gehinnom do join with those that went straight to Gan Eden, and there they all await the "great and awesome Day of Judgment" which prophets discuss Malachi 3: This Day of Judgment is the day of the resurrection of the dead, when all will be judged as to their position in the World to Come. Until resurrection, no human being enters the World to Come. Still, why does Maimonides describe this Principle in terms of resurrection rather than the World to Come? The Immortal Body Man is not a soul bound in a transient body. Resurrection signifies that man in his totality, body and soul, is immortal. Man is a soul and a body together. As such, he needs to relate to a future that somehow involved both his soul and his body. Resurrection is the rejoining of the body to the soul in such a way that it can achieve this future. The soul has always been understood to be immortal; it never dies. We comprehend the immortality of the human being, however, through the resurrection of the body. The relationship of body and soul is like that of a blind man and a lame man Sanhedrin 91b. Thus, the lame man instructs the blind man to carry him across the field, with the lame man directing him to the fruit. The blind man happily agrees and anxiously they advance into the orchard and take the fruit. Soon afterward, the outraged orchard owner appears and begins to question them. Only then, when they are together, has the owner found his culprit, so he beats them both. Only a body and soul together have free will. Only together they are in the image of God. Just as there could be no punishment for the lame man alone, there can be no reward or punishment for the soul. Alone, it cannot sin. A soul only sins in its body. Reward and punishment can only apply to the entity that is the person, the body and soul together. Only thus can justice be meted out. The soul cannot enter the World to Come without the body. Is it possible that once the entity of body and soul achieves a place in the World to Come, the body is discarded? A soul is not an image of God. A body is not an image of God. Only the two together have free will, only the two together are the image of God. The union of body and soul is what makes us greater than the angels. As Moshe Rabbeinu pointed out to the angels, it is because of this unique body-soul union that the Jewish Nation received the Torah Shabbat 88ba. This union manifests itself in the 13th Principle, according to which the body, in a sense, attains immortality along with the soul. This statement was the focal point of a dispute between Maimonides and Nachmonides, and has been deeply misunderstood. In the World to Come, the body will not be resurrected and then die. Maimonides says that after resurrection, the body will cease to be a body as we know it *ibid*. This cessation implies that the body will instead become so holy that it will become spiritual, transcending the physical limitations imposed

upon it in this earthly world. Nevertheless, it will retain its sense of self-existence, its sense of being. He believes that the body will always have its physical limitations, which are necessary for it to be aware of itself. In this state of spirituality, in knowing the Creator, man will reach a level of ecstasy beyond our mortal grasp. As the prophet Isaiah It is beyond the conception of a created human being to comprehend what it means to be connected to the Source of all existence. The foolishness is evident when people say: For the most part, they serve as an escape from the pain and effort of striving for real pleasure. The joy of a child whose parents admire the picture he has drawn, the thrill of solving a difficult problem, or the glee on the face of a youngster who has brought home a perfect report card - all are true but still only partial experiences of the ultimate pleasure. This ultimate experience of being connected with actual, absolute Existence requires the whole being, the body as well as the soul. People are not impressed with their soul existing in the World to Come. The Principle of resurrection implies that the body is not merely an object but a subject. The body is part of the person himself. Hence the obligations to bury and honor a dead body. Conversely, Judaism forbids cremation and the use of corpses for theoretical research, since both treat the human body as an object. Excerpted from "Fundamentals and Faith: Based on a series of lectures by Rabbi Yaakov Weinberg, of blessed memory. Article 12 of 12 in the series The 13 Principles.

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