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Report on the Rabbinic Dissertation Submitted by

Andrew Israel Bossov

in Partial Fulfillment of the Requirements for Ordination

The Socio-Political Agendas

of The Messianic Movements in Judaism

Between 180 b.c.e. And 135 c.e.

Andrew Bossov has undertaken the difficult task of applying the norms of contemporary social scientific methodology to a critical dimension of Jewish life and thought in the proto-Tannaitic and Tannaitic periods, namely the Messianic modality. He thus enters the growing field of contemporary scholarship which seeks to understand the relationship between religious ideas and their sociopolitical context.

Contrary to traditional treatments of the subject, which seek to Occamize the variety of essentially irreconcilable positions on the subject, Mr. Bossov seeks to connect all of these positions to different perspectives on the sociopolitical spectrum. Accordingly, he recognizes the need beyond the indispensable analysis of the rabbinic sources to include in his considerations the wide variety extra-rabbinic texts such as the Apocrypha and Pseudepigrapha, Josephus, the Gnostic documents, the Dead Sea Scrolls, and the New Testament. He also realizes the need to distinguish between the earlier and later strata of rabbinic literature.

Given the vastness of the field, Mr. Bossov's thesis represents only the first step in a process that hopefully will eventually lead to a detailed sociopolitical reconstruction of the relationship of Messianism to proto-rabbinic and rabbinic society and thence the relationship of these to the entire thought patterns of their exrescence. This first step includes an introductory consideration of the field and its problems; an analysis of the process of biblical canonization and the origins of the apocrypha and the Psuedepigrapha; and a comprehensive analysis of every messianic passage in every pertinent work in the literature. This analysis, accomplished work-by-work, represents the "vertical" study which is indispensable for the next step, namely the "horizontal" study of the problem, chronologically, by periods, and the third step, namely the collation of the expressions of thought with the sociopolitical context.

For this thesis, Mr. Bossov had to limit himself to the first, or "vertical" phase of the enterprise. Here his achievement, in the details and quality of its analysis, is most

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impressive and augurs well for his future work. So, too, is his concluding chapter entitled "Assembling the Socio-Political Spectrum of Messianic and Eschatological Beliefs," in which he plants the critical questions of the subject; presents, with some clear and concise charts, the variety for answers; draws important generalizations; and ventures "A Socio-Political Spectrum of Judaism Based on Messianistic and Eschatological Beliefs" (p.136).

To be sure, given the vastness of the subject, Mr. Bossov, for purposes of this thesis, often had to rely on source material in translation, where languages other than Hebrew were involved; on generally accepted, but not definitively established English translations of difficult passages in the Hebrew sources and representative secondary material rather than its full gamut. In all of the many choices Mr. Bossov has had to make in these areas he appears to have acquitted himself most aptly. Nor has he hesitated, usually most judiciously, to venture opinions of his own. To be sure, as Mr. Bossov recognizes, there remain areas of analysis and synthesis that require deeper research. But these do not obfuscate the worth or beauty of Mr. Bossov's achievement.

It is indeed with great pleasure that I recommend the approval of this thesis.

Respectfully submitted,

Martin A. Cohen

THE SOCIO-POLITICAL AGENDAS
OF THE MESSIANIC MOVEMENTS IN JUDAISM
BETWEEN 180 b.c.e. AND 135 c.e.

ANDREW ISRAEL BOSSOV

Thesis Submitted in Partial Fulfillment of
Requirements for Ordination

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These are but a few of the people who have enabled me to complete this work:

A congregant from Fairmont, West Virginia, whose curiosity about the Jewish concept of the messiah triggered my own interest in learning more about this subject.

Eswin, Henry, and Richard, whose friendship and assistance helped considerably throughout this process.

My teachers and all my colleagues at HUC-JIR, and particularly Martin Cohen, my advisor, for enduring me, challenging me, and helping me to reach this season.

Our parents, family, and friends, whose love and support have nurtured us continually.

My father, in particular, who deserves a good seat in the heavenly academy.

My brother and other loved ones who are there already holding seats for us.

Elisabeth, who just walked in again to visit me at my desk, delightfully exclaiming "Abba!" as only she can.

Mostly, however,

I wish to express my love and thanks to Nancy,
my beloved *eshet chayil* and *ezer k'negdo*,
my comfort and strength -- my partner.

*May God's countenance shine upon you all, bringing you
peace.*

PREFACE

"Bigger isn't always better," and "Small can be good, too." With these simple words of practical wisdom, I introduce the longest and most thorough research document that I have authored to date.

A great deal of work went into compiling the source material presented in the body of the paper. This involved many hours of creating and merging lists of references from various existing scholarly works, and copying out the hundreds of entries thus derived. The bulk of what I learned from doing this thesis resulted from this initial phase of research. For as a result of this process, I became familiar with a whole range of literature which I had never really "touched" before, and I became reacquainted with and/or more knowledgeable about many of the other primary sources, also.

I hope that the thoroughness of this component of the thesis research is evident to the reader, and that, as intended, it will be a helpful reference guide for the student of messianism and eschatology. Yet even as I see the document in print and feel a great sense of accomplishment and relief, I am compelled to focus attention on how "small" it is when compared with many of the scholarly works already available. It is accurately stated that a little learning only makes you

realize how much more there is to learn, and this is definitely the case here. But quelling any thoughts of inadequacy, I take great pride in being even one small link in the chain of researchers who have tried to crystallize and systematize so broad a field of human thought as messianic and eschatological religious belief.

Bearing this in mind, let us proceed to a brief summary of the chapters which follow. Chapter One develops an overview of the sweeping changes which took place in Judea during the latter part of the Second Temple period and slightly beyond, largely the result of the spread of Hellenism and the imperialist policies of the Roman Empire. Influenced by and influencing these changes were the kaleidoscopically evolving religious beliefs prevalent among the Judeans, particularly in the areas of messianism and eschatology.

As discussed in Chapter Two, such volatility may well have led to the canonization of Jewish Scripture -- which in turn resulted in the formation of two categories of "non-holy" writings, namely, the Apocrypha and Pseudepigrapha. In addition to providing introductions to these bodies of non-Testamental literature, Chapter Two also addresses the prominence of apocalyptic tendencies found in the latter. The presentation of source references to messianic and eschatological themes from the Apocryphal and Pseudepigraphic literature can

be found in Chapter Three.

In Chapter Four, other significant, non-Testamental literature is presented, namely the Dead Sea Scrolls and the writings of Josephus. In addition, the philosophies of Philo and the Gnostics are mentioned as they relate to the thesis. In Chapters Five and Six, source references from the whole realm of post-Biblical Jewish writings are presented. The works -- ranging from the Mishnah to Yalkut Shimoni -- span more than one thousand years of Jewish existence and thought. The reasons for their inclusion despite their relative "lateness" to the specified period will have been explained in Chapter One.

And finally, in Chapter Seven, a summary of the thematic material is presented according to the subject categories mentioned in Chapter One, if only to provide a backdrop for a brief examination of the socio-political spectrum which can be derived for the period in question. The exploration of the fascinating interplay between the various Judaic sub-groups on this theoretical spectrum -- as distinguished by their messianic and eschatological beliefs -- provides the basis for conclusions which could readily be developed into a second installment of this thesis topic. Instead, the study ends with only a taste of what may rightly follow in the future. How serendipitously eschatological!

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CHAPTER ONE:AN INTRODUCTION TO THE STUDY
OF MESSIANISM AND ESCHATOLOGYHISTORICAL CONTEXT

For thousands of years, human beings have pondered the meaning of life. Innumerable religious, philosophical, and ethical systems have evolved as culture after culture has attempted to explain such phenomena as the origin and purpose of the world, the nature of good and evil, and the time when the world as we know it will come to an end.

But no one system of "answers" has ever satisfied the curiosity of all of earth's peoples -- let alone all the members of any given ethnic or political entity. Friction has invariably developed between or amongst groups of people who disagreed over the answers to life's most timeless questions.

One such clash of world views erupted as a result of Alexander the Great conquering the Middle East and initiating the spread of Hellenistic culture throughout the region. Emphasis on "pure," logical reasoning tempered by a focus on physical prowess characterized the range of cultural concerns of the new Greco-Roman overlords -- in contradistinction to

the more moderate, perhaps provincial concerns of the greater number of Middle Eastern peoples. This is not to say that aggressiveness and offensive warfare, for example, were not commonplace in the subject cultures as well! Yet compared to the empire-generating strength of the Greeks and their Roman successors, any such qualities amongst the native Mid-Easterners were dwarfed by comparison.

Nevertheless, the ideological clash between the Judeans and the forces of the Roman Empire was as fierce and intense as any concurrent military struggle. This being the case, the focus of this study is the resultant, highly volatile ideological system of the Judeans themselves, represented by the complex of "timeless" answers arrived at by Judaic writers during what may readily be considered one of the most significant, "watershed" periods of their people's entire existence, namely, the years from 180 b.c.e. to 135 c.e.

During this era, the collision with Hellenism had a significant and lasting impact upon the Jews, to say the least. For indeed, many Judeans felt that their "time was up." The traditional "answers" no longer sufficed for a greater percentage of the population -- whose very lifestyles had been severely disrupted due to increased urbanization and other

catastrophic factors of similar magnitude.¹ Passionate, explosive, and frequently violent interaction resulted between many of the different peoples, parties, and factions involved in this clash -- all players in an intense drama which was to affect the remainder of human history.

This era witnessed nothing less than the collapse of the Second Jewish Commonwealth: the destruction of ancient Judaism's Holy Temple and much of the surrounding capital city, the complete unmaking of Judea's political and cultic leaders and institutions, the end of an epoch -- not to mention the birth of Christianity, undeniably one of the world's most prominent religions and arguably its most dominant.

However, the tragic death of the Second Jewish Commonwealth in Judea -- a tiny vassal state which happened to occupy a highly valuable piece of real estate -- did not result in the obliteration of the Jewish people nor their culture, even if the outward manifestations of their peoplehood took on very new shapes and patterns.

One can compare the changes which took place to the drastic, even horrific metamorphic changes which transform a cocoon-encased pupa into a radically different creature once

¹ Based, to a large extent, on conclusions arrived at by my advisor, Dr. Martin A. Cohen, in his work, "Two Sister Faiths" and elsewhere.

it emerges. But just as the emerging moth or butterfly is patterned on the same genetic material as its awkward-looking, larval former self, so, too, was the new form of the Jewish people intrinsically related to what it had been before the Commonwealth came to an end.

In order to complete the analogy, however, there is one additional factor which must be considered. For just as certain laws of nature invisibly serve as the activating force behind the process of metamorphosis, so, too, was the Jewish people propelled through this period of anticipated annihilation (to whatever lay beyond it) by means of an internally-contained belief system. As a result, much of the basic theological and philosophical "genetic" matter of ancient Judaism remained intact and is still extant, even today. And yet, its current manifestation(s) is(are) as fundamentally and unmistakably altered as is the graceful, beautiful monarch butterfly compared to the clumsy, monochromatic caterpillar of the same species which it used to be.

The complex of beliefs which nurtured the hope for Jewish survival during and beyond this period -- and which greatly contributed toward shaping the course of events -- falls within the inter-related realms of messianism and eschatology. Thoughts about immortality had become more and more pronounced -- at least, or particularly, among Pharisaic elements -- and

there was a heightened desire amongst the general populace to believe that the tyrannical Romans would receive their just deserts at some glorious? future? time when Israel would be delivered and rewarded for its fidelity to God's commandments, despite its many hardships and atoned-for transgressions.

It is at this point that the butterfly analogy breaks down because based on the literature and sound socio-political theory, we know that there was more than one single "genus" of Jews before any sort of cultural metamorphosis was triggered by the clash with Hellenism. Similarly, we know that there was more than one sub-group of Judaism while the metamorphosis was taking place and during its later stages -- namely, during the 180 b.c.e. to 135 c.e. period in question, which ushered in the Hasmonean revolution and concluded with that of Bar Kochba and his followers. Moreover, despite the consolidation of rabbinic authority, we also certainly know of divergent, "non-centrist" groups which existed afterwards.

Consequently, it could not be expected that only one "butterfly" would have emerged as a result of this whole process! Rather, if one accepts the simple if not shocking reality of these statements -- which are neither original nor contrary to sound theoretical reasoning -- it becomes clearly evident why centrist, "tonal" Judaism appears to have "split

apart" at this juncture in history into no less than two major divisions: Rabbinic Judaism and Christianity.

Furthermore, such an identification and examination of the driving forces behind these major changes which took place in antiquity might also help us to understand some of the dynamics of what has been happening in the arena of world religion ever since -- particularly in light of the phenomenal growth and expansion of Christianity, and from the more recent, curious interplay between Judaism and Christianity since the Holocaust and the establishment of the State of Israel, especially in the United States.

THE OBJECTIVE OF THE THESIS

In particular, then, this study will focus on messianic and eschatological themes² as expressed in the wide range of significant Judaic literature produced during the period in question³ -- or afterwards, as discussed below. The initial works to be examined include segments of the Apocrypha and

² Eschatology is the philosophical study of the afterlife, the notion that the human soul lives on after the death of the body.

³ According to Charlesworth, eschatological questions fall into four categories: i) sin/theodicy; ii) God's transcendence; iii) the messiah's imminence; and iv) the afterlife. This thesis primarily addresses the latter two categories.

Pseudepigrapha, the Dead Sea Scrolls, and Josephus.

References from the New Testament will be included, but filtered cautiously so as to reflect only those concepts which can be traced to the earliest strata of Christian faith -- at least roughly before 135 c.e. This also applies to any of the Pseudepigraphic works which are commonly thought to contain overtly Christ-related interpolations.

Similarly, a wide range of Rabbinic texts must also be examined, represented by the Mishnah, both the Palestinian and Babylonian versions of the Talmud, and by several other later compendia of aggadic and midrashic material. Although often not redacted until some time after the initial oral or written composition of the material they contain, the Rabbinic texts are vital to this study because they contain eschatological (and messianic) beliefs known to have been prominent during the period under examination.

RESEARCH METHODOLOGY

Due to understandable space limitations and time restraints, of course, the process by which I selected the source material presented herein was entirely biased toward including only those references which related to my intended

purposes. Objectively speaking, it simply was not a goal of this study to exhaustively compile all eschatological and messianic passages from the literature. Although potentially my work contributes to such an attempt, I, too, have nevertheless been somewhat subjective in extrapolating only the most representative material required for the purpose of this thesis.

The methodology which I employed for selecting and interpreting the data couldn't possibly be defended against the rigorous norms typically applied to academic scholarship, leading me to offer the following two caveats. First, I did not -- and realistically could not -- attempt to critically determine the date and/or place of origin of any of the thematic material presented. All such information presented is from secondary sources. Second, only passages from the Rabbinic literature were examined and analyzed in their original Hebrew or Aramaic. It was not an objective evaluate any of the other source materials in their original languages.

MESSIANIC AND ESCHATOLOGICAL SOURCE REFERENCES

The general subjects to be considered in this study, formulated as the questions "answered" by the various authors, might be phrased as follows:

- What will happen between now and the advent of the Messiah, and to whom?
- Who is the Messiah?
- What is the overall sequence of cosmic epochs?
- When will Judgment Day come?
- How will reward and punishment be decided?
- What will it be like in the world-to-come?

First, then, passages from the literature which contain messianic and eschatological references will be listed book by book. In addition to introducing the various writings "vertically" like this, such a compilation provides the information necessary for determining the ideological "platform" of each individual work, making it possible to hypothesize about their socio-political orientations or biases. Because the passing mention or outright omission of one or more of the themes is as significant as an instance where an entire section might have been dedicated to any one particular concept, the whole range of literature must be examined in this manner so as to establish a broad basis of comparison.

Needless to say, the collection of all this primary material was not accomplished without substantial assistance from existing source listings taken or derived from several major articles and books. The primary list employed was derived from the entries "messiah," "eschatology," and "resur-

rection," as found in the Encyclopedia Judaica and, primarily, the Jewish Encyclopedia.⁴ To this solid foundation were added scores of additional references as presented or mentioned in the secondary literature, some of which are included in the bibliography, even if they are not referred to explicitly within the body of the thesis.

One may well question the exigency of assembling what amounts to an almost-unwieldy collection of the numerous and often-repetitious source references, as indeed I did throughout the lengthy and often tedious process of searching and copying -- particularly because it seemed like such a duplicative endeavor. Over time, however -- and after much doubt and deliberation -- it became clear that the unique approach of this thesis deals as much with statistical analysis as with the exploration of matters of belief. For instead of taking the worthy conclusions of the experts for granted, an exciting (if not wearisome) component of this study has been to acquaint myself with the wide range of writings under consideration so that I could better appreciate the relevant scholarship -- and more genuinely and knowledgeably react to it according to the proposed purpose of the thesis.

⁴ Thanks to prior research by colleague Karen Beitel, in her role as research assistant to Dr. Cohen.

After this initial, work-by-work examination, then, the same "data" will be re-interpreted according to thematic categories based on the broad topical headings mentioned above. Ideally, such a "horizontal" assessment would comprehensively establish the range of variation found within each category, as well as the relative significance that each theme holds within the cross section of each work's ideological perspective which concerns us -- namely, that which encompasses the whole "platform" of messianic and eschatological beliefs.

ANALYTICAL METHODOLOGY

The end result of a thorough, bi-directional investigation would be a series of comparative analyses which will help determine the position that each book occupies on the socio-political spectrum representing all the different factions, sects, and parties of Jews which existed during the period under discussion -- whether they have already been labelled as distinct entities or not. The modern, Western reader is asked to bear in mind that the origination even of the notion of separation between "church and state" was still far off in the future. Therefore, the absence of differentiation between religious and governmental functions in the theocratic states of the ancient Middle East resulted in a de facto fusion of these elements of social structure.

Furthermore, it is nearly impossible to discuss religion and politics irrespective of one another anyway, especially if one recognizes that a group's "religious" perspective is intrinsically connected to its "political" platform and vice versa, regardless of the era or location. This is particularly true in the case of the theocracies of the ancient (and even modern) Middle East, at least until the process of Hellenisation irrevocably disturbed the cultural equilibrium of the entire region.

The spreading of culture in such a large-scale, aggressive manner had hitherto been unprecedented in the ancient world.⁵ It had the effect of compartmentalizing particularistic, nationalistic matters of belief and religion, granting them an existence independent of any governmentally-guaranteed system of enforcement. In effect, religious belief became "personalized." And at the same time, Hellenism itself was politicized by nature because it had been abstracted from its place of origin and imposed on foreign social systems.

CONTEMPORARY IMPLICATIONS

Although messianic movements have come and gone in the

⁵ Imperialistic tendencies and campaigns are certainly attested. Nevertheless, none had as widespread and lasting an impact as the Greek and Roman Empires.

Western World throughout the Common Era, the relatively recent surge in global internationalism and displacement has contributed to a significant rise in certain fundamentalist and messianic beliefs and causes once again.⁶ In addition, the increasing similitude existing between various segments of Judaism and Christianity⁷ has led many people to reexamine the inherent similarities and differences of the respective world views, many people emphasizing the similarities more urgently than the differences. It is within this contemporary context that this study offers to synthesize a wide range of information into a format which might help the modern Jew or Christian understand their respective particular origins more fully.

In a sense, then, if Judaism and Christianity are allegorically thought of as being two separate branches growing from the same trunk of ethical monotheistic belief,⁸ then what we are witnessing in modernity is that the tree is blooming prolifically and the branches are cross-pollinating extensively. Whether this will actually produce seed for a new "tree"

⁶ Needless to say, the West's "melting pot" is already in the process of being "unplugged," what with nationalistic and ethnic insurgences on the rise throughout Europe and the Americas (and elsewhere, too).

⁷ Not only the more liberal denominations.

⁸ As per M. A. Cohen's, "Two Sister Faiths."

is yet to be determined -- and certainly such speculation is well beyond the scope of this study!⁹

In the meantime, through this thesis I aim to present and (to a lesser extent) classify the source material in such a way as to efficaciously guide the reader through the otherwise vast and imposing collection of related literature. I will highlight those patterns of eschatological and messianic belief which I believe had the greatest impact on -- and to a great extent shaped -- the socio-political spectrum of the Jewish people between 180 b.c.e. and 135 c.e. This will also facilitate any future, more in-depth analysis of the subject matter.

⁹ One may even go so far as to imagine the cross-pollination field as being open to more trees than in earlier days, so that the outcome -- based on so many more variables -- is consequently that much more unpredictable.

CHAPTER TWO:CANONIZATION AND APOCALYPTICISM¹⁰:THE ORIGINS OF THE APOCRYPHA AND PSEUDEPIGRAPHIATHE CANONIZATION OF JEWISH SCRIPTURE

The process of determining the Jewish canon of holy scriptures took place over the course of many centuries. Certain works were readily perceived as "sacred," largely due to the longevity of their usage. These texts could be thought of as having been "self-perpetuating," such as the Psalms sung by the Temple Levites and the royal Chronicles. Other texts must simply have fallen out of disfavor or disuse for one reason or another.

On the other hand, due to the constant plundering of ancient Israel and the continual decimation of its holy sites and objects, it is recognized that many of the ancient books alluded to in Scriptural and Talmudic literature were lost arbitrarily over time and could not be recovered. In other words, chance was also a factor in determining which irreplaceable precious documents were available for consideration in the process of determining the canon.

¹⁰ Apocalypse means "revelation."

It is widely believed that the final redaction of the Torah took place during the Babylonian exile following the destruction of the First Temple, and that Prophets was canonized by the end of the 4th century b.c.e., roughly coinciding with the advent of Hellenism to Palestine. That there is no recorded rabbinic debate over the canonicity of any part of these two sections of the Tanakh lends credibility to this belief, further indicating that this canonization had indeed been a fait accompli well before the onset of the rabbinic period. It is no wonder, then, that the corollary arose that prophecy had died with the "beginning" of the Second Temple period -- even if more correctly it had to do with the advent of Hellenisation, and even if this was also a means by which the early rabbis could solidify their claim that divine inspiration now rested with them and guided their decision-making on behalf of the community.

The Greek term "apocrypha," meaning "hidden away," was applied to those works composed and/or recorded not only following the canonization of the Torah and Prophets, but after the basic corpus of Ketuvim (i.e. the Hagiographa) had been composed, as well. But even if this term was based on how these books were regarded by the proto-rabbis toward the end of the Second Temple period, earlier on in this period the

apocryphal works were by no means considered extraneous.¹¹ In fact, even though all the apocryphal works in toto were eventually rejected by the rabbis as non-canonical and even heretical, "Ben Sira" was nevertheless quoted in the Talmud, with allusions to it actually being part of the hagiographa.

In actuality, the apocryphal works had been incorporated into the Septuagint -- the Greek translation believed to have been completed in Alexandria in the middle of the 3rd century b.c.e. Eventually, however, other new works emerged which represented beliefs that were outside the mainstream range. This led to the rejection of all apocryphal books for consideration as part of the Jewish canon. In other words, the seven books of the Apocrypha -- Tobit, Judith, Baruch, I and II Maccabees, the Wisdom of Ben Sira, and the Wisdom of Solomon -- which might have been candidates for inclusion into the not-as-yet canonized hagiographa, were nevertheless deemed inappropriate.¹²

¹¹ This rejection provided the basis for the Hebrew term s'farim chitzonim in reference to the complete body of apocryphal and pseudepigraphic books, a term still in popular use today.

¹² The Apocryphal books are, however, considered "deuterocanonical" by Catholics (i.e. belonging to the "second canon"), and Protestants simply refer to them as the Apocrypha in their Bibles.

DISTINGUISHING BETWEEN THE
APOCRYPHA AND PSEUDEPIGRAPHA

The primary if generalized thematic distinction between the Apocrypha and the other newly emerging works -- which came to be known as the Pseudepigrapha, meaning "falsely ascribed writings" -- is that the former are more concerned with the ever-present struggle against idolatry and with how prophecy had come to an end. The latter are characterized by the general belief that a type of prophecy still existed, enabling believers to continue learning more about past and future events and conducting their lives accordingly.

But the belief that the institution of prophecy had indeed ended was already very strong and growing stronger during this period among certain key elements of Judean society -- particularly the Pharisees -- so that in order to appear authentically "early," these new "revelations" were falsely attributed to ancient personalities (hence the genre's descriptive title) or were portrayed as new interpretations of long-held beliefs. One such example of this was the combination of new-found, speculative "certainty" that the advent of the Messiah was close at hand, based on and linked to the accepted belief in the cosmic pre-existence of the Messiah.

It might be that the Apocryphal writings were at least originally deemed worthy of recognition because they expressed concern for the greater community of Israel and didn't reflect any sectarianism as such (even if it indeed existed).¹³ Even so, as greater schisms evolved as a result of the infighting between opposing factions of Jewish society, the newer writings inevitably reflected the increasing sectarianism. The Pseudepigrapha thus came to be considered as completely outside the realm of sacred scripture by the increasingly prevalent centrist factions -- and even, as stated above, heretical.

As could be expected, controversy surrounding the tolerability (let alone canonicity) of the newer Pseudepigrapha emerged and intensified over time. Eventually, all of the pseudepigraphic works -- i.e. the combined Apocrypha and Pseudepigrapha proper -- were rejected for inclusion in the Jewish canon, and the hagiographa as we know it today came to be canonized in the 2nd century c.e. excluding all of them. Curiously enough, Ketuvim did wind up including the apocalyptic book of Daniel -- which helps to explain why this "prophetic" work is in the "wrong" section of the Tanakh. And yet, the earlier-written and highly-regarded "Wisdom of Ben

¹³ Encyclopedia Judaica, vol. 3, "Apocrypha and Pseudepigrapha."

Sira"¹⁴ was rejected from inclusion in the canon, as mentioned.

THE BOOK OF DANIEL

The "Book of Daniel" was excluded from Prophets because it hadn't been written before the canonization was fixed, and perhaps because it had been withheld from public knowledge (according to the Greek interpretation of ganooz) because of its Hellenistic and apocalyptic subject matter. Like "I Enoch" and "Assumption of Moses," the text includes an exhortation by the author for the book to be concealed or otherwise preserved until a later generation, a trademark of certain other apocalyptic writings as well.¹⁵ Perhaps the factor which contributed to Daniel's eventual inclusion in the hagiographa was that its first six chapters are based on stories which vindicate God's supremacy and the election of the Jews. Even so, it is still a somewhat marginal entity to this day.

FURTHER DEVELOPMENTS CONCERNING THE APOCRYPHA AND PSEUDEPIGRAPHA

Even as proto-rabbinic Judaism rejected the Apocrypha and

¹⁴ Talmud Yerushalmi, Sanh. 10:1, 28a.

¹⁵ Charles, Intro. to Vol 1, p. viii.

Pseudepigrapha, the Early Church appropriated the former and some of the latter as Scripture, or at least as worthy of study. Inevitably, as Christianity evolved and subdivided, different churches claimed different combinations of these works as parts of their canon.¹⁶ During Luther's Reformation, on the other hand, all non-testamental literature was declared to be outside of the Christian canon -- at least for those Christians who adhered to the tenants of the Reformation!

Hints of the Apocrypha and Pseudepigrapha crept back into Judaism, at least thematically if not verbatim. Elements of "Enoch" and "Jubilees" can be found in Pirkei de Rebbe Eliezer, for instance, and "Ben Sira" was "brought back" by Eastern Jews around the 13th century. During the Renaissance, a significant step was taken by Azariah dei Rossi who translated the "Letter of Aristeas" into Hebrew, thereby inspiring "modern" Jewish interest and scholarship in this area.

Needless to say, such interest has grown much stronger in recent years, especially since the uncovering and deciphering of such documents as the Dead Sea Scrolls and so many others. Furthermore, according to present-day "politically correct" historical methodology, one could not gain a complete understanding of the origins of rabbinic Judaism and early Chris-

¹⁶ The New Testament forming the fundamental part of Christian Scripture, of course.

tianity without examining this body of literature thoroughly.¹⁷

ADDITIONAL DESCRIPTIVE

ELEMENTS OF THE PSEUDEPIGRAPHA

One of the most characteristic features of the Pseudepigrapha is the tendency to represent God as being transcendent, non-active in the day-to-day world. It is for this reason that people need some kind of intermediary¹⁸ to understand God's ways, such as a book, an angel, or a seer who goes to heaven to "check things out," (as it were) where he is guided around by angels. Another example is found in the Testament of Abraham, where Abraham speaks exclusively with the angel Michael, whereas in the Hebrew Bible, he speaks with God and angels alike.

Some Pseudepigraphic works are specifically Christian-sounding due to tendentious interpolations or to a later, genuinely Christian origin. This is true of the Odes of Solomon, the apocalypses of Zephaniah, Elijah, and Sedrach, the Vision of Isaiah, parts of the Testament of Abraham, and

¹⁷ This is also why it merits such an elaborate introduction in this thesis.

¹⁸ See Chapter Four, "Philo of Alexandria."

others. Sections of these works, though, can be identified as having earlier, clearly Judaic origins, making the unequivocal categorization of most Pseudepigraphic works a complex task. As Charlesworth suggests:

"The contradicting ideas should not be explained away or forced into an artificial system. Such ideas in the Pseudepigrapha witness to the fact that Early Judaism¹⁹ was not a speculative philosophical movement or theological system, even though the Jews demonstrated impressive speculative fecundity. The Pseudepigrapha mirror a living religion in which the attempt was made to come to terms with the dynamic phenomena of history and experience."²⁰

APOCALYPTICISM IN THE PSEUDEPIGRAPHA

Two leit-motifs characterize the Apocalyptic writings: eschatological -- "the end is near," a meta-historical, cosmological event which will happen regardless of human actions; and speculative -- the revelation of heavenly or similar secrets, such as have to do with cosmogony, calendar issues, angelology, and others. In addition, a third characteristic is the presence of pietistic, moral preaching.

Basically, the apocalypse genre breaks with Deuteronomistic literature by professing that there is no causal relationship between human action and historical events. For

¹⁹ Referring to Judaism of the period in question.

²⁰ Charlesworth, p. xxxiii.

example, the Jews' sins couldn't possible have prompted God to increase the strength and oppressiveness of the Roman Empire. Nor was there any connection between human action and meta-historical, cosmological events -- such as the end of time -- otherwise attributed to being an act of God's "will."²¹ Such beliefs clearly conflicted with more centrist Jewish doctrine, particularly because of the implied displacement of the mitzvah system in much of the apocalyptic writings.

²¹ Stone, p. 383-4.

CHAPTER THREE:THE APOCRYPHA AND PSEUDEPIGRAPHATHE BOOKS OF THE APOCRYPHA1) TOBIT

The basic theme is that even seemingly righteous individuals must endure suffering in their life on earth, probably because of the sin of self-righteousness (if nothing else). Tobit, like the character of Abraham in the "Testament of Abraham," is among the suffering righteous.²² "Tobit" was written in the diaspora, probably before the Hasmonean period in that it calls for an ingathering of exiles without reflecting the events of the revolution against Antiochus IV.

- 13:11 Jerusalem to be rebuilt, bright light, nations to come and offer gifts to God.
 :12,14 Righteous blessed, wicked cursed.
 :13 Ingathering.
 :15,16 Jerusalem rebuilt with jewels in abundance.
 14:5 Ingathering, rebuild at appointed time.
 :6 Nations convert.
 :7 Wicked perish.
- 14:15 Before Tobias, Tobit's son, dies, Nineveh is destroyed by Media, fulfilling the prophecy to Tobit.

²² Stone, pgs. 41-42.

2) THE WISDOM OF SOLOMON

Written sometime between 50 b.c.e. and 50 c.e., it was highly influenced by Greek Stoicism, but is nonetheless "Jewish" in outlook -- particularly in emphasis on how true life possible only if body and soul are united. Even so, it was not referred to in later Jewish literature (as was "Ben Sira," for example).²³ Chapters 1-6 are aimed at the "rulers of the earth," bearing the message that the ungodly will be punished and the righteous will gain immortality.²⁴ Chapters 7-9 explain how wisdom is not hereditary, and that it must be sought above any other trappings of power.

Thereafter, wisdom is likened to free-flowing water and to manna, all of which lead to life immortal (19:21). Paving the way for certain Christian beliefs, "Wisdom" asserts that those who are spiritually dead die for ever, whereas believers in God and wisdom become immortal after a visitation from God, in which God will do battle with and destroy evil.²⁵ Wisdom, equivalent to the Spirit of God, governs the universe.²⁶

²³ M. Gilbert, JWSTP, p.312.

²⁴ Ibid., p. 301.

²⁵ Ibid., p.309.

²⁶ Ibid., p. 311.

- 3:1-9 Immortality overcomes suffering, even martyrdom,
for the righteous; reward commensurate with suf-
fering.
:18-9 Wicked punished on Day of Decision.
4:1 Immortality via memory of deceased.
:7 Righteous die in peace.
4:20,
5:1-13 Sinners at judgment lamenting their behavior in
life, realizing that the righteous are being re-
warded.
5:15-16 Righteous immortal, receive reward from God.
:15-23 God will conquer evil.
6:20f. Desire of wisdom leads person to God, salvation.

3) THE WISDOM OF BEN SIRA

Originally composed in Hebrew, at Jerusalem, ca. 190 b.c.e., it was translated into Greek by Ben Sira's grandson in 132 b.c.e.²⁷ As in Wisdom of Solomon, the acquisition of wisdom is perceived as being next to godliness. There is no trace of a firm messianic expectation, and there is a specific mention that man's life does not go on forever. In a sense, Ben Sira may be regarded as a classic source of Deuteronomistic allegiance.

- 8:7 Death's finality (is sad).
14:16-9 Dead is dead; dead go to Sheol/internment.
28:21-2 Fiery Hades death for wicked only.
36:8 God should shorten/end Roman oppression.
:16 God should reward the righteous (to verify prophets).
44:21 God's promise to Abraham (itself Messianic?).
45:25 David (Judah)'s son inherits the kingship alone; inheritance of Aaron's son is his own.
47:11 God pardons the sin (of the faithful prince),

²⁷ Stone, p. 291.

- raising up the (worthy) scion of David eternally.
- 47:22 "
- 48:10 Elijah waiting to herald the "Day of God." (implied)
- 49:12 Temple "set up on high" by (high priest) Joshua forever [per Ezra 3:2] and rebuilt by Nehemiah (Messianic praise?).
- 51:6-9 Cries out from Sheol (like Jonah).
- 50:24 (Being "cut off" means cut off from becoming immortal through righteous-resurrection).
- 51:12 God redeems righteous on day of trouble (JD).

4) I BARUCH

There is no clear concept of dating "I Baruch" or determining its exact relationship to the "Book of Jeremiah." Maybe it's allegorical to the events of 164 (and Antiochus V), but maybe it was written before this. Its main theme has to do with exile and return, and parallels are drawn to how such an ingathering would be like a second Exodus. The references presented are from the second half of the work, written somewhat like a confessional liturgy.²⁸

- 4:35-7 Jerusalem will be destroyed (due to sins), but afterward the citizens ingathered.
- 5:5 Ingathering.

5) I MACCABEES

With a focus on relating the military events between

²⁸ Nickelsburg, JWSTP, p.140.

175-135 b.c.e., this patriotic work was most surely written by a Palestinian author whose lauding of the (high) priesthood indicates a Sadducean affiliation. Furthermore, the tolerance for profaning the Shabbat (despite the national emergency) was not definitely not Pharisaic.²⁹ According to the events as related, the earliest it could have been written was around 110 b.c.e..³⁰ Although God is not referred to by name in this book -- which otherwise has deep religious overtones -- this may well indicate a priestly reverence and conscious avoidance, according to the Biblical injunction against profaning God's name.³¹

2:51 People live "in their generation" (not afterlife).
 :57 David enthroned forever.
 :58 Elijah taken to heaven.

 7:13 Chasidim mentioned.

6) II MACCABEES

Reporting on the events between the Hasmonean revolt until the defeat of Nicanor³² -- but believed to be based on

²⁹ Charles, p.59.

³⁰ Ibid. p.60.

³¹ Ibid., p.61.

³² According to T.Y. Ta'anit, Nicanor, the "ruler of Greece" was passing by Jerusalem en route to Alexandria. He insultingly vowed to destroy it on his way back, but Hasmonean forces engaged him and his troops in battle -- in

an older, five-volume historical epitome -- "II Maccabees" probably was composed between 125-63 b.c.e. It reflects a more pious Judas than in "I Macc.," and there is no violation of Sabbath mentioned (nor "necessary," according to the circumstances as narrated). Furthermore, God is mentioned by name throughout the book, and reward for faithfulness -- even resurrection -- are stressed, all indicating Pharisaic influence.³³

- 2:8 Tabernacle, ark, and altar concealed until in-gathering.
- 6:27 God judges in life and "death."
- 7:7f Mother and seven martyred sons, and we righteous will be raised and revived.
- 8:33 Impious punished (now).
- 12:43-5 (Prayers for the dead and sin offerings useless unless resurrection is expected for righteous.)
- 14:15 Jews (and supporters) eternal; God's portion.
- 37-46 Martyr Razis asked that God restore his body.

which they victoriously captured Nicanor, decapitated him, and displayed his head on a pole in clear view of the city.

³³ Attridge, in Stone, pp. 176-183.

THE PSEUDEPIGRAPHA³⁴1a) I ETHIOPIC ENOCH

The Enoch books were composed over the entire inter-testamental period. Book I contains references to many eschatological matters, including the pre-existence of the messiah and the role of fallen angels (especially in parts 1 and 2) -- a similarity with Jubilees. Enoch vividly depicts a messiah figure as the Son of Man, the Righteous One, and the Elect One. There are, interestingly enough, only two mentions of the messiah as the Anointed One (48:10 and 52:4).

Section I: The Parable of Enoch (1-36)

- 1:1,8 Righteous/elect will witness day of tribulation when ungodly ones removed; will be preserved.
- 5:7,8 Elect will get light, joy, peace, earth, wisdom; wicked will get curse.
- 10:12 Wicked will burn eternally starting on JD.
- 10:16 The "plant" of righteousness and truth will plant joy.
- 10:17f Righteous will escape punishment and prosper; abundance; nations will worship God; good forever.
- 11:1 "
- 21:6f "Fallen stars" punished eternally.
- 22:9f Righteous/wicked separated on JD.
- 22:11f Punishment is eternal.
- 25:4 Fragrant tree abundant with fruit eternally for right. -pious-elect.
- 27 Righteous will see punishment of wicked and praise God for the mercy shown them.
- 32:3,4 Righteous get garden with abundant trees, water, wisdom.

³⁴ The ordering and categorization of the writings represented here follows that of Charlesworth. However, Stone's system differs slightly, but they are not harmonized here.

Section II: The Book of the Similitudes (31-71)

- 37:5 God grants eternal life.
- 38:1f Righteous One will light up [heaven] for the righteous, so they can see sinners on earth being punished, humbled, too late for mercy.
- 39:6f Elect One of righteousness shall prevail; the righteous will be without number, be a great light.
- 40:6 Elect One and the elect cling to God.
- 42:6 Wisdom didn't find place to live on earth, settled eternally among angels in heaven, like rain.
- 45:1,2 Sinners [in limbo] until day of judgment (implying that righteous ascend to heaven immediately?).
- 45:3f At judgment, Elect One will judge sinners harshly, but dwell among believers in heaven, which will be transformed into a great light.
- 46 The Son of Man is human, eternal, judge, works with God.
- 47:3,4 The Antecedent of Time (Son of Man) sees righteous and "the books of the living ones open" and angels are joyful; all is well.
- 48:1 Fountain of righteousness; drinking gives wisdom.
- 48:2f Son of Man given name before creation of stars; he will become staff for the righteous, the light of the Gentiles, the hope of the sick at heart. He will become the Chosen One and will be worshipped on Earth.
- 48:7 Son of Man preserved for righteous who, despite evil, devoted their lives to God.
- 48:10 Wicked will not rise again, for they denied God and Messiah.
- 49 Wisdom, Elect One.
- 51:1 Sheol-hell will expel the dead, the Elect One will select the righteous and arise with them (making the angels glow with joy). "In those days, mountains shall dance like rams; and the hills shall leap like kids satiated with milk." [Ps.114:4]
- 52:8,9 When Elect One appears, all metals for weapons will be destroyed from earth.
- 53:5f Chains prepared to bind wicked rulers of earth, humbled before the righteous who will have rest from oppression.
- 54:1 Burning valley of punishment.
- :6 Chief angels will cast wicked into furnace of fire because of their oppressive deeds as messengers of Satan.
- :7-10 Flood was punishment for that generation. (Overabundant water harmful; like quail in desert?)
- 55:3
- 56:4 Angels of punishment {who vex humans} will cast themselves into valley of punishment; no more will they lead others astray.
- 56:5 Angels will thrust themselves to the east at the Par-

- thians and Medes. They will come and attack the land of the elect ones, but destroy themselves in their presence and be swallowed by Sheol.
- 58 R/E are sun, light, eternal life.
- 60:7f On JD (flood?), Leviathan (female) and Behemoth (male) will be parted and demonstrate their strength.
- 61:5-8 God is "First Word"; knowing measurements of Paradise should cause sinners to return to God; EO will judge.
- 62:4 On JD, wicked will experience pain like birth pangs realizing that the SOM is judging them.
- 62:7 SOM concealed from beginning.
- 62:11 Angels of punishment will punish wicked.
- 62:13 Righteous saved, resurrected; wicked punished.
- 65:6 Wicked occultists doomed; makers of molten images, all those who "mix colors." (dye makers?)
- 71:15 SOM to be granted peace in world that is to become.

Section III: The Book of Heavenly Luminaries (72-82)

- 72:1 New creation will occur.
- 80:2f Sinners' days cut short; during end of time the world order will "collapse" before the wicked's eyes.
- 81:6 Enoch allowed to stay with son Methuselah for one year to teach him and family Another Law, then "taken."

Section IV: The Dream Visions (83-90)

- 84:4-6 JD; right. are plant of eternal seed.
- 89:70-2 Book (of sheep=faithful) written, read, sealed.
- 90:10 "
- 90:24f JD for fallen angels (mainly for sexual offenses); 70 shepherds (=nations); blinded sheep (=sinners) all punished.
- 90:30 All the surviving sheep were served by the other remaining animals of earth.
- 90:37 Snow-white cow born (=Messiah? Jesus?) and all animals petitioned to it all the time.

Section V: The Two Ways of the Righteous and the Sinner, including the Apocalypse of Weeks (91-107)

- 91:9f Eternal punishment by fire; right./wise one with the (good) people.
- 91:16 New "first" heaven created for eternity
- 93:5 "Messiahs" of judgment and of righteousness.
- 93:6 An eternal law shall be made "with a fence" (around it).
- 93:8-10 One final evil generation before punishment and election of the righteous.

- 94:9 JD
 96:3 Bright light will enlighten people before JD.
 96:8 "Woe unto you, O powerful people!"
 98:10 JD, Day of Destruction.
 99:3-4 "
 100:1f Leading to JD, sin will increase. After JD, "The right. ones shall sleep a restful sleep, and there shall be no one to make them afraid."
 102:5f All descend to Sheol, but right. rise again. (Final "trick" against the wicked.)
 103:2f Enoch reports having read the heavenly tablets and knows the mystery. What lies ahead for the righteous is better than what seemingly prosperous people have in life.
 103:8 All to Sheol, right. rise.
 104:5 On JD, right. need not hide, only sinners punished.
 105:1,2 God, "Have patience until I and my son are united with you righteous forever."
 108:1f Another book, for right. who will be observing law in the last days: Sinners will be blotted from Book of Life.

1b) III ENOCH

Clearly written much later than I Enoch, based on the mention of Messiah ben Joseph and a reference to the pre-existence of the soul (in ch. 43), probably originating in the 3rd century c.e.³⁵ Either Messiah ben Joseph or ben David, or both, will battle Gog and Magog to a draw, then God will appear to conclude the war victoriously.

- 45:5 Gentiles will oppress Israel; Messiah ben Joseph and generation will do back to the Gentiles; Messiah ben David will do to Israel either good or bad; GaM will fight Israel in days of Messiah; God will battle back in time to come.

³⁵ Charlesworth, p. 226.

48:10 Israel saved from among the gentiles; Messiah will appear and bring them back to Jerusalem from all four quarters of the world for the banquet -- along with the (righteous) gentiles.

2) SYBLLINE ORACLES

The Oracles were written over a span of many centuries, beginning in the 2nd century c.e. Ch. 3 attests that a Jewish community could hail a Ptolemaic king as a savior figure or Messiah.³⁶ "King from the sun." This recalls how Deutero-Isaiah (45:1) hailed Cyrus as messiah. "A work that hails a Ptolemaic king as a savior figure must be presumed to have at least in part a propagandistic purpose. The work might hope to ingratiate the royal house and show that Jews and Gentiles could share a common hope."³⁷ Many of its sections allegorically refer to historical events, as do later interpolations which often "updated" older material. Bitter disillusionment is expressed throughout, emphasizing the imminence of the Day of Destruction, when the "holy prince" will gain sway over the whole earth.³⁸

Certain elements of the Oracles, then, are genuinely "Jewish," such as 2.154-76 re: eschatological dominion of the

³⁶ Charlesworth, p. 356.

³⁷ Charlesworth, p. 356.

³⁸ Charlesworth, p. 361.

Hebrews "as of old," and the description of the resurrection of the dead in 2.214-37, whose details recall Ezekiel 37. A transformation of the earth is indicated, rather than a "heavenly" kingdom (2.317-29).

The later Christian redactor seems to have been largely interested in finding common ground between Jews and Gentiles. But his interpolation leaves many contradictions between sections. He emphasizes the concerns of early Christianity: special honor for martyrs and virgins; the condemnation of idolaters and the oppressors of widows and orphans; and people who commit sexual offenses and abortion (2.246-82).³⁹ The interpolations add a greater emphasis on the punishment of the wicked than on the reward of the righteous.

- 1.344f "Beautiful stone" from Egypt, Hebrews will stumble before it/him, but gentiles gathered to him; Eternal life for (these) chosen.
- 1.355 Resurrection.
- 1.364 Hebrews harmed son of heavenly God, so God took away faith.
- 1.375f He (Jesus!) will announce general resurrection, (demonstrating it by) rising again in three days. (in form of light).
- 1.383-4 "Named after him, a new shoot will sprout from the nations, of those who follow the law of the Great One."
- 2.93-4 (Eternal) life assessed in death, when judged.
- 2.154f Horrible signs of the end of days.
- 2.165 Ingathering near once these occur.
- 2.167 Beliar will do signs to confuse the righteous.
- 2.174f Faithful, chosen Hebrews will rule in future; they will be unable to "sleep," waiting for God to cause this to happen.

³⁹ Charlesworth, p. 333.

- 2.187 Elijah will herald end of days.
 2.292 Punishment in Gehenna.
 2.313f Right. saved from destruction, resurrected to enjoy world of peace and bounty.
- 3.46 Universal rule of Rome, followed by eschatological destruction.
 3.66 Beliar will raise dead and perform signs; they will confuse the right., but not be lasting. {Beliar, the "Antichrist," is distinguished from Messiah by this ability.)
 3.319 Land of God and Magog is Ethiopia.
 3.371 Right. who live until JD will be blessed.
 3.512 GaM.
 3.544 Only one third of mankind will wind up surviving final war (let alone JD!).
 3.619f Abundance.
 3.652 King from the sun will stop final war, according to God's teaching
 3.659f Gentile kings will battle each other, attack Temple.
 3.669f God will judge by war and sword and fire and brimstone.
 3.703 Salvation of the elect.
 3.741f JD, abundance will follow, peace.
 3.758 God will establish a common law for whole earth.
 3.767f Future world abundant, peaceful.
 3.787 "He will dwell in you. You will have immortal light."
 3.796 Clear sign given to know when end is near.
- 4.125 Roman leader of Syria will destroy Temple.
 4.130f Various disturbances at end of time.
 4.173 Fire and sword and trumpet on JD against sinners.
- 5.110 "
 5.178 Burning fire of Hades-Gehenna.
 5.248f Vindication of Jews at JD -- but because of the "one exceptional man from the sky (who stretched out his hands on the fruitful wood). I.e., Jesus will save the Jews.
 5.414 Man from heaven fought final battle.
- 8.205f Resurrection, abundance, equality, light.
 8.217 " , specifically mentioning Jesus as the savior (section is a Greek acrostic on phrase with name Jesus Christ in it).

3) IV EZRA

IV Ezra's Jewish-Hebrew core (chs. 3-14) pretends to represent Babylonian destruction of First Temple and exile, but really describes Romans and Second Temple aftermath. It is believed, then, to have been written circa 100 c.e.. The Greek version must have been written before the Bar Kochba revolt. The specifically Christian additional chapters (1, 2, then 15, 16) were added in the 3rd century.⁴⁰

This is a summary of the book's contents:

Chs. 1-2 Ezra's vision is redirected to refer to the Christian community (gentiles receive individual crowns from Son of God at Mt. Zion).

Chs. 3-14

Seven visions to Salathiel-Ezra in Babylon:

- 1) Why sin and suffering? What are their origins? God is one and only Creator. Israel God's chosen people. Why, then are they oppressed by non-Jews? Author concludes that God's ways are inscrutable.
End must be near.
- 2) (5:21-) Those who die before new age will not miss out. Signs of the end.
- 3) (6:35-) JD and future state of right./wicked.
- 4) (9:26-) Woman mourning for only son = Zion on JD.
- 5) (11:1-) Roman empire (eagle) will be punished by Messiah.
- 6) (13:1-) Messiah rises from the sea, kills enemies with fire from mouth.
- 7) (14:1-48) God commissions Ezra to dictate for 40 days to 5 men, who produce 94 books: 24 canonical and 70 "hidden" -- to instruct future generations until Messiah arrives.

⁴⁰ Charlesworth, 517-23.

Chs. 15-16 Denunciations against God's enemies, praises
for chosen who trust God.

- 2:23 Right. get first place in resurrection.
2:27 Right. will rejoice at result of judgment, have abundance.
2:29 God will keep right. from Gehenna.
2:34f Messiah, end of time near; light of reward; feast.
2:47 Son of God places crowns on righteous.
- 4:26f End of age.
4:30 Grain of evil planted in Adam's heart.
4:35f Reward when all righteous born (or when righteous die off?).
4:44f End is near.
- 5:4f Chaos, tribulations.
5:40 Can't know God's goal of love for Righteous.
5:55 End is near.
- 6:9 Esau (Rome) rules until end of this age, Jacob in age (world) to come.
6:18 Chaos, reversals at end.
- 7:7 A narrow entrance leads to the abode of the right.
7:12 To be righteous is difficult, narrow path. But reward, entrance to the greater world, are broad and safe.
7:28f Messiah, God's son, will appear and remain 400 years, after which will die along with humanity. After week of silence, resurrection of all; God will judge righteous to live in Paradise, wicked to pit of torment.
7:43 JD will last 7 years.
7:48 Few people in world to come.
7:88f Righteous will inherit world to come, immortality.
7:102f Right. will not be able to intercede for condemned; they can in this world, but not in next, once judgment is declared.
7:131 Wicked deserve punishment, there should be no grief over their fate.
- 8:1,2 This world for many, wtc for few.
8:46-7 Stuff of this world for now, stuff of wtc for eternity
-- Paradise, abundance, peace, wisdom.
- 12:31f Messiah b. David a lion, will appear for JD, destroying the wicked, delivering the faithful and giving them joy.

- 13:3 Man from sea is son of God. Like lion, will destroy the wicked people who attack him before being revealed at Mt. Zion.
- 14:1f God appears to Ezra in bush, like Moses.
- 14:11 Age divided into 12 parts, and already "10:30."
- 14:21f Ezra to write Torah anew, with help of 5 scribes.
- 14:42f Scribes didn't know letter characters. 24 books to be public, but the 70 others are only for the wise, "For in them is the spring of understanding, the fountain of wisdom, and the river of knowledge." (v.47)
- 16:74 Tribulations are at hand, righteous shouldn't fear.

4) II SYRIAC APOCALYPSE OF BARUCH

Written in Hebrew (probably in Palestine) during the early 2nd century c.e., II Baruch appears to be a response to IV Ezra. Along with his fellow (proto-Rabbinic? native?) Jews, he encourages the Jews of the Diaspora to "keep the faith." He emphasizes the New Temple from heaven which will appear on earth -- at which time the angels will bring back the vessels which have meanwhile been stored away in/on the earth -- and hardly mentions the destroyed Temple.

- 4:3 There's a pre-existent Temple and Jerusalem, created at same time as Paradise.
- 6:5f Angel takes Temple articles, deposits them in the earth, announces Jerusalem to be destroyed.
- 10:2f Baruch stays behind after destruction, whereas Jeremiah commanded to support the community of exiles.
- 13:2f Why does Israel suffer? So that its oppressors will be thoroughly punished (and not get world to come).
- 23:4f Resurrection when all souls born.
- 24:1f Books of sins recorded.
- 25 Signs of end of time.
- 26-27 Time of tribulations divided into 12 parts.
- 29:3f After tribulations, Messiah revealed; abundance,

- Leviathan and Behemoth (created on 5th day of creation) will feed those who remain in the end; manna will come down again.
- 30:1-2 Righteous will rise with coming of Messiah.
- 39:7 Messiah will rule.
- 40:1-2 Messiah will judge/convince last evil ruler left alive.
- 44:15 Righteous get wtc, the many wicked will get fire.
- 45:1-2 "You, therefore, admonish the people as much as you can. For this is our work. For, when you instruct them, you will make them alive."
- 48:31 End is near.
- 48:32 One of the tribulations of the end is that there will already be few righteous/wise people in the world, and those wicked people alive will actually live in peace, not realizing that their judgment is near.
- 50:2 Resurrection; people will come back in original form.
- 51 Wicked refused warning, so deserve punishment and denial of wtc.
- 52 Baruch should be concerned about those who have a chance, not those who have proven themselves totally unredeemable.
- 70 End is near. All the wicked will be delivered for judgment into hands of God's servant, the Messiah.
- 71 The holy land will be protected from the devastations.
- 72:2-6 The nations which have not known Israel nor oppressed it will also live through the tribulations and JD.
- 73:1 Messiah will rule in eternal peace after JD.
- 81,82 End is near, tribulations, judgment.
- 85:10 End is near.
- 85:14-15 One (God) has one law, one world, one end in mind for all humanity. On JD, the righteous will be purged of any sins they committed and atoned for, the wicked will be utterly destroyed because they polluted themselves with sin.

5) APOCALYPSE OF ABRAHAM

Like Daniel, it is composed of two distinct parts: narratives concerning the seer and apocalyptic revelation. The former relates a version of Abraham's discovery of God, largely based on Gen. 15. It has certain features in common with the Testament of Abraham, namely extensive revelations of

the heavenly realm and of eschatological concerns. Here, there is a sense of urgency as Abraham seeks knowledge of God, in response (so it seems) to the loss of the Temple (dating at least this portion to post-70 c.e.). The Apocalypse of Abraham also has gnostic features, and the apocalyptic parts are said to provide a link to the Merkavah mystical books. A considerable amount of ch. 29 is a strange Christian interpolation.⁴¹

- 15:6 Fiery Gehenna crowded with people in confusion.
 28:5 If wicked sinned for an hour, it was like 100 years w/regard to the punishment they receive.
 29:1f Twelve periods of time in the future.
 29:9f In 12th hour/period, a man descended from Abraham will be sent who will be scorned by some, worshipped by others: he's the liberation from the heathen for Abe's descendants.
 31:2,3 Wicked -- those who ignore/torment even the Messiah -- will be burned in Hades in wtc.

TESTAMENTS:

6) TESTAMENT⁴² OF MOSES

"It might...be argued that the role of a righteous sufferer as provoking divine vengeance is a unique teaching in the Testament of Moses. This is possible, but the text does

⁴¹ Stone, pp. 415-18.

⁴² A.k.a. "Assumption of Moses."

not demand such an interpretation."⁴³ Most closely related to Deut. 31-34, it even seems like a rewriting of them, incorporating "contemporary" events and an apocalyptic outlook, where there is no expectation of any redeemer other than God. It dates from the 1st century c.e.

- 1:14f Moses gives books of revelation to Joshua, so that he might safeguard them until the JD.
- 10:1 God's kingdom will appear and devil destroyed.
- 10:9 You (Jews) will be raised over gentiles, earning eternity.
- 10:13 From Moses to Messiah, 250 periods of time.
- 12:10 Righteous will not be destroyed by sinners' tortures.

7) TESTAMENT OF ADAM

The Testament of Adam dates from anywhere between the 2nd and 5th centuries c.e. and contains parallels to a vast array of other accounts of Adam's life -- from Genesis Rabbah to the gnostic Apocalypse of Adam found at Nag Hammadi.⁴⁴ It is decidedly Christian in character, as Adam foretells of the coming of Christ and of his own restoration through Christ.

- 3:1f Adam tells Seth: God will come into the world as a human born of a virgin, performing signs, etc. Adam will be made a god when God takes human form (via Jesus).
- 3:4 As God (Jesus) will be resurrected, so too will Adam (via being the body of Christ).
- 3:5 After Flood, 6,000 years until end of days.

⁴³ Charlesworth, p. 923.

⁴⁴ Charlesworth, p. 992.

- 3:6 (Seth wrote down testament, sealed it away with the gold, myrrh, and frankincense which Adam brought out of Paradise, in preparation for the magi who will bring them to the son of God.)
 4:1 Jesus the Messiah, served by 6 (7) orders of angels.

8) TESTAMENT OF ABRAHAM

A fascinating story from the 1st or 2nd century c.e.: God dispatches angel Michael to bring Abraham news of his impending death. Abraham refuses to believe and settle his affairs until Michael promises him a revelation of heaven and earth. They go, and on the way Abraham curses humanity for he sees them all in the midst of sinning. In Heaven, he intercedes on behalf one soul who balances between good and evil, whereupon Abraham comes to understand about the compassion of a long-suffering God. In general, the Testament is almost a parody on Abraham's much-touted faith, used perhaps to teach compliance with God's will.⁴⁵

- 7:15-7 Soul ascends, body waits for resurrection.
 8:11-12 Gate to life, gate to destruction; Adam judging.
 9:1 If unable to fit through gate to life, not righteous, not resurrected.
 11:2 Strait/narrow way to Paradise (righteousness) vs. broad/spacious way to eternal punishment (wickedness) in "heaven."
 11:9 First-formed Adam sees sinners punished and laments.
 12:7f Heavenly book..record of deeds -- weigh souls.
 13:2f Abel judges humans (!), for until first Parousia man judges man. Then Abraham becomes judge. At second Parousia, 12 tribes judge. Thirdly, God.

⁴⁵ Stone, 60-64.

- 13:8 Three tribunals, hence "every matter by 3 witnesses."
(Deut. 19:15)
- 14:2 Souls half righteous and half wicked -- must wait for
God to judge. {Therefore, always do one more good
deed.}
- 14:15 Suffer now, not punished later. {see note 14d on
p.891, and Sanders, Paul and Pal. Jud., pp. 168-74.}
- 19:7 World has 7 ages. {Iranian}
- 20:12f Trinity.

9) TESTAMENT OF THE 12 (Tribal) PATRIARCHS

The most significant eschatological component from the Testament(s) is the referral to a dual messiahship: king from Judah, priest of Levi -- like Qumran. As Qumran flourished beginning about 150 b.c.e., then there is a strong sense that this Testament was written during reign of John Hyrcanus (137-107 b.c.e.) -- as per the combined prophetic, priestly, and kingly roles described in TestLevi 18:2. Perhaps written in Egypt, particularly because of its emphasis on Joseph, and because the links between Christian interpolations and Johannine thought point to Alexandrine Christianity. More likely, however, is a Syrian provenance, as it is Syria that is alluded to as the current world power, not Ptolemaic Egypt.

"When the 10 or 12 Christian interpolations are set aside, the basic document of the Testaments bears witness to the diversity of outlook that developed within Judaism in the period prior to the Maccabean Revolt and flourished throughout

the Maccabean period." It is readily possible to discern elements of these same distinguishing beliefs in later Jewish and Christian writings. "The document demonstrates, therefore, the openness of one of several segments of Judaism during the period of the second Temple to non-Jewish cultural insights and influences, as well as to the inadequacy of the neat division of Jews into the 'three philosophies' that historians have inherited from Josephus in his Antiquities (13.171-73)."⁴⁶

9a) SIMEON

- 6:5f When earth "at rest from trouble" and people conquer evil, Shem (Jews?) will be glorified. Then Simeon will rise and bless God ({Christian interpolation:} because God took human form)
- 7 Messiahs from Levi and Judah; he (God?) will save all the gentiles and Israel.

9b) LEVI

- 16:3 "A man who by the power of the Most High renews the Law you name 'Deceiver,' and finally you shall plot to kill him, not discerning his eminence; by your wickedness you take innocent blood on your heads." (Jesus is Messiah)
- 18:2-3 After priesthood lapses, God will raise up a new priest to whom all of God's words will be revealed. His star⁴⁷ will rise in heaven; light of knowledge. Priest and King.

⁴⁶ Charlesworth, p. 778.

⁴⁷ Star = interpreter of the Law; Scepter = Messiah king. Charlesworth, p. 794, note 18b.

9c) JUDAH

- 22:1-2 "The Lord will instigate among them factions set against each other and conflicts will persist in Israel. My rule shall be terminated by men of alien race, until the salvation of Israel comes, until the coming of the God of righteousness..."
- 24:1f Star from Jacob, Sun of righteousness -- sinless one to walk among humans. Shoot of God, fountain of life; illumines the scepter of the kingdom.
- 25:1 After Messiah, Abraham, Isaac, and Jacob resurrected.
- 25:4 Righteous who suffered resurrected in joy.
- 26:1 Law is hope for righteous.

9d) ZEBULUN

- 9:1-5 "Pay heed to the streams: When they flow in the same channel they carry along stones, wood, and sand, but if they are divided into many channels, the earth swallows them and they become unproductive. And you shall be thus is you are divided. Do not be divided into two heads, because everything the Lord has made has a single head... In the last days you shall defect from the Lord, and you shall be divided in Israel, and you shall follow after two kings."
- 9:8 God's chosen is named "Jerusalem."
- 10:2 I (Zeb.) shall rise again.

9e) DAN

- 5:4 In last days, Dan will defect from God and revolt against Judah and Levi.
- 5:7 Will sin like Levi and Judah -- all sinners.
- 5:10 God's salvation through one from Judah and one from Levi.
- 5:12 Righteous will get Eden, New Jerusalem.

9f) NAPHTALI

- 3:2 Law should remain fixed.
- 4:5 God's mercy will be through a man.

9g) GAD

- 7:6 Impenitent will be eternally punished.
- 8:2 Savior from Judah and Levi.

9h) ASHER

- 5:2 Righteous "live," wicked "die."
 5:3 All truth subject to the light.
 7:3 In dispersion, Israel like useless water -- until God visits the earth [as human {Christian interpolation}].

9i) BENJAMIN

- 3:8 {Christian interp.} Savior of the World will betrayed by lawless men (Benjaminites?).
 4:4 Righteousness favors moderation.
 9:2 The "unique prophet" will work God's salvation for 12 tribes at appointed time. [The One Who Teaches Rightly, 1QS 1.11]
 10:7 Resurrection.
 11:2 Beloved of God from Judah and Levi, knowledge.
 11:4 God's Chosen One is eternal, written of in books.

EXPANSIONS OF THE HEBREW BIBLE:10) JUBILEES

From the 2nd century b.c.e., Jubilees is largely concerned about the observance of stringent "halakhah." It advocates the use of the solar calendar (even more than Enoch), and like the Boethusians, interprets that the Omer be counted starting on the Sabbath of Chol haMo'ed Pesach ensuring that Shavuot would fall on the day after Sabbath, thereby "expanding" the holiday. Jubilees is set as a dialogue which took place between the "Angel of the Presence" and Moses on Mt. Sinai.

22:22 Wicked go to Sheol (and remain there) in judgment.

- 23:11 Before JD, people will live maybe two jubilees; in wicked generations, people scoff at even shorter life-span.
 23:16f Chaos at end of time.
 23:22-6 Punishment of evil generation, with gradual repentance.
 23:30 Resurrection of righteous.
 30:22 Books of Life and Destruction; heavenly tablets.
 36:10 JD eventually; " .
 50:5 Eventually, sin eradicated from Israel.

11) THE MARTYRDOM (and ASCENSION) OF ISAIAH

Martyrdom is a Christian introduction to Ascension. Allusions to this legend in the New Testament and the Babylonian and Palestinian Talmuds indicate that it is of Jewish origins. Isaiah foresees that the Manasseh, son of the failing King Hezekiah, will forsake his father's house, turn to the worship of Satan, and have Isaiah put to death. Hezekiah dies, and Isaiah's prophecy plays itself out. It is unclear as to when this story was composed, as there are no indicators for determining to what historical event(s) it is allegorical. Because of certain story elements, it may have been of Qumranian origin, but Christian elements are present as well.⁴⁸

- 4:14f After 1,332 days, "the Lord" (i.e. Jesus) will (come back and) drag Beliar into Gehenna, giving rest to the pious.
 4:18 Resurrection and JD of whole creation.
 8:7 Messiah God's Chosen One.

⁴⁸ Stone, pp. 52-6.

- 9:18,20 Trinity named in sixth heaven amidst much light.
 8:25 God's Beloved is the Son.
 9:13f God will descend into world in last days (as Jesus),
 and people, not recognizing him, will crucify him.
 But after 3 days, will rise again and remain on earth
 545 days. {As per gnostic sources.}
 11:37-8 Isaiah's vision will come true in last generation.

12) LIFE OF ADAM & EVE

Basically a "midrash" on Genesis (if this can be suggested in this context) from the 1st century c.e., it has much in common with the Apocalypse of Moses.

Vita:

- 13:1f Satan had been kicked out of heaven when Adam created,
 because he wouldn't worship a lesser being as requested.
 42.1 Tree of mercy will give of its oil in the last days.

Apocalypse:

- 13:2-4 " , after resurrection comes Paradise for non-sinners.
 41:3 Resurrection promised for all.
 43:2-3 Bury all dead until day of resurrection; mourn for
 dead 6 days -- end on 7th as angels rejoicing to greet
 new righteous soul.

WISDOM LITERATURE:

13) IV MACCABEES

From the 1st century c.e., it is not strictly "wisdom"

literature yet is close enough for inclusion in this section. A remarkable piece of Greek rhetoric, IV Maccabees is intended to be an eulogy of the martyrs Eleazar and the seven brothers and their mother -- whose courage and belief in God and the afterlife enable them to die courageously, not giving in to evil seduction.⁴⁹

- 7:18f Belief conquers passions; virtuous "live to God."
- 9:8-9 Suffer now, be with God. Sin, punished by fire eternal.
- 13:15 Punishment begins with waiting for eternal punishment.
- 15:3 Piety begets eternal life.
- 17:17-8 Suffer now, be with God. "Live life of blessing."
- 18:19 "I kill and I make alive." (Deut. 32:39)

PRAYERS, PSALMS, ODES:

14) PSALMS OF SOLOMON

Written in the late 1st century c.e., "The Psalms of Solomon provide a view of the internal conflict and external invasion that plagued Judea in the mid-1st century b.c.e."⁵⁰ One response to this crisis was apocalyptic messianism. In clear language, they express the feelings of devout, Jerusalemite Jews. "The members of the group were not political pacifists, and appear as quietists only because they have no opportunity to be activists (12:5). They heap verbal abuse on

⁴⁹ Stone, pp. 316-18.

⁵⁰ Charlesworth, p. 642.

their enemies and predict revenge when they return to power under the Messiah.

But with no realistic hope to secure political control, they accept the current difficulties as God's discipline, confident that their fortunes will be reversed, if not in the present age then certainly in the age to come. Much as the covenanters of Qumran, they accepted their present situation but envisioned the ultimate defeat of their enemies."⁵¹

"There is more substance to the ideas concerning the Messiah (son of David) in the Psalms of Solomon than in any other extant Jewish writings."⁵² "These psalms link for the first time the concepts of "Messiah" and "lordship" into a new construct which the Gospel of Luke later seizes as a title for Jesus (Lk 2:11), and the NT develops into the concept of 'Christ the Lord'..."

- 2:16 Sinners punished accg. to actions.
- 2:25 "
- 14:3 Right. will "live" in Paradise, not sinners.
- 17:4 David and descendants to rule forever.
- 17:16-7 Truly devout fled to the wilderness.
- 17:21 Ben David will rise up at appointed time.
- 17:30-2 After JD, gentiles will serve "Lord Messiah," bearing gifts.
- 17:33f Lord Messiah will be compassionate to righteous of all nations, battling with his mouth's words.
- 18:4-5 God's discipline out of love, necessary to help righteous be worth of Messiah's mercy on JD.

⁵¹ Charlesworth, pp. 642-43.

⁵² Ibid., p. 643.

15) ODES OF SOLOMON

[late 1st -early 2nd]

Written in the late 1st to early 2nd centuries c.e., the Odes are basically Christian in content, celebrating the advent of the messiah. Even so, there are strong "Jewish" overtones, including some surprisingly unaltered unkind passages about the Gentiles. God is the Messiah, otherwise God works through an intermediary. God's breasts are milked by the Holy Spirit to produce and nurture the Son. Like the Qumran Psalms, the Odes are joyous in nature, unlike most other Pseudepigraphic works.

- 4:12 End is near.
- 7:7 Father is the Word of knowledge; creator of wisdom.
- 7:14 God set light over world for all time.
- 9:3-4 God is Father, has Messiah; purpose is eternal life.
- 10:1-2 God rules by his Word, Light; grants eternal life.
- 11:4 Knowledge is eternal.
- 11:7 Living water doesn't die.
- 11:12 Immortality.
- 11:14 Eyes enlightened, face received dew.
- :16,23 Paradise, wealth, bounty.
- 15:9-10 Sheol given over to resurrection, eternal life.
- 24:1 Our Lord Messiah is "head" of dove (peace).
- 28:7-8 Immortality; Spirit is eternal.
- 29:4 God raises faithful from Sheol.
- 29:6-7 God's Messiah is Lord; showed sign, light.
- 36:3 "Because I was the Son of Man, I was named the Light, the Son of God."
- 39:10-1 Lord Messiah's footsteps on water hold firm.
- 40:6 In God is salvation, immortality.
- 41:3 Messiah grants God's grace and "life."
- 41:13-5 Perfect Father's Word produced light. Messiah is One; known before world's foundation.
- 42:11 Sheol shattered, Death ejected "Me" and many to Life.
- 42:14 Messiah makes dead "alive."

CHAPTER FOUR:

OTHER SIGNIFICANT WRITINGS OF THE PERIOD

THE DEAD SEA SCROLLS

"In the spring of 1947, the accidental uncovering of scrolls hidden in a cave near Jericho led to one of the most spectacular discoveries of the century, namely that of the oldest Hebrew literary manuscripts, now known as the Dead Sea Scrolls."⁵³ Composed or at least stored here at Qumran by the sect popularly believed to be the Essenes, these documents have opened a large window to knowledge about the particular period of interest to this thesis.

Although a comprehensive study of the Scrolls would certainly supply a plethora of information about the messianic and eschatological beliefs of the Essenes -- for a full range of images and concepts are portrayed -- of particular relevance is the person Judah referred to as the Teacher of Righteousness. Was this "teacher" the founder of the Essenes, described as having been "raised up" by God after the community "wandered about" for 21 years in the wilderness? Or was he the Messianic figure who is to appear at the end of time according to CD6? He is described as the interpreter of

⁵³ Stone, p.483.

Scripture, and he disputes with the "liar" (High Priest) who misleads the mainstream Judaic community.

Another question which remains is whether or not he was the actual author of any of the writings discovered. "There are...several reasons why it is unconvincing to suggest that the Teacher of Righteousness was accepted by his followers as the Messiah, that is, as the one who fulfilled the Messianic prophecy of CD6." There is no explicit reflection of this in the Scrolls, unless the use of the title "Teacher of Righteousness" is evidence enough! But this title is used sparingly and doesn't adequately befit so cosmic a personality! Mainly, the term is used in connection with the beginning of the sect -- and at its end, namely the End of Days. As with the typological analogy between the first Adam and the Last Adam, perhaps it was well intended that this personality should be considered in both perspectives. As he is also referred to as Prince of All The Congregation, as in CD7.20, then perhaps what is actually represented is a tri-faceted description of a Messianic figure, namely one who combines the roles of prince, prophet (teacher), and priest.⁵⁴

The Qumran site was established by the Essenes perhaps in angry response to the newly combined office of king-and-high-priest assumed by Aristobulus I, and was mainly inhabited

⁵⁴ Knibb, pp. 51-53.

between 150 b.c.e. to 68 c.e. Most of the members of the sect were celibate, meals were conducted in a highly ritualized manner as a reflection of the anticipated "messianic banquet," and cultic purity -- as particularly manifested by a strict discipline of ritual bathing -- was highly stressed.

I OS = M = The Manual of Discipline

- 2:4 re: Eternal peace.
 2:8 Righteous will be granted God's mercy eternally; wicked can't escape JD.
 3:17-23;
 4:6-26 People influenced by two spirits: truth and perversity, until final Inquisition. Sin/perversity will dominate until this appointed time, when it/they will be destroyed. Right. acquire crown of glory, robe of majesty. Future community will be true temple of God. (The Council of Elders will be 'Holy of Holies'.)
 8:5f Judgment of wicked(ness), perversity destroyed.
 8:12-14
 9:11,
 19,23 The "Prophet" will come [as per Deut. 18:18] and the priestly and the lay Messiahs. This/now is it!, the time when "the way is being prepared in the wilderness;" End is almost HERE.

Z = Zadokite Document

- 1:4-5 Teacher (of Righteousness) [and present community] to show future generations how right. rewarded with "eternal" life, whereas wicked destroyed.
 4:4,
 :9-10 Elect of Israel will persist through end of time/last days; in next era, no more "express affiliation" with House of Judah.
 6:10,14 At End, True Expositor will arise; now is era of wickedness.
 7:18f AMOS 9:11 -- "God will raise up the fallen Sukkah of David. "Star out of Jacob" (Num. 24:17) = interpreters of law in Damascus; scepter = leader of community/ Punishment at end of days, though repentance before then would result in pardon. Dual Messiahship. 40 years between death of "teacher of community"

- and God's Final Judgment.
 12:23 Now wicked era; expect dual Messiah; God will visit Earth.
 14:19 "
 20:14-16
 20:33-4 The penitent will be saved at end.

CD = The Damascus Covenant (p.333)

- 8:35 not located
 11:12 "
 20:14-16 All those whose cling to old ways (and thereby perpetuate evil) will be destroyed and Right will be revealed like the Sun. [And We are the righteous, for we have sincerely abolished evil behavior amongst us, etc.]

CD6^{ss}:

- 5:20-6:11 At time of desolation, Israel led astray -- and sinning caused desolation. The "holy anointed ones" (Temple priests) involved in sinning. But God remembered covenant and raised up men of understanding and wisdom from Aaron and Israel. They dug the well, which is the law; they are converts from Judah who went to Damascus. The "sceptre" is the interpreter of the law, per Isaiah, "He produces a tool for his work." (God?) They will live while the wicked rule, "until there appears the one who shall teach righteousness at the End of Days."

1 OH = Hodayot

- 1:23-4 God records deeds for reward or punishment.
 3:13-35f [On JD,] all the wicked will enter through gates of Hell, to remain forever.
 Wicked can't escape being judged.
 Final doom = huge war, waged by soldiers of heaven.
 5:pass. "Messianic Travail" -- several allusions to tribulations of end of era.
 6:29f God will win the final, decisive battle.
 7:28-9 Only the good followers will be judged as such.
 9:24 Right. get crown of glory.
 10:34-5 Even angels are judged in final battle against evil.
 11:11-12 Eternal things (wisdom, holiness) are elevated above humanity.
 11:13-4 re: Renewal/rebirth of world.

^{ss} Knibb, pp. 56-57.

11:27 re: eternal peace
 13:11-13 "(Don't the hideous deeds of wicked grant them
 eternality? No -- maybe reputation on earth, but
 not in eternity.)"
 15:5
 15:16 re: eternal peace.
 16:10 re: God recording deeds for reward/punishment.
 18:30 re: eternal peace.

QpHab = Pesher Habakkuk

1:5 "New Covenant" = Zadokite document (?)
 1:12-13 Judgment against wicked, right. will survive the
 Era of Wickedness.
 2:1-2 God didn't tell Habakkuk when end would come, need
 the Teacher of Righteousness until then.
 2:3 The end may beyond prophetic foretelling -- depends
 on God's will.
 2:18 Idols won't save wicked on JD.

1 QM = War Document re: "final" battle

1:4-14 At time of salvation will come eternal extinction
 of evil; after end of era of darkness, God will
 light up the Sons of Light.
 Final battle has appointed time.
 It will be time of tribulation for righteous, but
 this one will end quickly, followed by eternal
 redemption.
 2:1-6 Through entire end of days battle, must keep sac-
 rifices going.
 8:6 [sequence of battle and shofarot]
 14:17 Let wicked be destroyed, light shine for right.
 15:1 Tribulation for right., eternal redemption.

4Q Testimonia:

I. The Messianic King --

Waiting for the legitimately anointed Scion of
 David to once again be king.

II. Testimonia: Proof-texts of the Messianic Era (from Torah and Prophets) --

- Num. 24:15-7 Star from Jacob, scepter from Israel.
 Deut. 5:25-6 Following God's ways will cause it to go well for the children (of God's people) for ever.
 Deut. 18:18-9 A prophet will arise.
 Deut. 33:8-11 Levites to bring light of God's judgments to Jacob.
 Jud. 6:26 Cursed be the rebuilders of Jerusalem (current "king"), making it a stronghold of wickedness and causing people to do violence against one another.

III. A "Messianic" Florilegium (anthology) --

- IISam., 7:10-4 God will cause Temple to be rebuilt at end -- made out of humankind. (Human being a fitting altar for God.)
 Davidic Messiah to bring salvation.
 Psalm 1.1 The Time of Testing will see the wicked attacking the righteous.

JOSEPHUS

Flavius Josephus (c. 38-100 c.e.) was a Judean military leader and historian, whose collected writings are among the chief representatives of Judeo-Hellenistic literature. Born in Jerusalem to an aristocratic priestly family, through his mother Josephus was related to the Hasmonean dynasty. Because of his obvious intellect and a thorough knowledge of Greek, Josephus became a sort of envoy to the Romans, and eventually was appointed as commander of the Galilee during the war against them in 66 c.e. Josephus has been accorded notoriety because of his seemingly split loyalties, which at least in part derived from his precarious position of recog-

nizing that in order to save his country from complete destruction at the hands of the Romans (and the internally warring factions), the Judeans should hold off any such military struggle against them. Despite the evident "aristocratic" bias in his writings -- geared toward "explaining" the Jews to the Roman audience for which he wrote -- they provide an unparalleled account as to the socio-political history of the period and are included here not so much for any eschatological references (though these are present in specific sections), but primarily because they provide an unbelievable amount of invaluable information toward constructing any sort of socio-political analysis of the period.

I. Antiquities of the Jews:

- 17.10:5⁵⁶ Judas b. Ezekias -- (same as Theudas from Acts 5:36?) had been head of the robbers.
 .10:6 Simon -- declared "king" by his followers, put diadem on his head; burned Jericho; killed by Gratus.
 .10:7 Athronges -- king/diadem; had 4 equally strong brothers. Successfully battled Romans, but hurt many Jews, too, in the process.
 .10:8 Many such brigand kings.
 .13:5 {Somehow relates that piety and immortality are connected.}
- 18.1:int. "Concerning the Sects that were among the Jews."
 .1:1 Judas (Gaulonite of Gamala) with Sadduc, a Pharisee, got following to revolt against new taxation (whereas high priest Joazar b. Boethus advocated compliance.) Thus was the "fourth sect" initiated (namely, the Zealots) -- intended public good, actually brought ruination as well as personal gain.
 .1:2 The 3 main sects were Essenes, Sadducees, and Pharisees.

⁵⁶ Book.chapter:paragraph.

- .1:3 Pharisees -- despise delicacies, follow reason, respect elders, fate tempered by human action, souls immortal, "under the earth" will be reward or punishment: revivification or eternal prison, well-admired by many, in cities.
- .1:4 Sadducees -- soul dies with body, no reasoning beyond Law, "virtue to dispute philosophy;" very few, yet people of "the greatest dignity." Yet, when they (are forced to) become judges, they act like Pharisees lest the multitude not heed (and perhaps revolt against) their rulings (which would of course jeopardize their status with Rome).
- .1:5 Essenes -- all ascribed to God. Immortality, reward for righteousness, goods dedicated to God brought to Temple but they do their own sacrifices, extremely virtuous, communal
- .1:6 Fourth -- "philosophy authored" by Judas the Galilean. Pharisaic, but resolvedly interested in securing liberty from any ruler besides God.
- 20.5:1 Theudas -- false prophet, beheaded before able to prove he could divide Jordan River on command.
- .5:3 Romans prepared against revolt during Passover; provoking incident of soldier exposing himself to crowd, sent them into a rage, but soldier executed. Even so, crowd wild, saw army advancing, tried to rush out of Temple area, more than 20,000 trampled!
- .8:10 Sicarii -- terrorists so-named for their daggers. Killed/kidnapped, demanded exchange of hostages/prisoners.
- .9:1 Sadducean high priest Ananus called for Sanhedrin to try/execute Jesus' brother, James. Jews complained to King Agrippa and to Procurator Albinus; Albinus claimed it illegal, Agrippa deposed Ananus, made Jesus b. Damneus high priest.
- .9:2 Albinus destroyed many Sicarii.
- .9:3 Sicarii kidnap/exchange scribe of Eleazar, governor of the Temple, son of Ananus the high priest.
- .9:4 Jesus b. Gamaliel becomes high priest, setting off feuds between priestly families

II. Wars of the Jews:

- 2.4:1 Judas b. Hezekiah got following in Sepphoris of Galilee and sacked the royal armory.
- .4:2 Simon of Perea claimed kingship by wearing diadem.
- .4:3 Shepherd Athrongeus claimed kingship, 4 equally strong brothers.
- .5:2-3 Members of Archeleus' family executed by Roman authorities for participating in revolt against their own king.

- .8:2 Three sects: Pharisees, Sadducees, Essenes.
 .8:2-4 Description of Essenes and their asceticism, communalism, etc. Live in various cities.
 .13:2 Eleazar the arch-robber for 20 years.
 .13:3 Another group of robbers, the Sicarii. First killed Jonathan the high priest.
 .13:4 Another wicked band deluded followers into wilderness, but Felix had them killed.
 .13:5 An Egyptian false prophet with 30,000 following; led to wilderness, then Mount of Olives, ready to invade Jerusalem but attacked and fled.
 .13:6 Extremist faction (Zealots?) who demanded people fight Romans or die!
 .17:7 "Zealots" destroyed Antonia, the garrison overlooking the Temple mount. [Rendering the Temple "four-square" and thus destructible according to prophecy.]
 .17:8 Manahem b. Judas (the Galilean), broke into Masada armory, declared king, marched back to Jerusalem.
 .17:9 Eventually his cruelty against his fellow Jews caught up with him, and he was executed. Meanwhile, Eleazar b. Jairus had retreated to Masada.
 .17:10 Whole city up in arms.
- 6.5:2 A false prophet convinced people to storm the Temple and witness a miraculous deliverance. This was the beginning of the end.
 .5:3 Sword-star and comet over Jerusalem that whole year, and one night during Passover lit up Temple mount brightly. Red heifer gave birth to lamb. Heavy front gate mysteriously opened by itself, interpreted as sign that God left and Temple fated to be destroyed.
 Jesus b. Ananus had come to Jerusalem 4 years before the Destruction, continually wailing, "Woe, woe to Jerusalem!" until his death, after severe punishments.
 .5:4 Demolition of Antonia made Temple Mount vulnerable to destruction, according to Scriptures. They had operated under false presumption that a Jew was destined to rule whole earth, but this oracle actually denoted Vespasian.

III. Discourse Concerning Hades:

- 1) Hades: where souls of all are detained, subterranean, perpetual darkness, guardian angels mete out temporary punishments depending on the soul's behavior and manners while living.

- 2) Lake of unquenchable fire, everlasting punishment for the wicked.
- 3) All pass through a gate; the just go to right, to region of light, wait for new, eternal life in heaven. Called "The Bosom of Abraham."
- 4) Unjust dragged by angels to left, place of punishment; struck by fear (which is punishment in and of itself). A large gap is between right and left sides, so no just person can cross over out of compassion.
- 5) All souls confined until resurrection (revivification, no reincarnation). Resurrection possible even though body appears to decay; it's like a seed. For those who believe soul immortal, why doubt that body can be raised by God? Every body will get its own soul back.
- 6) "God the Word" will proclaim judgment, according to the Father. "God the Word" is the Christ [the Anointed One, the Messiah]. Just are given to an everlasting fruition, the wicked to eternal punishment. Any sins of the just are expunged, and they enter the heavenly kingdom of freedom, a new world order, corruption to incorruption, etc.
- 7) ["So Gentiles, learn to love God, and you too can merit this."]
- 8) At End of Time, Judgment will come and people (Creation) judged as it stands -- so sinners had better repent NOW ["and not chance it"]!

PHILO OF ALEXANDRIA

Although no source references from Philo's philosophical writings are provided here, it is absolutely essential crucial that at least a brief precis of his thought is presented for the sake of thoroughness. Socio-politically speaking, Philo was a "modern," "emancipated" Jew -- he had a

completely Hellenistic upbringing, was clearly a participant in Jewish religious observance and study but yet was non-conversant in Hebrew, journeyed to Israel perhaps only occasionally (living the bulk of his life in Alexandria), and faced the problem of having family members who were all but totally Hellenized on the verge of apostasy. Living from approximately 20 b.c.e. to 50 c.e., he belonged to the noblest family of Alexandrian Jewry, which had connections with the Herodian dynasty and the Roman court.

Philo's writings dealt primarily with the Pentateuch, and can be divided into three series of treatises. The first expounded on it as a legal code, showing that one who observes its laws is in harmony with the very laws of nature -- which is why it begins with the story of Creation and not explicitly legal material. In the second, philosophical interpretation transposes the chapters of Genesis by way of allegorization into a set of abstract philosophical-mystical concepts. And the third is "in the form of a Hellenistic commentary, where each paragraph is headed by an exegetic question [on Genesis and Exodus], answered subsequently by a short literal, and a lengthy allegorical, explanation."⁵⁷

⁵⁷ EJ, vol. 13, p. 410.

Two specific themes which are of relevance to this study are as follows:

1) Influenced heavily by Plato, the world is separated into a lower, material and a higher, spiritual or intelligible realm. Man, composed of both body and soul, is thus connected to both realms. Because of the separation between earthly Man and the transcendent God, Philo espouses a doctrine of "intermediary powers." "The Logos, which for the stoics defined the Godhead, comes to be distinguished from God Himself, without being ontologically disconnected from Him."⁵⁸ The Logos functions variously as the mind of God, God himself (!), and even symbolically as the high priest. Clearly, the influence on nascent Christianity can be seen, yet such a doctrine might also be derived from the use of the term "Memra" in the Targumim.⁵⁹

2) Philo links the image of God "opening the womb" of various biblical mothers as "referring to the fatherhood of God and the virgin birth, it being understood that in this context the mothers themselves are to be regarded as purely allegorical figures."⁶⁰ Philo doesn't go so far as to make the direct connection to the Immaculate Conception himself,

⁵⁸ Ibid., p. 413.

⁵⁹ See Chapter Six.

⁶⁰ EJ, vol. 13, p. 415.

however. Nevertheless, several of the Church Fathers "drew eagerly on his allegorical interpretations and adopted many of his concepts." It goes without saying that "owing to their [very] different approach, many of his abstract concepts, such as wisdom, Logos, and faith [as represented by light, in particular], were concretized in Christianity."

GNOSTICISM

"Gnosticism designates the beliefs held by a number of nonorthodox Christian sects flourishing in the 1st to 2nd centuries c.e., which developed mystical systems of philosophy based on the gnosis ("knowledge") of God. These systems were syncretic, i.e. mixtures of pagan magic and beliefs from the Babylonian and Greek world as well as from the Jewish."⁶¹ Stepping away thus from any sympathetic relationship with "Judaism," the Gnostics nevertheless infused Jewish motifs into their belief system -- but most typically in an oppositional manner. For example, "From their negative attitude toward the world of natural existence and moral law which is meant to regulate man's behavior in this world, the Gnostics came to a view of the God of Israel, the creator of the universe, as the god of evil, or an inferior god, and they strongly rejected his Law and its commandments. They inter-

⁶¹ EJ, vol. 7, pp. 637-38.

preted the stories in the Bible in a way opposite to their meaning and intention: thus, for example, the original serpent is often seen by them as the bearer of the true 'knowledge,' of which God intends to deprive man; and Cain becomes a positive figure persecuted by God, etc."⁶² In addition, there was also the notion of the "four gods" in Gnosticism, namely, the father, the son, the female principle in the divine, and the first man.

Dualism and the view of esoteric "knowledge" as a redemptive factor were shared by the Dead Sea sect, at least -- yet more could be said about the role that knowledge and wisdom also play within the Pharisaic world! Clearly demonstrated here again, are what may be considered extremist responses of a sub-group of an increasingly mixed -- and perhaps "mixed up" as well -- general population when the equilibrium maintained by their inherited eschatological system has been thrown into a violent state of flux.

It is readily understood that the Judean populace was not alone in its bewilderment during this time. All types of people throughout the Roman Empire at least had been displaced, conquered, and otherwise uprooted, so that a "group" such as the Gnostics -- which in my opinion represent an intense microcosm of cultural blending -- might necessarily have

⁶² Ibid.

borrowed from many pre-existing religions and philosophies, fatalistically trying to re-establish their own sense of order in the world based on the variously desirable components.

THE NEW TESTAMENT

The New Testament must be recognized as the ultimate literary expression of a Judaism radically transformed as a result of the socio-political upheaval witnessed during the period in question, synthesizing innumerable elements of often radically opposed religious philosophies. Such being the case, however, its authors falls so far to the periphery of Jewish belief, that they actually do break away from Judaism entirely before long. The familiar components of Christian faith and Christology such as Jesus representing the Word (of God), the Son of God, the Son of Man, the Suffering Servant -- in short, the messiah -- are only too apparent in its pages.

Matthew:

- 1:3 Jesus = Messiah b. David, b. Abraham.
- 2:1-18 Jesus born King of the Jews under special star.
- 3:17 When Jesus baptized, Spirit of God descended like a dove and alighted on him, saying "This is my Son, the Beloved."
- 4:17 Jesus began proclaiming, "Repent, for the kingdom of heaven has come near."
- 8:11 Meal with patriarchs in kingdom of heaven.
- 9:5 Jesus, Son of Man can forgive sins on earth.
- 10:7-8 Jesus, "Kingdom of heaven near: ..raise dead.."
- 11:5 Jesus to John Baptist, "...dead are raised.."
- 11:12,14 John B. is Elijah.

- 12:8 Son of Man is lord of the sabbath.
 12:32 Speaking against Son of Man is forgivable; blasphemy against Holy Spirit is not, neither in this world or in wtc.
- 13:37-43 Son of Man "sows" good "seed," devil bad; harvest at end of the age; reapers are the angels. Righteous will shine
- 15:21-24 Lord, Son of David; sent to "lost sheep" of Israel.
 16:13-20 Who is Son of Man? John B., Elijah, Jeremiah, other prophet. Who is Jesus? Messiah, Son of the Living God (as revealed to Simon Peter by God). Keep Messiahship secret.
- 16:21 Jesus will suffer, be killed, rise on 3rd day.
 17:4-5 Moses and Elijah appear; God, "This is My Son, the Beloved."
- 17:9-13 "Don't tell about vision until after (my) resurrection." John B. was Elijah.
- 19:28,30 At Judgment, (Jesus) Son of Man will judge with 12 apostles; those righteous to the point of leaving family to witness for God (like Abraham) will inherit eternal life.
- 21:9 Son of David
 22:28,31 Resurrection because God is God of the "living," including deceased ancestors.
- 22:41-2 Pharisees: Messiah is Son of David.
 23:10-11 Messiah is the one instructor, though, "The greatest among you will be your servant."
- 23:23 "Woe" to scribes and Pharisees.
 24pass. Jesus, "Many false messiahs. All the wars and tribulations are necessary 'birthpangs.' The elect will be saved and gathered together at the end, sometime before 'this' generation will pass. Exactly when is only known by God, the Father."
- 24:24 "The Son of Man is coming at an unexpected hour."
 25:46 Wicked eternally punished, right. eternally alive.
 26:55 Arrest of Jesus "as if a bandit(?)"
- 26:63-4 Jesus denies being Messiah to Caiaphas the high priest; Son of Man seated at right hand of Power.
- 27:11-12 Jesus denies being King of Jews to Pilate; bandit Jesus Barabbas selected for being released.
- 27:28 Two bandits crucified with Jesus.
 27:52-3 When Jesus died, many bodies of "saints" raised; after Jesus' resurrection, they appeared to many in the holy city.
- 28:20 Jesus promises to remain with faithful until "end of the age."

Mark:

- 12:18 Sadducees believe no resurrection.
 12:25 The resurrected do not act as in their first lives.
 13:33 Only God Father knows when Messiah will arrive.

Luke:

- 1:69 Davidic savior raised by God.
 2:11-12 Messiah, savior to be born in City of David.
 2:25f Simeon praises baby Jesus as Messiah, "Destined for the falling and raising of many in Israel."
 2:36-8 Prophetess Anna, "Child will bring about redemption of Jerusalem."
 9:7-8 Who Jesus? John B. raised from dead, or Elijah, or other prophet resurrected.
 9:18f Peter: Jesus is Messiah of God. Jesus: don't tell anyone this; say "Son of Man" must suffer rejection, be killed, and on third day rise."
 9:30 Appearance of Moses and Elijah to "witness" Jesus.
 10:20 Names of disciples/faithful written in heaven.
 10:25f Love of God grants eternal life.
 13:23-4 Few saved; must enter narrow door.
 13:28-9 Wicked will witness right. entering and eating in kingdom of God.
 14:12-4 Jesus: at banquet, invite poor...and be blessed at time of resurrection of the righteous.
 16:26 Deep chasm between right. and wicked at JD so that no one can alter the judgment.
 20:35-6 The resurrected do not marry or die anymore.
 21:20 Jerusalem's destruction signals end is near.
 22:30 Faithful apostles will eat and drink with Jesus in kingdom, helping to judge Israel.

John:

- 1:6-9 John not the light, to testify for "true" light, which was coming into the world.
 1:19-21 John neither Messiah nor Elijah nor "the prophet."
 1:29,
 :34,41 Jesus, Lamb of God, is Son of God, the Anointed.
 4:25-6 Jesus admits being Messiah.
 4:35-8 Jesus' food is doing will of God; right. already earning eternal life in "the harvest."
 5:21,24 Jesus/Son has power to raise dead as God/Father; believers get eternal life at judgment.
 5:28-9 Resurrection coming soon.
 7:27 Jesus appeared before Messiah's truly appointed time.
 19:21 Chief priest (Caiaphas) wanted "This man said, 'I am King of Jews'" but Pilate let crucifix sign remain "King of the Jews."

Acts:

- 5:33-9 Gamaliel, a Pharisee in the council, convinces to leave apostles be and not have them killed. For

like Theudas and Judas the Galilean before them, they rose up as kings and were eventually defeated. If this current group of human doing, they will fail; if of God's, then they will succeed.

23:6-8 Paul, who describes self as Pharisee a son of Pharisees, on trial over issue of resurrection; bitter argument arose between Sadducees and Pharisees on council.

I Corinthians:

15:35-8 Dead to be raised as a seed comes to life, even though its plant had to die.

15:44-5 First Adam a life-giving body, last Adam (Jesus) a life-giving spirit -- hence physical and spiritual entity.

15:51-2 Bodies changed at resurrection into imperishable (incorruptible) entities.

Galatians:

4:26 Hagar is present Jerusalem, slave. Sarah free, corresponds to Jerusalem above, our mother.

I Thessalonians:

4:16-8 God will command last trumpet, descend from heaven, and dead "in Christ" will rise first, whereas those alive at the time will then also be gathered up to heaven -- neither living nor deceased among the faithful will be forsaken at judgment.

II Timothy:

3:1 Distressing times will come in the last days.

Hebrews:

12:22 Feast for the righteous (and other heavenly beings) takes place in heaven.

I Peter:

3:18-9 Christ suffered for sins once and for all in the flesh, made alive again in the spirit.

II Peter:

- 3:7 Present heavens and earth to be destroyed by fire at JD along with the wicked.
 3:8 Time both fast and slow: God controls when end will come.

Revelations:

- 6 and on In whole section -- elaborate description of JD -- Lamb of God judges alongside God.
 7:4 re: Number of people "sealed" for eternal life.
 11:15 After JD, world becomes kingdom of God and Messiah.
 13:8 All the wicked will worship evil beast; they were not inscribed in the Lamb's book of life and will be slaughtered.
 19:9 Blessed are those invited to Lamb's marriage supper.
 19:11-16 Jesus = Word of God; sword comes from his mouth to destroy the wicked; wears many diadems; nobody knows what name is inscribed on them.
 20:6 After the blessed are first raised, they will not die again (but live).
 20:8 1000 years after first raising, Satan will be released from prison and get God and Magog and huge following to battle the righteous.
 20:12-5 Wicked and righteous judged according to deeds written in (book of sins and) book of life. Wicked die second death in the lake of fire.
 21:2 New Jerusalem from heavenly realm = God offering humans a home, as groom to bride.
 21:4 Death destroyed on JD.
 21:9-21 "Measurements" of heavenly Jerusalem
 21:22-7 Heavenly Temple open all the time; no night; its light will guide all the righteous, those entered into the Lamb's book of life.
 22:1-2 Heavenly river of water of life flows through middle of heavenly Jerusalem; on banks are tree(s) of life.
 22:5 No more night, light not needed anyway as God will be light.
 22:10 Don't seal away this book, for time/end is near.
 22:12 I (Messiah?) am coming soon.
 22:16-7 Jesus is root and descendant of David, the bright morning star, offering drink of water of life to all who thirst.

CHAPTER FIVE:
EARLY RABBINIC LITERATURE

The references from the literature presented in Chapters Five and Six were included in this study without my devoting the necessary attention for determining whether or not they actually "originated" before 135 c.e. They are presented in order to provide the necessary foundation for the next stage of research, namely the careful tracing of Judaic messianic and eschatological beliefs back to their late Second Temple period stage(s) of development.⁶³

THE MISHNAH

Primarily legalistic document aimed at preserving perhaps centuries' worth of halakhic traditions which had been commonly known as the "Oral Law" -- and perhaps a reaction to the apocalypticism which had been so prevalent -- the Mishnah nevertheless contains some passages which make eschatological references, particularly in Seder N'zikin. The six major sections, or "orders" ("s'darim"), of the Mishnah are loosely organized according to subject matter into tractates ("masekh-

⁶³ Much of the information contained in the introductions to the Rabbinic literature presented in Chapters Five and Six was derived from class notes and the Encyclopedia Judaica.

tot"), with seemingly extraneous material or tangential lines of reasoning appearing regularly. Judah haNasi is credited with its redaction at the beginning of the 3rd century in Palestine, and it is clear that many varied sources were merged in the process.

I. Zera'im

Berakhot 5:2 "Power of rain" mentioned in "Resurrection of the dead" in 18 Benedictions. (alluding to the life-giving powers of rain)

II. Mo'ed

Pesahim 10:6 Praise God for redemption and "ransoming of our soul."

III. Nashim

Sotah 9:9 Rabbi Johanan b. Zakkai abolished the rite of bitter waters (as signal that end was near)?
 9:12 Since Temple destroyed, no day without curse.
 9:15 When Messiah arrives, many bad things will be taking place. R. Eliezer: On whom can we depend? on our Father in heaven.
 Chain of discipline and righteousness brings on resurrection of the dead through Elijah.
 Kiddushin 1:10 Person who performs one more commandment (so that the sum total of good deeds outweighs sins) shall have long "life" and inherit the Land.

IV. N'zikin

Sanhedrin 10:1 ALL ISRAELITES HAVE A SHARE IN THE WORLD TO COME... except for those who deny resurrection, those who deny that Torah is from God, and those generally opposed to rabbinical teaching (Torah).
 10:2-4 Others who have no share: Three kings and four commoners; generation of flood; generation of dispersion; men of Sodom; the spies who reported bad things about the Promised

Land; the generation of the wilderness; the company of Korah; the Ten Tribes (for they won't return before JD); and the people of an Apostate City.

- Eduyot 2:9-10 Child gathers up all the merits of his(/her) ancestors (toward JD). The judgment (i.e. war) of GaM will be 12 months long; the judgment of the unright. in Gehenna will last 12 months.
- Avot 2:1 Rabbi: ...all deeds recorded in a book.
- 3:16 World judged by grace, yet (resurrection!?) depends on good works > sins.
- 3:17 Judgment is true, a preparation for the banquet.
- 4:22 People determine their own fate as all have to give account to God, the King of Kings of Kings.

V. Kodashim

- Tamid 7:4 On Shabbat, Levites would sing song for time to come, when all will be Shabbat and rest eternally.

TALMUD YERUSHALMI -- THE JERUSALEM (PALESTINIAN) TALMUD

Essentially an expansion of the Mishnah, the Jerusalem Talmud⁶⁴ features extensive "discussion" of mishnayot (individual "verses" of the Mishnah) -- known as "G'marah," -- principally that of the Amoraim -- the group name for the Rabbis who lived after the redaction of the Mishnah. Much additional Halakhah is added to the Oral Law in the process. The language of this Talmud is Western Aramaic, with a

⁶⁴ Actually, the "Jerusalem" Talmud was redacted somewhere in the Galilee, hence it is also simply referred to as the "Palestinian" version (as opposed to its "Babylonian" sister which is presented next), or "The Talmud of the Land of Israel" according to J. Neusner and others.

considerable admixture of Greek loan words. Frequently, the given text of the Mishnah differs considerably from the currently-accepted text, and is further "corrupted" within the context of the G'marah.

I. Zera'im

[Perek:Daf.Column]

- Berakhot 1:2c Hezekiah: When Elijah comes, all legal doubts will be clarified.
- 1:2c Hiyya: Like the break of day, Israel's redemption will proceed little by little.
- 1:3c Matna and Samuel b. Nahman: If 10 commandments recited liturgically, the heretics would claim that only these were given at Sinai (denying legitimacy of Oral Law, and perhaps even whole Torah).
- 1:3d Sages: Days of your life = this world; All the days of your life = this world + world to come. (provided the person is resurrected!)
- 1:4a Ben Zoma: Israel won't mention Exodus in wtc.
- 1:4a Redemption from Gog will supercede Exodus.
- 2:4b Pinhas and Jeremiah b'Yohanan: King David knew he had to merit having his words/psalms be spoken in later generations.
- 2:4b Levi b. Nezira: Crediting a source grants the author a moment of life in wtc. (Also, the dead one's lips move in unison with reciter!)
- 2:4d Hiyya: Righteous called "living" even if dead (because they will live eternally in wtc). (converse, too: Wicked called dead even when alive.)
- 2:4d (Various Psalms passages related to wtc.)
- 2:5a Levi b'Aha b. Haninah: Why are 9th and 10th blessings (of 18) next to each other? Prosperity is linked to the ingathering.
- 2:5a Rabbis: If Messiah from living, name will be David; if from dead, it will be David himself.
- 2:5a Joshua b. Levi: Tzemach is name of Messiah; Yudan b. Aybo: Menachem. But they are the same, as the gematria of both = 138.
- 2:5a (story of Arab and Jew) Messiah is Menachem b. Hezekiah, born in Bethlehem.
- 4:7d Toil now, inherit Paradise in wtc.
- 4:7d First morning prayer re: resurrection.

- 4:7d Hiyya b. Abba: repent fully now so as to avoid punishment and embarrassment at JD.
- 5:8d Hezekiah b'Abahu: God saves in hard times, especially those before the wtc arrives.
- 5:8d Huna: Someone who never enters synagogue will not enter it in the wtc. (But they will be resurrected!?!)
- 5:9a Connection of resurrection with prayer for rain because both restore life.
- 5:9a Elijah said to control dew and rain; link with his ability to resurrect the child.
- 5:9b Judah b. Pazzi: Dew as life-restoring from Isaiah 26:19.
- 5:9b While praying, if one forgets Resurrection blessing, he must repeat whole 18 Benedictions.
- 6:10a Sages: "Who brings forth bread from the earth" indicates continuous and future action. In paradise, bread grows fully seasoned from ground. No additional food will be necessary (i.e. relish for the bread).
- Kilayim 9:32a The dead are free from doing mitzvot.
- 9:32a Nathan: A garment buried with person comes back, too.
- 9:32a Rabbi: "He that brings forth the generation [from the grave] will clothe it."
- 9:32b Jeremiah: Get me all dressed (when I die) so that if the Messiah comes, I'll be ready.
- 9:32c Simeon b. Laqish b'Bar Qappara: re: Israel -- its dead will be resurrected first in the Messianic era.
- 9:32c Rabbis (all Jews!?!) of diaspora won't lose out -- they'll roll underground to Israel, and there be revived.

II. Mo'ed

- Shabbat 1:3c Pinhas b. Yair: = Sotah 9:15 = TY Shekalim 3:68a = chain of discipline and piety leads to resurrection and Elijah.
- Yoma 1:39a Boethusians vs. Sages/Pharisees : the former arguing to follow Scripture exactly, the latter to follow the rabbinic interpretation. The Boethusian insults the Sages, then dies three days later.
- Shekalim 3:47c See Shabbat 1:3c (verbatim).
- 3:47c Meir: If live in Israel, speak Hebrew, eat "cleanly," recites Shema -- definitely wtc!
- 6:49c Son of an anointed king doesn't need to be anointed, but that of a high priest does.

Therefore, there is anointing oil set aside for the wtc.

- 6:49d In wtc, water will come forth from the "house."
- 6:50a On that day, living waters from Jerusalem (Zech. 14:8).
- 6:50a Judah: In wtc, grain ripe in one month, tree in two. Yose: grain in 15 days, tree in month.
- Sukkah 5:55b The strength (keren) of Israel was cut off until David should return.
- Ro.HaSh.4:59c Eleazar b. Jose b'Jose: The judgment of R.H. renders person a new creature.
- Ta'anit 1:63cd Linkage between rain/dew and resurrection (as above).
- 1:63d "When rain comes in its due season, it is as beloved as the resurrection of the dead."
Yose: Can't compare -- always pray for resur., not rain. Answer: If so, one should always make mention of it.
- 4:68d Simeon b. Yohai: Akiva would (yet) interpret "star from Jacob" (bar Kochba) as "disappointment from Jacob" (bar Kozeba). Originally, Akiva called him King Messiah. Yohanan b. Toreta: "Akiva, grass will grow on your cheeks and Messiah will not yet have come!"
- Megillah 2:73a repeat of Ber. 2:4d re: Psalms passages related to Messiah and wtc.
- 2:73d In wtc, God will lead the dance of the right., be their guide.

III. Nashim

- Ketubot 12:35a repeat of Kil. 9:32a re: person resurrected in clothes worn in grave and Jeremiah: bury me dressed, at side of road.
- 12:35a Anyone who didn't refrain from lamenting death of Rabbi Judah is definitely wtc, but this includes the launderer who committed suicide upon hearing Rabbi died.
- 12:35b Meir refers to himself as Messiah when it's time for him to return to Israel (because he's dying and must be buried there).

TALMUD BAVLI -- THE BABYLONIAN TALMUD

Greatly overshadowing the Yerushalmi with regard to its acceptance as the "standard" version of the Talmud, the Babylonian Talmud is the product of the great academies of Babylon, and was probably "completed" by the start of the 6th century. Over the centuries, it became perhaps the most significant body of literature with regard to representing "the essence of Judaism" through its expansive embodiment of and elaboration on the Oral Law -- though never (officially) superceding the esteemed holiness of the Bible which symbolized the lasting covenant between God and the Jewish people.

I. Zera'im

- Berakhot 7b GaM -- having bad son in house is worse than..
 7b Water -- pouring water (i.e. doing a mitzvah) is better than studying about it (i.e. Torah). [But in name of Johanan b'Simeon b. Yohai!?!]
 12b = Mishnah 5:2
 12b repeat re: how Exodus will take second place to (Messianic) redemption from yoke of other nations. Joseph: More recent troubles make Israel forget earlier ones.
 15b Tabi b'Josiah: womb like grave, both take in and give forth again. (Based on Torah text, so also a refutation against those who deny that resurrection is taught in the Torah.)
 16b Eleazar: re: thanking God for portion in wtc.
 17a Rab: WTC all good compared to this world; right. will sit with crowns, feasting on brightness of divine presence. (Ex. 24)
 17a "...May your end be in the wtc..."
 34b Hiyya b. Abba b'Johanan: Prophecies re: Days of Messiah (DOM); no one foresaw what wtc would be like. Samuel: Difference between this world and DOM is bondage to foreign powers. Similarly, garden diff. from Eden.

- 60b Various blessings re: God giving light to the world (in night Shema), resurrection (first in morning, as above)...

II. Mo'ed

- Shabbat 30b Anger against right. in this world is far better than laughter against wicked (for the former will inherit wtc, the latter will not). God will laugh w/right. in wtc.
- 118a Simeon b. Pazzi b'Joshua b. Levi b'Bar Kapara: One who eats three Shabbat meals is saved from three things -- travails of Messiah, retribution of Gehinnom, wars of GaM.
- 138b Time will come when thirst for word of God, not water. Word = judgment = the end, when Messiah appears.
- 151b repeat: dead free from mitzvot. repeat: Samuel -- only difference now, wtc is bondage to foreign powers.
- Erubin 19a Gehenna for wicked, paradise for right.
- 19a Fire of Geh. has no power over transgressors in Israel, who are (without doubt) as full of good deeds as a pomegranate (with seed). {Contradicts Ps.84:7, from which deduced that wicked of Israel can suffer in Gehenna!}
- 19a Gehenna has 3 gates: wilderness, sea, Jerusalem.
- 19a Gehenna has 7 names: Nether-world, Destruction, Pit, Tumultuous Pit, Miry Clay, Shadow of Death, and the Underworld.
- 43ab Man wants to be nazirite on day on which Davidic Messiah arrives (weekday), that way he may drink wine on Shabbat and festivals.
- Pesahim 5a As reward..Israel merited...name of Messiah.
- 50a The precious light of this world is of little account in wtc.
- 50a In wtc, no bad news (so don't need 'Blessed be the true Judge'); God's name will be pronounced, not alluded to (e.g. Adonai instead of YHWH).
- 54a Among 7 things created on eve of Shabbat.. Eden, Gehenna, and name of Messiah. All assure that God's will will be done (apocalyptic tone).
- 54b Seven things hidden, include depth of judgment, when Davidic dynasty will return, when wicked kingdom will come to an end.

- 68a The right. shall inherit the estates of the wicked.
- 68a The right. are destined to resurrect the dead.
- 68a Moon = wtc, sun = DoM.
- 68a What God can heal, God can resurrect. If God causes death, why not revive? Wound >> heal; = death >> life.
- 118a Daily sustenance more difficult to come by than redemption.
- 118a Why do short Hallel? Refers to resurrection, and pangs of Messiah.
- 118a Pangs of Messiah = GaM.
- 118b Egypt destined to bring a gift to the Messiah.
- Yoma 5b In what order will Aaron, high priest, help put the garments on the priests.
- 86b Repentance brings about redemption.
- Sukkah 52b Samuel b. Nahmani b'Johanan: The Yetzer entices people in this world, then testifies against them in wtc.
- 52b Hana b. Bizna b'Simeon Hasida: Messiah b. David, Messiah b. Joseph, Elijah, and Righteous Priest are "four craftsmen" (of Zech. 2:3).
- 52b Elijah and Messiah among "8 princes" of men.
- Ro.HaSh.11a Final redemption will be in Nisan.
- 11b Final redemption will be in Tishrei.
- 16b Isaac: On JD, people judged according to actions they've done (not those planned for future doing).
- 16b Isaac, Abin: Demanding that someone else be judged (punished) causes your own punishment.
- 16b Kruspedai b'Johanan: Three heavenly books opened on Rosh HaShanah: for thoroughly wicked, for thoroughly right., and for the intermediate. (Apocalyptic sense of final judgment tempered in this incorporation into R.H. -- or was it the reverse, that it was magnified into apocalypticism?)
- 16b/17a Beth Shammai: On JD, three groups of resurrected: right. inscribed for life eternal, wicked doomed to Gehinnom permanently, and intermediate who go to Gehinnom for mild punishment then are granted life eternal.
- Beth Hillel: Intermediate don't go to Gehinnom (but must repent?).
- Sinners of the flesh -- Geh. for 12 months then destroyed. Other major sinners -- punished in Geh. forever.

- 33a Kattina: World to last 6,000, then have 1,000 of desolation. Abaye: 2,000 of desolation.
- Ta'anit 2a Mention Rain in "Revival of the Dead," 2nd benediction of 18 Benedictions.
- 2a Johanan: God has three keys: Rain, Child-birth, and Revival of the Dead.
- 5a Johanan: Idolatry brings on punishment in Geh.
- 7a Abbahu: A rainfall is better than the Resurrection -- former for right. and wicked (to whom it shows God's power, offering them chance for repentance), latter only benefits the righteous.
- Megillah 3a Targum of Jonathan b. Uzziel silenced by a bat kol because it foretells date of the Messiah (based on Daniel).
- 11a Samuel: Like other times, God will not forsake the right. during days of GaM.
- 11a In wtc, no nation will subject the Jews.
- 12a Nahman b. Hisda: Cyrus was not the Messiah.
- 17b Raba: Israel to be redeemed in 7th year of Messiah (following thunderings in 6th, and wars in the beginning of the 7th). (Hence redemption is 7th Bene.)
- 17b Jerusalem must be rebuilt before "David" returns. (Hence, this order in 18 Bene.)
- Hagigah 13b,14a There are wicked and right. planted in each generation: the former destined for Gehinnom, the latter will have secrets revealed to them in wtc.

III. Nashim

- Yebamot 24b Rabbis: During Days of Messiah, no proselytes will be accepted (as they would only be interested because of Israel's prosperity).
- 62a,63b Assi: Messiah b. David will not come before all the souls in the Guf have been born.
- 63b Raba: (Sin and) Death are for the wicked so that they may fall into Geh. and not have eternal life.
- 63b WHOLE SECTION FROM 'BOOK OF BEN SIRA'
- 102b Kahana: Those who fear God and suffer for God are spared from judgment of Geh.
- Ketubot 111a Prophets shouldn't reveal the end (of the exile, thus the start of the Messianic era) as this might cause people to rebel against

- foreign powers and thwart God's plan.
- 111a Abaye: Babylon will not witness pangs of Messiah.
 Eleazar: The dead from outside Israel won't be resurrected.
 Abba b. Memel: All God's dead (right.) will arise and be granted eternal life.
 Abbahu: Even Canaanite bondwoman who lives/lived in Israel is assured place in wtc.
 Jeremiah b. Aba b'Johanan: Anyone who walks 4 cubits in Israel will be revived.
 Elai: The dead of the diaspora will roll underground in cavities to Israel and be revived. Then why Joseph ask that his brother's bring his bones back to Israel? Because he wasn't sure that he'd merit rolling.
- 111b Eleazar: The illiterate and the lazy (re: studying) will not be resurrected; as they don't cause the light of Torah to shine will not be caused to light up by its light.
- 111b The right. will rise up, in their own clothes (wheat grain naked and grows with coverings, how much more the dead human buried in clothing!).
- 111b Rabbis: In wtc, food will abound -- wheat as tall as palm-tree, flour loosened directly from plant.
 ...One grape will yield 30 kegs (se'ot) of wine.
- 112b Zera b'Jeremiah b. Abba: In generation when Son of David comes, there will be prosecution against scholars. Samuel: Test after test for them because of abundant wickedness. Joseph concurs.
- 112b Hiyya b. Ashi b'Rav: In wtc, even the wild trees of Israel will bear fruit.
- Nedarim 39b Raba: If Geh. not created yet, it should be. ...But Gehenna (aka Tophet) and name of Messiah were among 7 things created before the world was created.
- Sotah 10b There are 7 divisions of Geh.
 49b = Mishnah 9:9-15 (rely on Father in Heaven because in "footsteps of Messiah," i.e. those of Elijah coming to announce, the world will be a chaotic, horrible place).
- Gittin 57a Punishment is what one has decreed for oneself.

Kiddushin 40b Suffering of right. ensure that they inherit wtc (compelling them to repentance?). That's why wicked prosper now, so that they destroyed later.

IV. Nezikin

Bava Metzia 85b Rabbi purposely didn't pray sometimes so that his prayers would not bring the Messiah too early.

- B. Batra 10a Meir: There are poor in the world so that others may help them and avoid Geh.
- 10a Judah: Tz'dakah brings redemption nearer.
- 10a Nahman b. Isaac: Students of Torah who put off sleep in this world will feast on divine presence in wtc.
- 10a A truly righteous person rescues others from unnatural death and the punishment of Geh.
- 16a In wtc, conception and birth on same day.
- 16b Johanan: Esau wicked because he denied resurrection.
- 16b Rabbis: Three patriarchs had foretaste of wtc. (Earlier, Job, too.)
- 74b Johanan: Wife of Hanina b. Dosa stores purple-blue cloaks for the right. in wtc.
- 74b Judah b'Rav: In wtc, right. will feed on female Leviathan, which had been slaughtered by God and preserved in salt until its time.
- 75a Rabbah b'Johanan: In wtc, right. will have banquet of Leviathan, and tabernacle made from its skin.
- 75a Hanina: Whoever is niggardly towards scholars in this world will have his eyes filled with smoke in the wtc.
- 75b Rabbah b'Johanan: Only those invited will be allowed to come up to Jerusalem in wtc. City will be lifted up (heavenward).
- Resh Lakish: It will have additional gardens, towers, palaces, and mansions.
- Levi b'Papi b'Joshua of Siknin: Jerusalem will be 3 times as big.
- Sanhedrin 38a Son of David won't appear until two ruling houses come to an end, i.e. Exilarchate in Babylon and Patriarchate in Palestine.
- 38a Two places where Sadducees are said to argue for dualism (creation of human, God having partner in Creation) -- but the notes explain that certain manuscripts have "minim" instead of Sadducees.

- 39a Only the great ones (right.) are chastised.
 43b Joshua b. Levi: One who conquers their yetzer
 is blessed both in this world and wtc.
 90b WHOLE SECTION OF EXAMPLES RE: HOW IS RESUR-
 RECTION DERIVED FROM THE TORAH?

-- How will Israel be able to continuously
 give Terumah to Aaron? Aaron will be revived
 (which means he was a chaver of Torah!).

-- Simai: God "will give" land, so
 resurrection implied.

-- From prophets: "People will rise up..."

-- Halakhah quoted in someone's name cause the
 dead's lips to move in the grave, hence...
 MORE TO FOLLOW.

- 90b Eliezer b. Jose: Refutes books of the sec-
 tarians who maintain that resurrection not
 deducible from Torah
 90b "Queen Cleopatra" believed in resurrection,
 but asked Meir: will dead arise nude or
 clothed? He answered: clothed, based on wheat
 analogy, as above.
 91a If God could create human from clay, why not
 revive the remains of the dead?
 91a Argument between a min and Gebiha b. Pesisa:
 Surely what lived once can live again.
 91a Antoninus: Body and soul can be judged sepa-
 rately. Rabbi: No, God will bring them back
 together and judge them that way.
 91b Resh Lakish: Dead rise with their bodily de-
 fects and are then healed.
 91b repeat: Samuel: Difference between this and
 wtc is servitude of Diaspora.
 91b Raba: God slays and resurrects, wounds and
 then heals.
 91b MORE PROOF OF RESURRECTION IN TORAH:

-- Meir: "Moses will sing..."

-- Joshua b. Levi: "They will praise You for-
 ever..."

-- Sheshet -- Teachers of Torah here will
 teach in wtc.

-- Raba: "Let Reuben live and not die."

-- Eleazar: Lead with mildness now, in wtc.

-- Tabi b'Josia: womb like grave -- receives
 and brings forth.

-- Tana debe Eliyahu: God will resurrect the
 righteous, not let them revert to dust.

- 92b Ephraimites erred in trying to count years until redemption from Exodus, so were not entitled to resurrection. Nevertheless, they were resurrected so that the belief might become established properly in Israel.
- 94a Bar Kappara: Hezekiah is Messiah, Sennacherib (wars he caused) was Gog and Magog. Justice didn't allow this assignment, as David sang all the Psalms to God, etc.
- 94a Until Messiah comes -- which is known only to God -- there will be hard times.
- 96b,97a Messiah called Bar Nafle because David's tabernacle fell (nafal).
- 97a Johanan had said: In generation of Messiah, scholars will be few and others will strain their eyes.
- 97a Messiah will come at end of 7 year cycle.
- 97a Before Messiah, much perversity and desolations, factionalism.
- 97a Isaac: Son of David won't come until everyone has become a heretic.
- 97a Tanna debe Eliyahu: World to exist 6,000 years -- 2,000 desolation, 2,000 Torah, 2,000 Messianic (Messiah will arrive sometime during this latter third). (After which is wtc.)
- 97b Elijah: In last jubilee (at least 85th = 4,200 years).
- 97b Hanan b. Tahlifa: met man who had scroll from Roman archives, Hebrew in Assyrian {Hebrew print} characters, giving specifics of when Messianic era to start 4,231 after creation. Before Messiah, wars of sea monsters and GaM.
- 97b Samuel b. Nahmani b'Jonathan: "Blasted be the bones of those who calculate the end. For they would say, since the predetermined time has arrived, and yet he has not come, he will never come."
- 97b Rab: All predetermined dates for Messiah have passed, so it all depends on repentance and good deeds.
- 98a Hanina: Son of David won't come until fish run out (for giving to an invalid).
- Hama b. Hanina: ...until even pettiest kingdom has no power over Israel.
- Ze'iri b'Hanina: ...until no conceited men in Israel.
- Simlai: ..until all (foreign or so-influenced) judges and officers gone from Israel.
- Johanan: ..generation dwindles down.
- 98a Johanan: Messiah will come in generation either totally wicked or totally righteous.

- 98a Alexandri b'Joshua b. Levi: Contradiction that Messiah will come at appointed time, yet God hastens it? God will hasten it if people are worthy.
- 98b Rab: M won't come until Roman power enfolds Israel for nine months... like birth pangs!
- 98b Rabbah, Ullah: Don't wish to see Messiah because of birth pangs which will proceed it.
- 98b How to avoid woes of birth pangs? Engage in study and benevolence.
- 98b Giddal b'Rav: Israel will eat its fill in DoM.
- 98b Hillel: Hezekiah was Messiah.
- 98b Johanan: World created for sake of Messiah.
- 98b NAME OF MESSIAH
- Beth Shila: Shiloh.
- Beth Yannai: Yinnon.
- Beth Haninah: Haninah.
- Others: Menahem b. Hezekiah.
- If living, it would be like...
- 99a DAYS OF MESSIAH
- Eliezer had said: 40 years.
- 99a repeat: Samuel, difference, servitude.
- 99a Eliezer of Modi'im: No share in wtc -- defiles sacred food, despises festival, abolishes covenant, interprets not according to halakhah, publicly shames neighbor -- even if has other good deeds.
- 110b Gamaliel: Children of wicked will get wtc.
- 113a Elijah prayed to get keys of resurrection, but denied -- left with God.
- Avodah 2a Joshua b. Levi: Israel's good deeds will bear
Zarah 2b testimony in wtc.
- 2b Romans and Persians will be punished, as their dominance over Israel will last until coming of the Messiah.
- 3b repeat: Jose: No proselytes in DoM...
- 3b Simeon b. Lakish: No Geh. in wtc; rather, God brings forth sun out of its sheath, and it is so fierce that it punishes (fries!) the wicked, yet heals the righteous.
- 5a Samuel b. Nahmani b'Jonathan: One's good deeds precede into wtc (and so tempers judgment).
- 9a repeat: Tanna debe Eliyahu: 6,000 in thirds..
- 9b Haninah: After 400 [years have elapsed] since the destruction of the Temple, if a man says to you, "Take a field worth a thousand dinars for one dinar," do not take [it], in expectation." Another Tanna said, "4,231 from creation of the age, if a man says to you, "Take

- 18a for yourself a field worth a thousand dinars for one dinar, do not take [it]." What is the difference between them? Three years of expectation more [for the Tanna]. (471 vs. 468) repeat: No portion: Pronounces God's full Name, says Torah not Divine, denies resurrection in Torah.

V. Kodashim

- Hullin 142a Jacob: "There is no precept in the Torah, where reward is stated by its side, from which you cannot infer the doctrine of the resurrection of the dead." (Whole notion of one's days being prolonged, etc.)
- 142a "There is no reward for precepts (fulfilled) in this world."

VI. Tohorot

- Niddah 13b Rabbis taught: Proselytes and those that play with children delay the advent of the Messiah. Proselytes -- Helbo: Because they put strain on community. Others -- relates to those who marry minors who can't bear children, as per Jose, that no Messiah before all souls in Guf are born.
- 61b The Commandments will be abolished in wtc.

CHAPTER SIX:
LATER RABBINIC LITERATURE

TOSEFTA

Meaning "addition" (in Aramaic), the Tosefta denote a collection of beraitot -- teachings not included in the Mishnah -- basically arranged according to the same thematic order as the Mishnah as a supplement. These beraitot range from containing parallel information to their Mishnaic counterparts, to presenting material which is absent in the Mishnah, and are more closely related to personalities of Palestinian origin. In its entirety, the Tosefta is about four times larger than the Mishnah, and was probably not compiled before the end of the 4th century. Like the Mishnah, it is truly a compilation of material and not a strict codification of law as it, too, often contains opposing decisions and conclusions even in specific cases of halakhah.

- Sanh. 12:11 Upon hearing and accepting prayer, God can grant life in wtc.
- 13.1 Rabban Gamaliel: Minors, children of the wicked of the Land [of Israel] have no portion in wtc. Joshua: They do.
- 13.2 Root = soul; branch = body.
Children of the wicked among the heathen will not live in wtc nor be judged. (But Joshua said yes!)
- Eliezer: No gentiles have portion.
Joshua: Righteous gentiles do.

- 13.3 Bet Shammai: Three groups: those who get eternal life; those who are completely evil and get everlasting shame; and the intermediate group which goes to Geh., screams, comes back, and is healed.
Bet Hillel: The intermediate are judged toward mercy.
- 13.4 Israelites and Gentiles who sinned with their bodies are judged in Geh. for 12 months, after which their souls perish, their bodies are burned, Geh. absorbs them, and they become dirt. Then, the wind scatters them at the feet of the righteous.
- 13.5 "Heretics, apostates, traitors, Epicureans, those who deny the [divine revelation of the] Torah, those who separate from the ways of the community, those who deny the resurrection of the dead, and whoever both sinned and caused the people to sin...those who warred against the "land of the living" (Israel?) and fought against the "lofty habitation" (the Temple). All these are judged/punished for all time.
- 13.6 Generation of the flood has no share (San. 10:3a), nor will they live in wtc. They will perish from the earth in this world and the wtc. God will not contend with their spirit(s), but rather give them back as a gift (to be judged/punished for all time?). God is more concerned about tending to the righteous.
- 13.7 Generation of the Tower of Babel has no share (San. 10:3E), nor will... They are to be scattered in this world, and will no longer build (be productive) in wtc.
- 13.8 The Sodomites have no share (San. 10:3I), nor will...
- 13.9 The spies... Korach and his company...
- 13.10 The generation of the wilderness...
- 13.12 The Ten Tribes...

- Sotah 13.1 The anointing oil is stored away with the Ten of Meeting and all paraphernalia.
- 13.2 (Ezra 2:63) "The governor told them that they were not to partake of the most holy food until there should be a priest to consult the Urim and Thummim." This is like man who says to his friend, "Until the dead will live," or, "Until Elijah will come."

SIFREI D'VARIM

An halakhic midrash to Deuteronomy consisting of exegetical beraitot which was probably arranged and edited in Israel toward the end of the 5th century. Often printed together with Sifrei Bamidbar (Numbers), D'varim is nevertheless the product of a different tannaitic school, namely the Akivan.⁶⁵

Piska

- 1 R. Judah: When Messiah comes, Jerusalem will expand so as to reach all the way to Damascus; its foundations will remain in place, but expanding around the middle like a fig, accommodating all the ingathered. (based on Zech. 9:1)
- 8 Rabbi (Judah the Prince): The Land will be inherited in the time of the Messiah by the children of those who returned from Babylon.
- 34 re: Prov. 6:22 -- lying down = dying; awakening = in DoM; "it (Torah) shall talk with thee" = in wtc.
- 47 That your days may be multiplied -- in this world -- and the days of your children...-- in the DoM -- as the days of the heavens above earth -- in the wtc -- (upon the land) which God swore to your ancestors to give them (11:21)... If "to them," then resurrection deduced from Torah.
- 130 as in Talmud: the days vs. all the days of your life: this world >> including time of Messiah.
- 310 Moses to Israelites: when you suffer, remember what God will give you in wtc.
- 318 Generation of the Messiah will last for 3 generations. In DoM, Israel could only rebel because of abundance of food and drink!
- "Thou didst wax fat, ..grow thick, ..become gross" indicates the 3 generations before Messiah.
- 322 R. Nehemiah: In DoM, Israel will have strength to pursue the nations as they are now lorded over.
- 329 Four assurances which hint at resurrection of dead: I kill and I make alive (Num. 23:10), Let Reuben live, and not die (33:6), After two days God will revive us

⁶⁵ Sifrei Bamidbar is "de'bei Rabbi Ishmael."

- (Hos. 6:2), I have wounded and I heal (32:39).
 343 Four occasions when God will shine forth: third will
 be at time of GaM, fourth in DoM.
 352 Temple will be rebuilt and beautiful in DoM.

MEKHILTA D'RABBI ISHMAEL

An halakhic midrash on Exodus, the Mekhilta is a tannaitic production comprising a collection of beraitot. The Aramaic word mekhilta means "a measure," and was used by the amoraim⁶⁶ to indicate that this work represents a certain measure of (halakhic) material. Compiled no earlier than the end of the 4th century, the Mekhilta is written in a pure rabbinic Hebrew.

[Tractate/Masekhta]

- Piskha 14 The Israelites received a[n eternal] reward for following Moses into the wilderness.
 R. Judah: As Israelites redeemed on night of Passover, so too in the future. Eliezer: In the future, in Tishri.
- Beshellach 1 God remembered Israel at the sea...and other times in this world, so too in the wtc.
 Exiled will return to Zion, everlasting joy.
 5 God will punish wicked in Geh. by means of the east wind.
 7 Abraham inherited this world and wtc because of his faith in God... So, too, will the diaspora be "assembled" (ingathered) in the future, as a reward of faith.
- Shirata 1 "Moses will sing" means resurrection derived from Torah.

⁶⁶ The Later Rabbis, from the period following the redaction of the Mishnah leading up to the redaction of the Talmuds.

- 1 Ten songs referred to in Bible, the 10th is the one to be sung in the wtc -- "A new song.." (Isa. 42.10)
- 8 God "who does wonders" implies that God will continue doing wonders in wtc.
- Vayassa 4 Just as God gives (life-giving) bread (even in desert), so too is it within God's power to withhold it, as punishment. God can judge to exact punishment...
- 4 ...and if God provided (food) for those who provoked, how much more will the righteous receive a good reward in the wtc.
- 5 (After double portion of manna on day before Shabbat) On Shabbat, "Today you won't find manna, but you will tomorrow." Eleazar Hisma: As we don't have manna in this world, so we will find it in the wtc.
- 5 Eleazar of Modi'im: If Israel succeeds in keeping Shabbat, God will grant six portions: Israel, future world, new world, Davidic kingdom, priests, and Levites.
 Eliezer: If keep Shabbat, escape three "visitations" -- GaM, suffering before Messiah, and (negative verdict on) JD.
- Amalek 3 God even sustains the wicked (in order that they may repent and be saved).

MIDRASH RABBA

As opposed to earlier exegetical works like the Mekhilta and Sifrei D'varim which fall into the category of Midrashei Halakhah, beginning with Genesis Rabbah there is a shift to a more homiletical focus exhibited in the arrangement of thematic material. So even though each volume in the "Rabbah" collection still follows its title text verse-by-verse, because of the forms used in each section, segments are more readily visible as independent units.

Although organized here according to the ordering of the Biblical title books -- and despite the fact that indeed Genesis Rabbah is considered the "watershed" work for this genre, compiled in approximately the 5th century -- the Midrashim were not edited in this same order. Their compilation spanned all the way through the Gaonic period, with the "Rabbot" to the Five Scrolls being completed some time around the 10th or 11th century.

As witnessed with other Rabbinic literature, the name of the works, "Rabbah" -- "the great" -- derives from the name of the first personality mentioned. In this case, Rabbi Hoshea Rabbah, a 1st-generation Palestinian Amora from Caesarea is mentioned at the opening of Genesis Rabbah.

Genesis:

- Breishit 1.4 Name of Messiah among six things which preceded the creation of the world.
- 1.5 Degrading someone costs your share in the wtc.
- 1.6 Darkness=Geh. revealed to wicked, light=Messiah revealed to righteous for their deeds.
- 2.4 The "spirit of God" which hovered above the waters during Creation was the Messiah; Messiah will come again with repentance, which is elsewhere likened to water pouring forth from a person's heart.
- 2.5 "Let there be light" -- light will be rebuilt and firmly established in Messianic era.
- 3.6 The light created during Creation was stored away for the right. in the Messianic future.
- 12.6 Though sun and moon created in their "full power," Adam's sin spoiled them. They will be restored (providing constant bright light) when the Son of Perez, Messiah comes.
- 14.3 Tifdai b'Aha: If created of only celestial elements, Man would live forever and not die

- (even if evil); if of terrestrial, would die and perhaps not live (again, eternally). So God created Man of both: (a sinner) dies completely, or (the right.) die and live again.
- 14.5 re: formation of human in wtc. Shammai: Different from this world. Here, flesh first, then bones. In wtc, bones first, then flesh. Hillel: Both now and in wtc, flesh then bones.
- 20.5 Levi: In DoM, all will be healed except the serpent and the Gibeonite."
- 23.1 People who presume that their family will perpetuate will not even be resurrected in order to be judged. Their thoughts and actions already sealed their fates.
- 24.3 The (heavenly) book of the generations is for right. who are to live eternally.
- 24.3 repeat: Tanhum, or Rabbis: The royal Messiah will only come when all souls born.
- 25.3 Ten major famines, tenth {actually eleventh!} will be in DoM -- but not thirst for water, but for hearing words of God (Amos 8:11).
- 26.2 Hanina: In Messianic age, only b'nai Noah might "die." Joshua b. Levi: Neither Israel nor the nations will die (unless wicked).
- 26.2 Once all bodies raised from it, Sheol will be destroyed.
- 26.6 Ishmael: God will reward only the right. with "spirit." Jannai and Resh Lakish: Geh. only for one day, when wicked burned up. Judah b. Ilai: No day nor Geh., rather fire from within will consume the wicked.
- Noah 30.4 Abba b. Kahana: People whose names are repeated (right after each other) in Bible are granted portion in wtc: Noah, even Terah (as God said so! that Abraham would "go to his fathers").
- 35.2 Three who could intercede for generations: Abraham, Simeon b. Yohai, Messiah.
- Lech 44.4 Abraham feared he'd already received reward
Lecha so what would come later? God reassured him that what he had received now could not compare with what he and his descendants would receive in the wtc.
- Vayera 48:10 Abe gave water and food to angels, so Israel will be rewarded in the wilderness, in Israel, and in the wtc -- both with water and food.
- Toldot 63.8 Messiah will precede rebuilding of Temple.

64.8 In midst of suffering in wilderness, Israelites found well of "living water." (So too, then, in suffering at end, will salvation yet be forthcoming.)

Vayetze 69.7 Temple will be rebuilt in DoM.

Vayishlach 78.12 All the gifts which Jacob made to Esau will returned to the Messiah in the DoM.

78.14 Jacob will finally visit Esau at Mt. Seir in DoM, as Israelite Messiah will come to judge "the Mt. of Esau." (Obad. 1:21)

Vayeshev 85.1 While various misdeeds being done by ancestors, God was busy creating the light of the Messiah... Before the last enslaver of Israel is born, the first redeemer was born.

88.5 Israel will drink four cups of salvation in DoM.

88.5 "I will life up cup of salvations..." -- one in days of Messianic future, one days of GaM.

Vayechi 97.x Hama b. Hanina: "Judah a lion's whelp" means Messiah ben David is descended from Judah and from Dan: "Dan is a lion's whelp," (Deut. 33.22.)

97.x The "scepter" = Messiah ben David.

97.x All nations will bring gift to Messiah.

97.x Tiberias (i.e. Sanhedrin, according to notes) will confirm Messiahship.

98.2 In end of days, ingathering to fight GaM and rebuild Temple.

98.2 To Jacob and to Daniel was arrival of Messiah revealed, but they both passed away without revealing it to others.

98.8 Messiah called Shiloh.

98.9 The Messiah will offer new interpretations of Torah for Israel, but his main purpose will be to teach the nations and ingather Israel.

100.2 Rabbi: A person revived in different clothes. Rabbis: Person revived in same clothing.

Exodus:

Va'era 12.2 War of GaM in future will be as terrible as was the plague of hail.

Bo 15.4 Israel to be redeemed on merit of ancestors.
15.21 Nothing "new" in wtc either, yet 10 things which will be renewed: illumination of whole world (at once); living water from Jerusalem;

trees yielding fruit each month; rebuilding the waste cities; rebuild Jerusalem; abundant food; covenant between animals and Israel (i.e. Israel only eternal people); no more weeping; no more death; all rejoicing. (Cf. Gen. Rabbah 12.6, where six things mentioned.)

18.11 In wtc, no night, all day.

18.12 On night of final deliverance, Messiah and Elijah will appear.

Terumah 35.4 God will take one righteous man as pledge on behalf of the wicked, in order to pardon their sins (if neither the Tabernacle nor the Temple were available!!).

35.5 In the millennium, nations will bring presents to King Messiah, starting with Egypt.

Ki Tissa 45.6 God will reveal the reward of the right. in the millennium, the banquet of abundance in Paradise.

Leviticus:

Shemini 11.2 Righteous must endure the 7 years of GaM as preparation for wtc; so too, one who participates in prep. for wedding will partake of the banquet.

11.9 God will lead the chorus of the right. in wtc, a world of no death.

13.2 Particular foods are denied Israel in this world because they do not promote life, i.e. eternal life. For those destined not to "live," they may now eat anything they wish.

13.3 Berekiah: Anyone of Israel who has eaten "properly" in this world will be invited to banquet in wtc.

Emor 27.4 Elijah didn't sin and lives and endures; it is fitting that he will herald the resurrection.

27.4 The blind will see in wtc.

Numbers:

Naso 13.2 Gog will come from north and fall in the south. King Messiah will come from north and build the Temple in the south... God will make peace between the winds, and all shall enter the Temple by the same door,... after which there will be a feast in Eden for the right.

13.2 Those who had busied themselves with Torah

study will drink wine and bathe in rivers of milk in the wtc.

- 13.14 All tribes inherited traditions from Jacob as to what would happen to them until DoM.
- 13:14 As the nations brought gifts to Solomon, so too will they bring them to King Messiah. "The kings...shall offer gifts." (Ps. 72:10)
- 14.1 Messiah from sons of Manasseh; Messiah anointed for war from Ephraim. But none of the afore-mentioned redeemers will not have God's full "support" until the "Moabitess" shall come with them (an allusion to Ruth, hence the Messiah b. David).
- 14.1 Simeon b. Lakish: If someone says no resurrection, remind them of Elijah through whom dead son of Zarephath woman revived.
- 14.4 Those who fulfill the Torah may expect Elijah.
- 14.4 God instructs not to add to the 24 books He gave in writing already. Whoever adds has no share in the wtc... Even those who read and study uncanonical books. [see Sanhedrin]
- 14.8 Temple will be rebuilt in DoM

Beha'alotecha

- 15.14 "Do not meddle with those who say that there are two deities in the world, for they will ultimately be exterminated from the world." (an interpretation of Zech. 13:8, which, I feel, more correctly refers to there being three main peoples in the land of Israel at the time: two worship their deities, and the third is Israel.)
- 15.16 In this world, people work at eradicating the yetzer, then God will remove it by the roots in the wtc. (The more we do now, the easier the brief chastisement come JD!)

Chukat 19.1 Life in the future world is merited by piety in this world.

- Pinchas 21.20 Those who suffer through hunger should trust that they will eat their fill in the wtc.
- 21.21 In this world we toil to prepare sacrifices for God, but in the wtc, God will provide a great table for the righteous.
- 21.22 God provides a canopy of clouds for every righteous person in wtc.

Deuteronomy:

D'varim 1.19 King Messiah is yet to come to fulfill the words of Scripture, providing abundance.

1.20 Esau enjoys the world now; Jacob recognizes that full enjoyment comes later, after he raises up the Messiah.

V'zot 11:10 It's not yet God's desire to renew the world.
Ha'
b'racha 11:10 God will be a light in the DoM.
11:10 Moses soul awaits him in the wtc.

Tehilim:

Book 1 --

Psalm 2.9 "Thou are My son" (Ps. 2: v.6): As per Daniel 7:13-4, "...One like a son of man, and he came to the Ancient of days, and he was brought near before Him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him." Yudan: Promised by the King, the King of kings, for the Messiah -- because the Messiah occupies himself with Torah.

2.9 Huna: Suffering in three portions -- 1) that of the patriarchs and all the generations, 2) that of the generation of Hadrian's persecution, and 3) that which will be suffered by the generation of the Messiah. When God sees the people suffering -- on that very day -- will the Messiah be created.

5.9 Those who speak falsehood will not be resurrected or allowed to come up for judgement.

5.11 The Israelites will (be allowed to) rejoice when God punishes Edom and GaM.

6.1 God and Abraham made covenant that any man who is circumcised will not go down into Geh. But heretics and apostates who renounce God will be cast into Geh.

9.15 Eliezer: No non-Jews have portion in wtc; Joshua: Only the wicked among them.

11.5 Arrogant (prideful) and builders of Tower of Babel will all be punished in fire. Some were destroyed by fire from within as soon as they died, including GaM. Seven pyres of Geh.: two quick-burning coals, two of fire and brimstone, one tempest, and two flames.

11.6 In wtc, 7 companies will attend God.

17.5 God instructs Israel to bring gifts in this world, for on JD in wtc, God will not accept any.

- 17.5 On JD, Israel will be proclaimed "victorious over the nations."
- 17.6 "A Prayer of David" refers to a person first rising from sleep, saying "Blessed is God, who quickens the dead."
- 17.9 Pinchas b'Hoshaia: David, having seen how four kingdoms oppressed Israel, asked God to fight again against GaM.
- 17.10 Joshua b'Levi: God swore oath to redeem from the kingdoms, and from GaM in wtc.
- 17.13 David received word about his portion of goodness in the wtc.
- 17.13 Though impossible for man in this world, in wtc, at resurrection, man will finally be satisfied with just seeing God's likeness.
- 18.5 Israel won't sing song about Messiah until he has been reviled, nor until they see that the four sovereign nations have fallen at Messiah's hand.

Book 2 --

- 72.3 David accepted punishment so that son (Messiah) can receive God's judgments and righteousness.
- 72.5 The righteous will give light in the wtc.
- 72.5 Messiah will have dominion on account of his ability to make righteous judgments.
- 72.6 The King Messiah will never know death.
- 87.6 Judah b. Simon: Nations will bring gifts to King Messiah, i.e. Messiah of David and Messiah of Ephraim. Dispersed Israelites one of the gifts.
As nations bring in exiles and take leave of King Messiah, they will say how glorious is the ancestry of the Jews who lost their identities (becoming Gentiles) -- all can be traced back to one priest, one Levite, and one Israelite commoner.
- 90.16 Those afflicted now will have share in wtc, and such was why Abraham "feared God."
- 90.17 "Make us glad according to the DoM." How long is the "day" of the Messiah? Eliezer: 1,000 years. Joshua: 2,000. Berechiah, Dosa elder: 600. Jose: 60. Akiva: 40. Rabbis: 4,000. Abba: 7,000.
- 146.9 God decrees that all right. and wicked should go up to Jerusalem and Garden of Eden; but only right. allowed to enter Eden -- from there, wicked led to road down to Geh.
- 147.3 When last trumpet sounds, Israel will be cured of all sicknesses.

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Shir haShirim:

- 1.5^3⁶⁷ "Sing O barren one" (Isa. 54:1): What song can there be for barrenness? "Sing, that you have not born children for Gehinnom!"
- 1.5^3 "Then Moses and the Israelites sang this song" (Ex. 15:1): in this world, because the pains of Israel suffering are like a woman in childbirth, "song" is feminine (shirah) -- in Messianic time, the "song" is masculine (shir), "In that day shall this song be sung" (Isa. 26:1).
- 2.1^3 Angels complain that Israel, though sinners, is not judged to Gehinnom: but that would contradict Ps. 23:6 -- "Only goodness and mercy shall follow me all the days of my life, and I shall dwell in God's house for ever."
- 2.8^3 "Hark, my beloved -- behold, he comes" refers to the Messiah. He promises redemption, but Israel is confused. "God swore that we would be subjected to the 70 nations!?"! Messiah answers: 1) if some of you are carried off captive to a distant nation, it is as if you were all enslaved; 2) this state (Rome) employs soldiers from all the nations, so it is as if you served each one. Therefore, this shall be the month in which you are delivered.
- 2.13^4 "My beloved spoke and said unto me." "He spoke through Elijah and said through the Messiah. "Rise up, my love, my fair one..." "The voice of the turtle" is voice of Messiah. "The fig tree puts forth green figs." Hiyya b. Abba: Shortly before the DoM a great epidemic will kill all the wicked. Nehemiah: Before the DoM, great poverty and scarcity, fruit rot, wine turn, government will turn totally evil. Abba b. Kahana: Messiah will come only in wicked generation. Levi: ..come only in impudent generation which deserves to be exterminated. Yannai: When one wicked generation follows another, look for the coming of the Messiah.
- 6.11^1 Those who provide for students of Torah: their goods are soon replaced, their wealth is increased in this world, and their reward in the next.

- 7.5^3 repeat of Hadrach explanation: sharp to other nations, soft to Israel. Also, hadrich -- Messiah will guide all humanity in repentance.
- 8.9^3 Abba b. Kahana: When you see Babylonians taking seats in Israel, look for Messiah. Simeon b. Yohai: When you see a Persian horse tethered to a grave in Israel, expect Messiah.
- 8.9^3 Isaac sits at Geh. entrance to deliver his descendants from punishment.

Ruth:

- 5.6 David, Solomon (=ben David), Hezekiah, and Manasseh eat in this world, the Messianic age, and the wtc.
- 5.6 Messiah will be like Moses, appearing then hiding for a while (45 days). "He who believes in him will live, and he who does not believe will depart to the Gentile nations and they will put him to death (the non-believer converts out)." Isaac b. Marion: After that, God will be revealed to them and rain down manna upon them (as in the Exodus redemption).
- 5.6 R. Cohen and Joshua b'Levi: When person does good deed, Elijah records it and God and Messiah subscribe their seal to it.

Lamentations:

- 1.16^51 Name of Messiah? The Lord. R. Levi: It's good when a king's name is used by his people. Joshua b. Levi: Shoot (tsemach). Judan b' Aibu: Comforter (m'nachem). Shoot and Comforter are equivalent in numerical value. Repeat of Arab and Jewish farmer story re: m'nachem. Bet Shila: Shiloh. School of Hanina: Hanina. Bet Jannai: Yinnon. R. Biba: Nehirah.
- 1.16^52 King Messiah, whether from those still living or those dead, will bear the name of David.
- 2.2^4 repeat: Kochav/Kochba vs. kozeba, grass on cheeks.

Kohelet:

- 1.3^1 Abba b. Kappara: If God has given you wealth in this world which doesn't belong to you, how much more will you be given in the wtc which is entirely yours.
- 1.3^2 People with physical defects are resurrected

- with the same defect, but then are healed.
- 1.5^2 Jannai, Ishmael: No Geh. in Hereafter; but the sun will come forth to the benefit of the right., whereas the wicked will perish from its intensity.
- 1.9^1 Even if Gentiles didn't eat swine's flesh, they will not merit wtc, as they shouldn't be allowed to enjoy both this world and that.
- 1.9^1 Berakiah b'Isaac: Last Redeemer (Messiah) shall be like first (Moses): riding ass, caused manna to fall, made water run.
- 1.11^1 In wtc, God will make know all the un-named prophets.
- 2.1^1 All the Torah learned now is "vanity" compared with Torah to be learned in wtc. All prosperity now doesn't compare to that of wtc.
- 3.9^1 The wicked, condemned to Geh., will grumble when God rejects their repentance, "You never sought me in life before."
- 3.17^1 "For every purpose there is a time, and for every time there is a purpose...A man can do what he pleases in this world, but in the wtc, there will be judgment and reckoning."
- 3.18^1 Like animals, the wicked are condemned to death and do not enter the wtc.

AVOT DE'RABBI NATHAN

One of the so-called extra-canonical minor tractates of the Talmud, generally printed at the end of the fourth division Nezikin, of the Babylonian Talmud. Considered to be a commentary on an earlier form of Mishnah Avot, perhaps a recension by Rabbi Nathan, an older contemporary of Judah hanasi. It is devoted exclusively to aggadic, folkloristic subjects, as is Avot itself. Its language is roughly equivalent to that of the Babylonian Talmud, but beyond that it is very difficult to date its composition due to its "timeless" thematic material.

- Ch.1 God judges, and metes out reward or punishes. Those punished include the worshippers of the sun and moon.
- 2 Don't go among the sectarians (heretics), as most don't have the strength to fight off being persuaded. "None that go unto her return, neither do they attain the paths of life." (Prov. 2:19)
- 5 Antigonus of Soko (who took over from Simeon the Righteous) instructed that one should serve God without thought of compensation, rather let the fear of heaven "be upon you," so that reward may be doubled in the wtc.
- But Antigonus' two disciples couldn't accept this (because it conflicted with Torah, where it says that a worker should be compensated promptly). Therefore, they broke away from the "Torah" (sect, = Pharisees) and founded the Sadducees and Boethusians {no distinction mentioned}. They used silver and gold vessels, in opposition to the Pharisees whose custom it was to afflict themselves in this world, showing their disdain for the false belief in a wtc. {only such story about their origins in the literature}
- 6 On JD, Akiva will accuse all the poor who gave excuses for not studying Torah.
- When Vespasian came to destroy Jerusalem, the Zealots sought to destroy Kalba Savua's wealth, whereupon he exposed that he had food enough to feed all of Jerusalem for 22 years!
- 7 A man shouldn't talk much with women, even his own wife, for this leads to a neglect of studying Torah, and causes him to go to Geh. [PA 1:5]
- 9 One should never think that they have done enough good deeds so as to merit wtc.
- 12 Men of Sodom were utterly destroyed (this world and next) because they hated one another (let alone others).
- Everyone judged according to his/her own merits; one is thus rewarded in this world and in next world. Those who study Torah merit the wtc; one who speaks the tetragrammaton does not.
- 14 Hillel the Elder had 80 disciples. The greatest

was Jonathan b. Uzziel, the least of them all was Rabban Johanan b. Zakkai!

Johanan asked his disciples: How should a man live in order to merit wtc? ...preferred "wholeheartedness" as per Eleazar b. Arak., with "meanheartedness" the way to shun.

- 15 "Repent one day before your death." -- therefore, repent every day of your life so that you may always be ready for JD.

The infamous proselyte ("on one foot") later thanked Hillel for granting him the chance for a share in the wtc, and even named his sons Hillel and Gamaliel, respectively.

- 16 For 13 years, the yetzer tov rules a person. Yet at 13, the yetzer harah is born and must be mastered over, lest the person lose their share in the wtc because the yetzer would take over the whole body. Israel (at least the righteous) acknowledge the yetzer, and therefore don't merit Geh.

If you truly "love your neighbor as yourself," God will judge you meritorious, worthy of wtc.

- 19 People who always keep in mind... and that God is the final judge will sin no more and hence merit wtc. R. Eliezer cautioned that this is particularly true when praying.

- 20 Moses slew the Egyptian by uttering "the Word," i.e. God's name.

- 21 Various time-wasting activities (which keep one from Torah study or other productivity) keep one from the wtc.

- 25 One must approach God with trepidation, for God is not like other kings who may be bribed or flattered. We do not know to which we will be sentenced, Paradise or Geh. The righteous suffer now and are rewarded in wtc, the wicked have an easy life but do not receive life eternal in wtc.

So agrees R. Tarfon, "...Know that the reward of the right. is in wtc." [PA 2:16]

- 28 Judah hanasi: One who accepts the pleasures of this world will be denied pleasures in wtc., and vice versa.

- 30 Similarly, one who fulfills Torah in poverty, will fulfill them in riches in the end, and vice versa.

The measurement of reward in wtc is out of proportion. (i.e., a little suffering merits a lot of reward, so how much more so a lot of suffering!)

- 32 For those who are neither completely wicked nor completely righteous, they are judged according to which impulse they follow. Thus, those who deny God are not judged (but are destroyed as completely wicked).

- 34 The sin of the golden calf merits enough for all Israel to be punished from now until the resurrection.

The two anointed ones (Zech. 4:14) refer to Aaron and Messiah, and Messiah is more beloved.

The Shekhinah's tenth and final descent into the world will be in days of GaM.

- 36 The Sodomites will/will not be judged...

Most concur that the righteous of the generation of the wilderness will enter wtc, though some feel that none of that generation should even come to judgment. Same vacillation re: the Ten Tribes.

"Seven have no share in the wtc, namely: Scribes, elementary teachers, even the best of physicians, judges in their native cities, diviners, ministers of the court, and butchers." (Apparently, this is because all these professions lend themselves so easily to error, but it is also a faulty manuscript and doesn't match with others.)

Meir: One who has a study house in his city and doesn't attend it has no share in wtc. Akiba: One who doesn't make it a habit to wait upon scholars also doesn't have a share.

- 37 "There are seven⁶⁸ types of Pharisee (taken to mean 'pretenders'):

⁶⁸ The list (in translation) contains eight categories, but I found no explanation of this discrepancy. No. 6 is probably not truly a category.

- 1 •the sh.k.m.y. (ostentatious about his worthy deeds)
- 2 •the n.k.f.y. (announces when he has a religious duty to perform)
- 3 •the m.k.sh.w.y. (calculates deeds against misdeeds)
- 4 •the m.k.w.b.y. (no clear explanation)
- 5 •the one who had a trade (no clear explanation)
- 6 •the one who says, '...' (two missing words unintelligible, but surmised that it refers to a request to know what is expected of him, i.e. someone who is ostentatious about asking what must be done so as to impress with piety)
- 7 •the one who masters his evil impulse (translation conjectural, although it is stated elsewhere in the literature that even the most pious cannot -- and even should not -- completely overcome their evil impulse, lest they lose drive to propagate, etc.)
- 8 •the Pharisee out of fear (of God) (or is it fear of other men?)

39 Poem (attributed to Akiva) re: person shopping on credit, the ledger book is open, the judge is in attendance, and everyday the buyer pays back either with his consent or without it. [PA 3:17] It is explained that the righteous receive additional credit which is stored up, whereas wicked use up all of theirs.

40 Four things a person does which earn him credit in wtc: honor father/mother, acts of lovingkindness, establishing peace between people, and studying Torah, which is equal to them all.

One who (by faulty teaching) causes people to sin is given no opportunity to repent, lest his disciples go down to Sheol and he inherits the wtc.

Yose: At judgment, the altogether righteous shall not be put through a purgatory, neither the all-wicked. Only those in between who must be punished for certain unrepented sins. Bet Shammai says they go down to Geh., are singe, and return. Bet Hillel says they don't actually have to go to Geh., but mercifully are spared from that torment.

"Additional" Pirkei Avot:

- 4:16 Jacob: "This world is like a vestibule before wtc: prepare yourself in the vestibule so that you may enter into the banquet hall."
- 4:17 Jacob: "Better is one hour of repentance and good works in this world than the whole life of the wtc; and better is one hour of bliss in the wtc than the whole life of this world."
- 4:22 Eleazar ha-Kappar: "They that have been born [are destined] to die, and they that are dead to be made alive, and they that live [after death, are destined] to be judged, that men may know and make know and understand that he is God, ...the Judge..."
- 5:23 Ben He-He: "According to the suffering is the reward."

PIRKEI DE'RABBI ELIEZER

Like Avot de'Rabbi Nathan, Pirkei de'Rabbi Eliezer (or PRE) is pseudo-epigraphically named for the renowned Tanna (because of its opening line reference to him), yet was actually composed in the 8th century, and is an aggadic narrative based on the verses of the Hebrew Bible. After an aggadic section about the life of Rabbi Eliezer, PRE chronologically narrates events from the Creation until the middle of the journeys of the Israelites through the wilderness. Many of the source materials contained are not quotes but, rather, complete revisions. The author was greatly influenced in both content and form by the Apocrypha and Pseudepigrapha, particularly the Enoch cycle, as well as Jubilees. It even

contains Arabic legends and remarkable descriptions of the Muslim Omayyad dynasty.

Premundane Creation:

Seven things created before world: including Gehinnom, Garden of Eden, and Name of the Messiah.

How do we know premundane? "His name shall endure for ever; before the sun Yinnon was his name." (Ps. 72:17) Also, "But thou, Bethlehem Ephratah, ...from thee shall come forth he who is to be ruler over Israel." (no source given!)

In the future, God will give wisdom. King Messiah will be given spirit of wisdom and understanding, of counsel and might, and knowledge and fear of God.

Creation on Sixth Day:

Ninth king is King Messiah, who will rule from sea to sea (not just Palestine, but universally over whole world).

Tenth King is God, who was the first King, as well. Again, universal overtones quite apparent, as God will rule over the whole earth.

Creation on Eve of Sabbath:

Adam was glad that he was brought into Eden, shown the abode of the right. in Eden, shown the four kingdoms and their destruction, David and his dominion in the wtc. Adam took from his years and added them to David's rule, and thereby those of the Messiah.

God increased the sinners in this world so as to keep them from taking up space in wtc (and crowding out Israel).

Menachem b. Ammiel b. Joseph will have "horns" taller than any other kings in wtc. Firstling bullock, anointed with fresh oil.

The Sabbath:

The world will have seven aeons, the seventh being entirely Shabbat and rest in life eternal, and in those days will the Branch, the Son of David arise.

Binding of Isaac on the Altar:

The same ass which they rode to Moriah will bear the Son of David in wtc.

Isaac was slain and soul departed, but when he heard Cherubim command Abraham not to touch him, he (his soul) returned to his body -- thus he knew how the resurrection could occur. He said, "Blessed...who quickens the dead."

Death of Sarah:

Among the six called by name before being created are the King Messiah. Because his name Yinnon, he will awaken those who sleep at Hebron. (connection?)

The Resurrection of the Dead:

Any nation which says there is a second God will be slain as if by a second death which has no resurrection. To any nation which says no second God will I grant eternal life.

Johanan: All the dead will arise except gen. of Flood: they shall arise for JD, but not live (eternally).

Waking up in the morning gives us the feeling of what it will be like to awaken in the wtc.

In wtc, God will take hold of Israel's corners, and shake it clean of all unclean things.

When God calls upon Earth to give forth the dead, it will have mixed them with its dust and enriched them, so that even the dead may rise without water.

Yet, even so, God will cause the reviving dew to descend.

Joseph and his Brothers:

Those who don't believe in resurrection have no portion in the wtc, like, for instance, the Dositheans. (The question of a future life would not have arisen in time of Ezra.)

Amalek and Israel:

All the nations are destined to fall to Son of David (...which is not in all modern editions due to fear of the censor.)

PESIKTA RABBATI

Related to the Tanhuma collections, Pesikta Rabbati (or PR) upholds the authority of the Oral Law as a polemic against Karaism during the 7th century. Its subject matter is the calendar of festivals and the respective pentateuchal and prophetic lessons or "sections," from which the appellation "pesikta" derives.⁶⁹ The source material is all Palestinian.

- 1.1 New Moons significant like Festivals and Shabbat because of Isa. 66:23 which states that on all three, in DoM, Israel/humankind will worship God in Jerusalem.
- 1.3 Levi: Jerusalem will be large enough to accommodate such a multitude.
- 1.3 Non-Jews, if they were kind to Israel, may be resurrected, too.
- 1.4 Dead in Israel resurrected first, that's why patriarchs sought to be buried there.
- 1.5 The wicked will be punished with brimstone and salt in Geh. -- except that the wicked buried in Israel already suffered this punishment when the Temple was destroyed. Through this punishment, they earned the right to come alive and behold God -- because of the merit of being buried in Israel!
- 1.6 So too with those who leave Israel, or live their whole lives outside, and then are buried in it (or outside, but buried with soil from Israel in their grave) -- these merit resur.
- 1.6 Righteous outside of Israel will roll underground to Israel, but this is not enough of a "purgation" for the wicked, so they won't be resurrected.
- 1.7 How many years before Messiah?
Akiba: 40;
Eliezer: 400;
Berachiah b'Dosa: 600;

⁶⁹ "Rabbati," or "greater," is due to its being longer than Pesikta de'Rav Kahana.

Eliezer b'Jose: 1,000;
 Joshua: 2,000;
 Abbahu: 7,000;
 Rabbi: can't count so many.
 So how many? 365,000.

- 1.7 When Messiah comes, all those alive and those brought back will as one worship the one God.
- 1.7 How can one tell when King Messiah is coming? Akiba: Near the end, 10 territories swallowed up, 10 overturned, 10's inhabitants put to death. Hiyya b. Abba: in a dog-faced (brazen and brutal) generation. Eliezer: in generation which deserves extermination. Levi: "Close to the DoM, a great event will befall the world."
- 10.4 Heathen, like leaves and stem of wheat plant, say the world is for them. But in wtc, as at harvest, it becomes evident that the world was made for Israel, the grain.
- 11.2 Like hard-shelled nut, Israel that clings to its Sages will endure into wtc; whereas soft-shelled nut, where shell separates easily, does not merit wtc.
- 11.5 Israel like sand, so anyone who despoils them ("consumes them") in this world will not be able to "digest" them in wtc. Israel like sand, so even though they must enter Geh. along with other nations, they will not perish like them.
- 11.7 In this world, Israel clings to God. In wtc, they will become like God.
- 12.5 Joseph believed in resurrection, "Surely God will remember you." (Ex. 13:19) Esau denied it, "Behold, I am going to die." (Gen. 25:32)
- 12.6 Joshua b. Levi: In wtc, princes of Israel will debate with their counterparts of Esau, but not be overborne by their arguments. Esau will have rebuttal for each of the tribes except Joseph, who will prove Esau's sins, causing him to go to Geh. without escaping punishment.
- 13.2 Edom has wide dominion until King Messiah comes and has dominion from sea to sea (Ps. 72:8)
- 15.7 repeat from Shir Rabbah: "Hark my beloved cometh..." and says that servitude (to Rome) like to 70 nations...

- 15.10 "My beloved like gazelle": Isaac: As gazelle appears, disappears, so Moses (first Messiah) and last Messiah, too. Three months... 45 days... Israel will again dwell in the desert and be given manna...
- 15.14/15 Elijah will speak in a ringing tone, the Messiah in a soft tone.
 Hiyya b. Abbah: In DoM, a great pestilence will wipe out the wicked.
 Rabbis: Seven years preceding Messiah: 1) rain upon one city, not another; 2) famine on Israel; 3) general famine and Torah forgotten; 4) scarcity of some things, surplus of others; 5) great plenty and Torah shine again; 6) rumors of war; 7) wars.
 Abbahu: How many such 7-year periods come and no Messiah? Instead, must not be exact 7-year periods, and signs are per Johanan: no disciples, those alive will be weeping, harsh decrees will afflict the masses.
 Abin: In last generation, chamber of scholars will be used for harlotry.
 repeats: School of Yannai: "Truth will go to dwell among bands of hermits in the desert."
 Nehorai: all topsy-turvy; Abba b. Kahan: deserve extermination; Yannai: brazen/brutal; Levi: gen. after gen. revile God...
- 15.25 Whereas Exodus in haste, Messianic deliverance in wtc will be planned out and done carefully.
- 20.end When Torah given at Sinai, God was revealed to all Israel -- who died but were revived by the dew which will resurrect the righteous in the wtc. Why was God so revealed? So that none could say, There is no God. When one worships another God, they are sent to Geh.
- 21.1 In DoM, the ten-stringed lyre will have only eight. Then, in wtc, it will again be ten.
- 31.10 How to reconcile that Messiah was created, and yet there other mentions that God will yet shape him? Because Messiah has had to suffer so long, that God will have to cure him before he can appear.
- 32.end Elijah saves boat in storm if boy aboard takes precious stones to cave in Lydda and shows them to R. Joshua b. Levi. He does so, and the stones illumine all of Lydda. R. Joshua picked up stones, then dropped them -- losing

them until the Messianic age, when they will take the place of the sun in illuminating Jerusalem.

Furthermore, these gems will line the streets in abundance, so that all debts will be forgotten because of the excessively abundant and available wealth for all.

- 33.6 Messiah already existed -- in God's thought -- even before the world created. But: when will he come? When everyone repents sincerely, pouring out "water" from the heart.
- 34.1 Because of the unending prayers of the Mourners for Zion that the Messiah will come. Those who mocked the mourners caused affliction after affliction upon Israel: west wind, snow, evil things double, famine, increase in numbers of angels of destruction, etc.
- 34.2 It's not enough to be obedient to Torah (to bring the Messiah), the righteous must also long for God's kingship. This lack of desire has kept the Messiah in confinement: all these years, mocking him, making him submissive to the will of Israel: "Submissive, and yet promises salvation." (Zech. 9:9)
- 35.3 In wtc, on JD, God will gather all the proselytes to Judaism and in their presence judge the nations who didn't seek God in this world.
- 35.4 Elijah will serve as harbinger of the Messiah, standing upon the mountains of Israel, weeping (for joy) and lamenting (at all the suffering she endured), "How short a time before you cease to be a waste land, dry and desolate!" On the first day, he will proclaim that peace has come into the world. On the second, goodness. On the third, salvation. But upon realizing that the wicked think that they too merit these three, he will add "unto Zion."
- 36.1 On account of the Torah, Israel is destined in the wtc to enjoy God's light, the Messiah -- whereas others will be shaken at his presence.
- 36.1 At time of Creation, Messiah told that the sins of the souls yet unborn would bend him under a yoke for seven years -- and if he didn't want to suffer so, the souls could be destroyed. Instead, he (now called Ephraim) willingly accepted the suffering so that no one would perish -- at which point God appoint-

- ted the four creatures who would carry the Messiah's throne of glory (an earthly counterpart to God's chariot). Messiah waiting under God's throne of glory until appointed time.
- 36.2 Messiah begins to grow weary, until he is convinced that God, too, suffers along with him because of Israel's sins. Israel will fear that near DoM, all the nations will be at war. But God assures them that they will endure, and indeed, at the end, when all is darkness and Israel has the light of God (Messiah), the nations will seek them out and each one from Israel will have 2,800 disciples. Messiah will appear, standing on Temple roof and making proclamation to Israel, "Meek ones, the day of your redemption is come."
- 37.1 In Nisan, in year he appears, Messiah will explain that he endured suffering for sake of Patriarchs and Israel, so that they might enjoy God's abundant goodness. 147 kingdoms will encompass him, but God will reassure him that they will die at the breath of his lips.
- 37.1 Meanwhile, Messiah gets cloaked in precious stones and spices, garments, etc.
- 37.2 Rejoicing in DoM because of downfall of wicked Rome, God's victory in war against GaM, Israel's being delivered from punishment in Geh., yetzer will be uprooted from Israel, and Israel's iniquities being forgiven -- let alone that the wtc is finally here and will have no end.
- 37.2 Israel will pray in light of Messiah: Blessed is the hour of Messiah's creation; the womb from whence he came; generation whose eyes behold him; eye which yearned and waited for him and the lips which prayed for his coming; and the ancestors who merited this goodness (the Messiah) in the world for eternity.
- 53.2 (As in PRE ch.19) Messiah is also called a bullock -- Menachem b.Amiel b.Joseph -- and when he comes, the nations will be cast into a great shadow.
- 53.2 In Zodiac, Scorpio follows Libra, because after judgment, many go to Geh., wherein dwell many snakes and scorpions. Then the Archer, because after receiving punishment, the soul is shot forth from Geh. Afterward, the soul romps about like a kid (Capricorn). Then it is washed with the Water Bearer's water and

becomes purified. Then the Fish, which lives in water -- and is so constantly purified -- inherits the wtc.

MIDRASH TANHUMA (ed. Buber)

One of a group of aggadic Midrashim (including Deuteronomy, Numbers II, and Exodus II Rabbah), all making frequent mention of Rabbi Tanhuma and featuring a special method of halakhic proems which serve as an introduction to aggadic homilies. Many of its divisions begin with, "y'lamdenu Rabbenu..." ("May our teacher instruct us..."). S. Buber's 1885 edition from an Oxford manuscript differs significantly from the pre-existing version of Midrash Tanhuma. Like the others in the above-mentioned group, it probably wasn't composed before the 9th century, although it testifiably contains much earlier material.

- 2 Noah .19 (9:18ff) Israel had existence (even before Creation) and will continue to exist in wtc, whereas the other nations will not. Shem, from whom Israel descended, came forth from the ark first (though he wasn't the oldest) because he kept kosher aboard and was fit.
- .24 (11:1) Three times when the nations combined to confront God: Tower of Babel, in time of Joshua, and they will in days of GaM.
- 4 Vayera .15 (19:1) In wtc, God will even "heal" Sodom.
- 9 Vayeshev.13 (37) God's mercy is abundant if Messiah can even come from lineage such as through Perez from Judah, and Ruth...!
- 11 Vayigash.9 (46:28ff) God will revive the physically "defective" right. in same form so as to prove to the wicked that these indeed merited resurrection, and then will make them well.
- .10 (37:35 back track) Jacob felt that he would

die the death of the wicked in Sheol because God had promised 12 tribes, and one, Joseph, had "died."

12 Vayechi.1 (47:28ff) Jacob wished to reveal end of days, but wasn't allowed to. Israel's servitude began immediately.

TARGUMIM

The translations of the Hebrew Bible into Aramaic, which had become the vernacular of most Jews following the Babylonian conquest of Judea in the 6th century b.c.e. Many years later, after the reading of Scripture became ritualized, a translation was recited along with (or even in place of) the Hebrew scriptural text, and eventually these were written down. Often, the Targum added in various paraphrases and aggadic supplements, particularly when "toning down" anthropomorphic descriptions of God.

Targum Onkelos

The "official" Targum of the entire Pentateuch, Onkelos was written in Palestine sometime in the 2nd century c.e., then redacted in Babylonia and used extensively. It is quite literal, and contains few specifically messianic references.

- Gen. 49:10-12 Dominion of House of Judah won't cease, nor scribes, (all the way) until Messiah comes, whom the nations will obey. All will live in his City, and those who teach Torah will be with him. His garment..bright purple. His mountains..red w/wine, valleys white w/corn and sheep. {Hebrew: Eyes red w/wine, his teeth white w/milk.} (PsJ. and Yeru.)
- Num. 24:17-20 A King out of Jacob will be anointed Messiah, slay Moab, and rule humankind. Israel will then prosper, no enemies will still live. Amalekites utterly destroyed {once and for all.}
- 24:23-24 "Woe unto the guilty who live / when God shall do these things." {resurrection, then punishment} The Romans will afflict everyone, but then be destroyed forever.

Targum Yerushalmi (the Fragmentary Targum)

Rendering only certain verses of the Pentateuch, the fragments of this Targum were not written contemporaneously nor in one locale, despite its title as the "Jerusalemite." Although recorded at a much later date than Onkelos, it also contains material which from an earlier time.

- Gen. 49:12 "Introduces the element of Halakhah, by which the Messiah will abide, bolstering the contention that both PsJ. and Yeru. .. are contemporary with the Bar Kochba revolt, since the edict of Hadrian had suppressed the Halakhah, and the study of the Torah, both of which the Messiah will restore."⁷⁰
- 3:15 For the serpent (who caused others to sin), there will be no "remedy." The sons of Eve will learn Torah and repent. In the End of Days, the DoM, they will make with each other.
- 49:1 Like PsJ., except that instead of finally

⁷⁰ Levey, p.11.

telling about End, Jacob proceeds with blessing sons.

- Gen. 49:10-12 v.10 -- like Onk.; v.11 -- like PsJ., military, bloody, white on mountains is fat of mighty/enemies; v.12 -- combines Onk. and PsJ.
- Ex. 12:42 The night of watching in Egypt (which is supposed to be commemorated throughout the generations) is one of four such nights called by God, as recorded in the "Book of Memorials": 1) Memra⁷¹ of God illuminating first night of Creation; 2) Memra reveals Isaac's birth to Abraham, Isaac shown perfection of heaven and eyes weakened; 3) the one in Egypt; 4) at End of time, when the wicked world should be delivered; Moses from Wilderness and King Messiah from Rome will be led by Memra and proceed together. (In Gospels, many connections made between lives of Moses and Jesus, let alone this idea of a "trio" Moses, Elijah, and Jesus, with God in cloud. (Mk 9:4ff)
- Num. 11:26 Medad and Eldad prophesied that at End, GaM will be defeated in Jerusalem by King Messiah. For seven years, Israel will use Gog's former weapons as kindling.
- 24:7 (Israel's) king and deliverer of Israel. In-gathering; exalted dominion over enemies.
- 24:17-20 (Eschatological, not clearly Messianic like others. Follows text, but adds that the battles described will all be in the End. (Onk. and PsJ.)
- 24:23-24 God will punish the wicked and reward right., explicitly refers to Rome in context.

Pseudo-Jonathan (whole pentateuch)

Erroneously ascribed to Jonathan b. Uzziel, this Targum sets aside figurative speech and eliminates all anthropomorphisms, yet its most distinctive characteristic is the free aggadic handling of the text. Although it was

⁷¹ "Word." One could expect "Logos" here as well.

redacted in the 7th or 8th century c.e., it, too, clearly contains much doctrinal material -- especially eschatological -- from earlier years.

- Gen. 3:15 (God to serpent) When offspring follow commandments, they will smite you; when they don't, you shall bite them. There is "remedy" for them, not you. They will make peace in DoM. (Yeru.)
- 35:21 Messiah will appear from Migdal-Eder ("Tower of the Flock"), where Jacob pitched his tent. (see "Jonathan" to Mic. 4:8)
- 49:1 Jacob will tell sons about all the secrets: of the End, reward/punish., Paradise. As soon as date of the end was revealed, it was instantly concealed from Jacob. Instead, he just told about (what it would be like in) the End of Days.⁷²
- 49:10-12 Rulers and scribes who teach the Torah from Judah won't ever cease, until Messiah comes and nations melt away. Messiah is a beautiful warrior, no one can stop him -- he reddens the mountains with the blood of the slain, his garments are saturated with blood. His eyes are beautiful -- cannot stand to see incest or murder; his teeth white like milk -- cannot tolerate food taken by force or robbery. (Onk., Yeru.)
- Ex. 6:18 Elijah will come at the End to proclaim the salvation of Israel.
- 17:16 Memra at constant war w/Amalek, from generation of this world, to gen. of Messiah, to gen. of wtc.
- 40:9-11 Judahite King Messiah's crown anointed along with tabernacle, which is for high priest Elijah who will come at End. {This is just short of dual messiahship.} Joshua will be chief of Sanhedrin which will divide Israel, from whom will descend Messiah b. Ephraim, who will vanquish Gog at EoD.

⁷² Speculation about the date of the Messiah's coming was certainly frowned upon by the rabbis following Akiba's error in supporting Bar Kochba as Messiah -- yet other factors might have influenced the development of this position, as well, such as the growth of Christianity.

- Num. 23:21 Memra of God helps Israel, Messiah's trumpet echoes in their midst. (Diff. than heralding trumpet of Is. 27:13 and Zech. 9:14.)
- 24:17-20 At some time (not soon), king from Jacob will be anointed Messiah and slaughter...enemies. Israel will possess them and thereby become rich. He will utterly destroy Constantinople and Caesarea. Amalek and all nations of East will suffer eternal destruction.
- 24:23-24 "Woe" to those deserving punishment... Troops from Italy, Rome, and Constantinople will all do battle against East, but then King Messiah will destroy them all, forever.
- Dt. 25:19 Until Messiah comes, God under oath⁷³ to ultimately destroy Amalek; meanwhile, Israel must blot out their memory -- only in DoM will their final destruction be accomplished (along w/that of "Esau, or Rome, all of whom are identical in rabbinic thinking.")
- 30:4-9 Memra will ingather by hand of Elijah, the high priest, bringing Israel near the Messiah. ...into the Land, where they will prosper and multiply. God will remove foolishness from people, abolish yetzer harah, create yetzer hatov⁷⁴, causing people to love God and prolong their lives. Memra will wield curses on ene-mies; righteous/Israel shall repent and obey Memra. God will provide abundantly for you, and Memra will rejoice over you as over ancestors.

Targum Jonathan (prophets)

Targum Jonathan originated in Palestine and was brought to Babylonia in the early centuries of the common era, where it was revised and used as the official Aramaic version of the Prophets. Its final redaction took place in the 7th

⁷³ cf. Levey, note 67 (also Ex. 17:16 and Num. 24:20).

⁷⁴ cf. ARN 16, how evil impulse emerges at age 13.

century. Jonathan ben Uzziel had been one of Hillel's most prominent students in the 1st century b.c.e. It was believed that this Targum revealed too much about the Messiah and other "secrets,"⁷⁵ and that a heavenly voice requested that Jonathan not go on to the Hagiographa. Difficult and poetic passages are rendered quite paraphrastically, particularly the rhapsodic Latter Prophets. Many passages are identical to those in Onkelos.

I Sam. 2:7-10 Lowly rise up to status of nobles through righteousness, good deeds. Geh. below for wicked; "the world" established for right. Right. saved from Geh. on JD. God will shatter Gog and all nations with loud noise; kingdom of Messiah made great.

2:35 Trustworthy priest to minister to Messiah according to Memra/God's word.

II Sam 22:28-32 God will redeem the humble, bring low the mighty by Memra. God has revealed the world destined for the right. Memra will raise an army to conquer all... Because of Messiah and miraculous deliverance, all will praise God.

✓
23:1-5 David -- anointed to Messianic kingship by Memra, merited by sweetness of Psalms of Israel -- prophesies re: End and reward of righteous, whose glory radiant like light of sun. "...Destined...to have 343 times the effulgence (brilliance) it had during the seven days (of Creation)" and other abundance. All this is immutably promised by God.

I Kings 5:13 Davidic Messiah.

Isaiah 4:1-6 Those who fulfill Torah (who are like the fruit of land) will be joy and honor like Messiah. The right. will remain or be established in Jerusalem, whoever inscribed for "life." Jerusalem rebuilt, protected under Shekhinah.

9:5-6 Isaiah announced to House of David that a boy

⁷⁵ Meg. 3a.

has been born, called by God, "Messiah," who shall make dignity of Torah community great; to be accomplished by Memra of God. {Perfect/past tense perhaps indicates Hezekiah, as Hillel (San. 98b-99a) and Johanan b. Zakkai (Ber. 28b) did explicitly.}

10:24-27 Don't fear any foreign powers. Their tyranny will pass...the nations shattered by Messiah (or oil in Hebrew, which is interesting in and of itself!)

11:1-16 Explicitly mentions the anointed Messiah, not just "shoot" or "branch." Judge by truth, slay guilty by word of his mouth, including Armilus {from later Apocalyptic literature, referring to anti-Messiah}. The right. shall surround and "be with" him. Battle with all the powerful... Israel will be glorified... Cow and bear... Paved road for ingathering.

14:29-30 Don't rejoice, Philistines -- you'll lose to Messiah, die by famine or be slain.

16:1-5 Nations will send gifts to Messiah of Israel. Moab, take care of (exiled) Israelites, then Messiah (b. David) will judge you as right.

28:5-6 Messiah will be wreath of joy and crown of praise to Israel, proclaiming true justice to those who preside in court.

42:1-9 God will place holy spirit upon Messiah, who shall reveal God's law to the nations. The humble will be saved, he will not tire until justice is established. Messiah God's servant, concerned with Israel, but also whole world.

43:10 Israel are God's witnesses, Messiah God's servant. (Coming of Messiah is testimonial to existence of God.)

52:13-53:12 Messiah will prosper as reward for suffering for the rebellious; Israel in darkness until he comes. He will scatter nations. The right. ones will grow like sprouting plants. Messiah will radiate holiness, making all wise, bringing an end to the kingdoms. He will pardon, rebuild Temple, make peace, gather in exiles, sentence sinners to Geh., cleanse the souls of the remnant and cause them to have children and long life according to the words of Torah.

Jere. 23:1-8 Punishment of wicked, raise up Davidic Messiah who will defeat all the nations. This redemption will take precedence (over Exodus).

30:8-11 (basically same as 23:1-8)

30:21 Messiah from among Israel.

- 33:13-26 God will yet send Messiah as promised, redeeming Judah and Israel, saying, "There shall always be a Davidic monarch." God can't break covenant w/day and night (that they occur at regular times), so too that Messiah b. David will come.
- Ezek. 17:22-24 God will bring Davidic Messiah...for right. ...who will humble nations -- all by means of God's Memra.
- 34:20-31 The brutal shall disperse the weak, but God will make all these good things for his "flock." Abundance, nations destroyed, enduring plant, My Memra is their help.
- 37:21-18 Ingathering, all Israel -- in Israel -- will be one nation again under David...
- Hosea 2:2 Ingathering, Israel unified, as Ezek. 37.
3:3-5 Israel will live many years without a Davidic King, but when they repent, they will obey the Messiah whose goodness shall come at the End.
14:5-8 God will accept those who repent, the Memra will be like dew to Israel and dwell there. Israel will prosper, be ingathered, resurrected, and live near Messiah.
- Micah 4:8 Migdal-Eder = Messiah will be revealed, and Israel's dominion restored.
5:1-4 Bethlehem Ephrat: greatly outnumbered by rest of House of Judah, from you will come forth the Messiah, whose name was mentioned (hence created) before Creation. Israel will be delivered 9 months after Messiah arrives, ingathered...
- Hab. 3:17-18 All powers will be destroyed, overthrown, then remnant of people will thank God for miraculous deliverance at hand of Messiah, rejoicing in God and God's Memra.
- Zech. 3:8 Messiah will be revealed.
4:7 Messiah will be revealed and have dominion.
6:12-13 Human Messiah to be revealed and anointed, and rebuild Temple, ruling on his throne, with peace between him and the high priest.(!)
10:4 Messiah the "stake," the strength of God in battle.

Targumei K'tuvim

There is no one official Targum to the Hagiographa, but the various extant texts of individual books were mostly written well into the latter half of the first millenium.

- Ps. 18:28-32 Israel, with help of Memra, will humble others. God will light up the lamp of Israel in the Dispersion, comforting with wtc for the righteous. By God's Memra, army raised to conquer all, Torah will shield, all remaining will proclaim God's might, as shown by miracle of deliverance performed for (by) Messiah.
- 21:1-8 Messiah will be happy over God's strength, granting eternal life.
- 45:1-18 Messiah's beauty surpasses ordinary, splendor great. Righteous, merciful, gifts from nations... {very poetic}
- 61:7-9 God should extend length of Messiah's days and those of wtc.
- 72:1-10 Davidic Messiah, judge in righteousness, bring peace, help unfortunate, crush oppressors, welcome as rain on mown grass, dominion from one end of Great Sea (Mediterranean) to other. All shall bring gifts and bow low, and he shall in turn provide for the needy. There will be abundance. "Blessed is Adonai, the God of Israel, who alone does great wonders."
- 80:15-18 As Israel is burned and crumbled, remember the Messiah and save us.
- 89:51-52 Remember, God, all that I (Israel) endured of the nations, who scoffed at the delay of your Messiah.
- 132:11-18 God has chosen David and Zion. Messiah shall light up as with glitter.
- SOS 1:8 God to Moses: If you wish to wipe out dispersion, have Israel learn righteousness, pray appropriately, teach her children, and thereby merit ingathering by Messiah.
- 1:17 The Temple to be built in DoM will be more beautiful than that of Solomon.
- 4:5 Two deliverers destined to save Israel, Messiah b. David and Messiah b. Ephraim, as with Moses and Aaron.
- 7:4 Same as SOS 4:5 (without reference to manna,

- etc., in wilderness).
- 7:12-8:4 Israel sinned and was dispersed. It became righteous, and so anticipated the End with joy. God will alert Messiah as to the appointed time for delivering the sweet-scented Israel. Messiah will be revealed, Israel will welcome it anxiously, but it will delay, testing Israel's readiness.
- Ruth 1:1 Ten famines before King Messiah would come {but actually related to Ruth story, whose famine there is the tenth famine, and "coming of Messiah" related to Ruth's becoming ancestor of Messiah.
- 3:15 Prophecy that Ruth to be forebear of the six most righteous men: David, Daniel, Daniel's three companions, and King Messiah.
- Lam. 2:22 Messiah will bring liberty, as on Passover at hand of Moses and Aaron -- so that God will ingather exiles.
- 4:22 After your sins expiated, you will be delivered by King Messiah and Elijah the High Priest. God will punish wicked Rome.
- Eccl. 1:11 Once Messiah's rule in place, there will be no memory of wicked or wickedness.
- 7:24 Even wisdom will not grant a person knowledge of all that has happened since the beginning, nor of the day of (one's own) death, nor the coming of the Messiah.
- Esther⁷⁶ 1:1 Ahasuerus was one of ten kings destined to rule the world: first is God, ...ninth is Messiah b. David, tenth is God again {first and last}. (see Pirkei de Rebbe Eliezer IX)
- I Chr. 3:24 Messiah is Anani: either the humble one, or "My cloud(s)," which will accompany him.

YALKUT SHIMONI

Probably the latest volume presented here, Yalkut

⁷⁶ From Targum Sheni, a second Targumic rendition of the Scroll of Esther.

Shimoni is a comprehensive anthology of midrashic material covering the whole Bible, which was compiled in the 12th or 13th century. The aim of its compiler -- probably Shimon haDarshan of Frankfurt -- was to assimilate the bulk of rabbinical sayings at his disposal, following the order of the verses of the Bible. Although it serves as the solitary source of certain material, its organizational system is somewhat lacking and it contains many corruptions of texts.

- Is. 25 [428] The only people who will "die" in the wtc will be idolaters. All will be resurrected, but only the right. go to Gan Eden and be granted eternal life.
- 26 [431] Sadducees: How do we know that the fallen will rise? Gamaliel: Resurrection is proven throughout the entire Bible.
- to 27:13 Hanina b. Dosa: The ram's. .left horn for Sinai, the right horn the trumpet of the Messianic Future.⁷⁷
- 59 [499] The souls of the generation of the Messiah are kept under God's Throne of Glory.
- Malachi 50 Judah: Israel won't repent (fully) until Elijah comes at the End.

⁷⁷ cf. Levey, note 52.

CHAPTER SEVEN:

ASSEMBLING THE SOCIO-POLITICAL SPECTRUM OF MESSIANIC AND ESCHATOLOGICAL BELIEFS

MESSIANISM AND ESCHATOLOGY: THE RANGE OF BELIEFS

In order to begin classifying and synthesizing the abundant information which has now been presented, it is helpful to recall the questions posed earlier in Chapter One. This will provide a framework for reviewing the specific images contained in the source material and establishing a basis of comparison as we attempt to assess their relative significance within the broader field of possibilities.

- 1 • What will happen between now and the advent of the Messiah, and to whom?
- 2 • Who is the Messiah?
- 3 • What is the overall sequence of cosmic epochs?
- 4 • When will Judgment Day come?
- 5 • How will reward and punishment be decided?
- 6 • What will it be like in the world-to-come?

One observation that comes to mind immediately is that some of the questions need to be revised now that we have gained a sense of how extensively or prominently they are "answered" in the literature. For instance, with regard to the first question, I don't think that there was too much disagreement over the current state of the world amongst the various authors of the literature of the period. It was

expressed quite clearly that people were looking for some way out of the tremendous difficulties and pressures they faced, otherwise they wouldn't have dwelt so much on phantasmic imagery.

Any apparent divergence in beliefs with regard to what might transpire before the advent of the messiah might be found in the expectations surrounding the End of Days, Judgment Day, or the impending doom, etc. Therefore, this first question might instead incorporate the third and fourth questions and inquire about the entire sequence of eschatological events. This would open up the "when" component of question four to include discussion of all speculative material, such as concerning the advent of the messiah, how long the soul being punished must spend in Gehenna, etc.

THE BASIC QUESTIONS RESHAPED

1 • What is the complete sequence of eschatological events?

WORLD EPOCHS	WORLD WEEK	MILLENNIUM	END OF DAYS	DAYS OF MESSIAH
DESTRUCTION	WAR OF GOG/MAGOG	BIRTH PANGS	INGATHERING	DAY OF JUDGMENT
WITH SIGNS	UNANNOUNCED	GRADUAL	IMMINENT	"APOCALYP-TICALLY"
HERALD: ELIJAH	INGATHERING	RESURRECTION	AFTERLIFE	

2 • Who is the Messiah?

BEN DAVID	BEN JOSEPH	BEN ISRAEL	BEN JUDAH	BEN AARON
BEN ISRAEL	CHOSEN, ELECT ONE	ANOINTED ONE	RIGHTEOUS ONE	TEACHER OF RIGHT.
PRIEST	SON OF GOD	SON OF MAN	JESUS	SUN KING
HEZEKIAH, MENACHEM	CYRUS, ALEXANDER	HEAVENLY/ EARTHLY	PRE- EXISTENT	7TH KING

3 • How will reward and punishment be decided, and where will they take place?

SHEOL, GEHENNA	ISRAEL	BOOK OF HEAVEN	BOOK OF LIFE	BOOK OF DEEDS
GOOD RISE WHEN MES. COMES	WICKED RISE ONLY ON J.D.	WICKED DO NOT RISE AT ALL	SOME RISE, BUT ARE PUNISHED	WICKED PUNISHED ETERNALLY
GOOD SEE WICKED PUNISHED	MESSIAH JUDGES	GOD JUDGES		

4 • What will it be like in the world-to-come?

ETERNAL PEACE	KINGDOM OF GOD	PARADISE, GARDEN	HEAVENLY TEMPLE
BANQUET	ABUNDANCE	NEW JERUSALEM	NEW TEMPLE
NEW LAW	LIGHT	MANNA	WATER

5 • Why will all this happen?

END SUFFERING	PUNISH WICKED	REWARD ISRAEL	REWARD RIGHTEOUS	FALLEN ANGELS
ISRAEL IS SUPERIOR	EVIL UN- STOPPABLE	POLITICAL/ MILITARY	SPIRITUAL	GOD'S WILL

THE PEOPLE'S NEED FOR A MESSIAH

Perhaps the biggest chiddush (new discovery) for me with

regard to learning more about the messiah had to do with realizing the depth and intensity of people's yearning for it to appear. I feel that this desire projected a vision of everything people didn't come to witness in themselves, their peers, their leaders, and even in God. In fact, never before had God been so "transcendent" requiring an intermediary more and more in the minds of the people. It would almost seem that people needed the messiah more than they needed God. But such a notion -- which borders on being heretical -- forces us to lose sight of the source of messiah's power and very being.

The most unilateral belief about the messiah is that he is of human stock, even if various supernatural powers are assigned to him in assorted interpretations. Even when the characterization of the messiah is predominantly political, the supernatural qualities are not necessarily eliminated. In all cases, the messiah acted as an agent of God, not independently as a savior in the Christological sense, nor even as redeemer in the Jewish theological sense.¹ And yet, "The Messiah legend is the fullest and truest expression of the undying Jewish belief in the Redeemer who has been about to come for two thousand years. "This is most significant because the Messianic advent is the only event in history which although it has yet come to pass, it has left its

¹ According to Gaster, the Hebrew root g.'a.l. (redeem) is not attested at Qumran.

footprints in advance in the soul of a people, and thereby shaped it and sustained it."²

THE DEATH OF THE MESSIAH

According to Saadia Gaon (10th century), who draws together several earlier traditions, in the last days, the King of Edom, Armilos, will take over Israel and defeat and kill the Messiah ben Joseph ben Hoshiel. Then the Messiah ben David ben Amiel will arrive and gain support by reviving Joseph. "The notion that a messiah must die for the advent of the deliverance is tied up with the notion of the 'pangs of the Messiah,' that deliverance must come through cataclysmic suffering and even death."³ But it also displays the devotion that the messiah ben Joseph felt toward humanity so as to go ahead with God's plan and die for the sake of the people.

"If suffering is so important for the advent of deliverance, then...the dying Messiah ben Joseph seems to epitomize this happening of messianic deliverance. It is not 'merely' his suffering and death but the fact that he stands heroically in 'battle' where it is clear beforehand that death

² Patai, p. xv.

³ Similarly, some believed that the yetzer harah must die if true deliverance was to come.

must be the result. In other words, his death is a martyrdom, not a vicarious martyrdom...but a heroic death suffered by the messiah along with others."⁴ An intense desire for a heroic leader who would go so far as to die for his people is evident in the characterization of the messiah ben Joseph -- and no less for one who could revive the weary and wounded in the form of David.⁵

"The revolt led by Bar Cochba [sic] lasted from A.D. 132-135 and was a very fierce struggle for a people who had been completely suppressed just sixty years earlier. During that time Bar Cochba minted coins and negotiated business as ['prince']. The religious nature of the war became so well-known that it motivated Marcion to lead a movement distinguishing Christianity from Judaism because of Judaism's belief in a God of war. Bar Cochba's messianic movement became widely known, but there were other messiahs who were just as devoted to their task whose names are nearly forgotten."⁶

In contrast to the "divinely " appointed messiah ben Joseph or ben David, Bar Kochba was an everyday person turned

⁴ Agus, pp. 208-09.

⁵ An historical chronology of the belief in a dying messiah would be instructive here, particularly in light of the appearance of Jesus and the origins of Christianity, yet it was beyond the scope of my research.

⁶ Buchanan, p. 175.

messiah. At least at first he was appropriately honored with this title, but as it became clear that deliverance was not at hand for the Jews, and he was defeated -- and neither had he been revived nor succeeded by any messiah ben David -- he went from being considered a messiah to being a disgrace, bar Kochba to bar Kozeba.

Why did the people need a messiah? 1) The Roman authorities and Jewish "royalty" suppressed the likelihood that any "people's choice" leader could ever succeed; 2) understandably, there simply wasn't a thoroughly human leader qualified to lead the Jews in revolutionary victory over the powers-that-were; and 3) The devastating realization that perhaps humankind simply wasn't capable of fighting off evil in general, so why expect that "this world" will ever provide them with any comfort or hope in the present future.

DRAWING SOCIO-POLITICAL CONCLUSIONS FROM THE AVAILABLE DATA

As important as it is to understand a group's belief in and yearning for the messiah when reconstructing their socio-political world view, or "platform," it is equally important to consider data from all the eschatological subject categories in order to formulate the most wholly-integrated

position. Patai, however, in his book of a similar vein (but which nevertheless concerned itself more exclusively with the messiah), intended to lean away from including the legendary components connected with eschatology (resurrection, abundance of food and resources in the End of Days); ritual (readiness, forcing his coming, Elijah); speculation about WHEN; and references to any false Messiahs. Yet this is exactly the sort of information which we are going out of our way to include here for the sake of completeness.

This project was begun because of my very interest in knowing whether or not it is possible to ascertain -- to the extent that the sources and historical reconstruction allow -- the real, as well as the stated agendas of the many diverse non-centrist groups in Judaism of which there is record in the literature.

As it developed, however, it became clear that for all the work that had been done in the area of Eschatology, there had been to date no single, concise isolation and summary of all the pertinent passages from the literature. Consequently, the largest component of my research centered around the merging together of list upon list of the references used by previously published studies, and then copying the hundreds of passages mentioned -- all done before any secondary source research could be conducted.

It is now, finally, possible for a number of critical conclusions about the nature of the material to be made, so as to provide the reader with a framework for assembling the socio-political spectrum of all the assorted sub-groups represented by period's literature (and beyond).

A SOCIO-POLITICAL SPECTRUM OF JUDAISM
BASED ON MESSIANISTIC AND ESCHATOLOGICAL BELIEFS

Is there a clear-cut model already in existence to be used for doing this? "A conceptual apparatus appropriate to understanding sociopolitical realities is in an elementary stage of development in the fields of biblical study and Jewish history. We are, of course, more and more seeking help from the social sciences."⁷ But it is my opinion that there is such a model available which is more than adumbrated in Martin Cohen's booklet "Two Sister Faiths," for instance, which presents an analysis of the interrelatedness of Judaism and Christianity. The model there explained is that of a rainbow-like spectrum, where each sub-group of a culture is assigned a position closer or farther from the center depending on the tonality (or dominance) of its world view. The more complex the society, the more sub-groups jockeying for control of the centrist tonal position -- hence the

⁷ Horsley/Hanson, p. xx.

complexity of completing this exercise for the period being examined by this thesis.

"The Talmudic literature states that there were 24 sects in Israel, and at first glance this seems strange: How is it possible that, within the spiritual revolution common to the whole of Jewish society at the time of the Second Temple, the period that gave so much to mankind, there should have been that large a number of groups which fought against each other?"⁸

It is no small wonder that Flusser turns away from the challenge of dealing with so many differing world views at once,⁹ immediately switching into an exposition about Josephus' appraisal of the spectrum, which describes only three groups which were of note during the Temple period (Pharisees, Sadducees, and Essenes). Flusser even neglects Josephus' so-called "Fourth Philosophy," the Sicarii!

⁸ Flusser, The Spiritual History..., p. 15.

⁹ Nor does he cite the reference for this Talmudic statement, which would have been polite if not useful.

SELECTED SUB-GROUPS FROM THE SPECTRUM
OF SECOND TEMPLE PERIOD JUDEAN SOCIETY

Let us now focus attention on eight of the readily identifiable sub-groups in existence during the end of the Second Temple era -- as a step toward determining their position on the spectrum. It must be noted at this time once again, however, that without a fuller synthesis of the source references presented earlier -- not to mention a search through the literature specifically aiming to glean more politically-oriented information -- such an assessment cannot necessarily explore the more subtle nuances involved in this type of analysis. Rather than providing completely outlined essays on each of the groups, I have only included those bits of information which are most relevant to our eschatological frame of reference.

Sadducees

It is interesting to note that all we know about them is what we know from members of other sub-groups. There is no explicitly Sadducean writing (that I know of). Basically, we have to be careful to give "credit" to the Sadducees for believing in God, even if they didn't espouse belief in an afterlife.¹⁰

¹⁰ Flusser, Judaism and the Origins of Christianity, p. 612.

Boethusians

Boethus and Zadok misinterpreted a maxim of their teacher, Antigonus, "Be not like servants who serve their master in order to receive a reward." Allegedly, according to Avot de'Rabbi Nathan, this led them and their followers to denying the doctrine of resurrection and the world-to-come, as if to say that one doesn't follow God's precepts in order to receive an eschatological reward. Rather, according to Deuteronomistic "law" one receives their reward in this life.

This is easy to say when you are in the position of actually getting rewards in this world, and not living the increasingly miserable lives of the common people during this period -- such as when you have a high-enough ranking social status to get appointed high priest (Simeon b. Boethus in 24 b.c.e. by Herod the Great) so that you would be marriageable to the royal princess! (Mariamne II)

The Boethusians were not necessarily of an "inherited" aristocratic line; like the Herodians, though, they married up. The Sadducees, on the other hand, were the largely the "old money," Hasmonean types from way back. (Of course, it is a sobering thought to remember that the Hasmoneans were the "legal" heirs neither to the high priesthood nor the kingship either! It is their assumption to/of power that seems to have

triggered much of the infighting from the start -- a dynamic process further aggravated by its having been repeated by Herod!

Chasidim

The Chasidim (or Pious Ones) "were animated by a hatred of everything and everyone that savored of Hellenism, for, according to them, this implied unfaithfulness to the God of Israel. Although in existence beforehand, it was only during the Maccabean struggle that they commenced to play an important role in the political life of the nation."¹¹ They are variously described in Maccabees as warlike and peace-loving. "It is not without significance that after the Maccabean struggle, when the victory for orthodox Judaism had been won, nothing further is heard of the Chasidim. They seem to have gradually developed into the Pharisaic party, which was characterized by the same zeal for the Law."¹²

This interpretation is fine up to the assertion that the "law" in question is the same for the Chasidim as it is for the Pharisees! For in fact, although other scholars as well link these two groups in this sequence, the former group, it would seem, was more concerned about issues concerning the

¹¹ Charles, p. 73, note to I Macc. 2:42.

¹² Ibid.

cult, whereas the latter everything but the cult -- except when it came to seizing authority over its legislation once the Temple was destroyed! Schubert explains that whereas "the Essenes radicalized the concepts of their Assidean -- or "Chasidic" -- predecessors, the Pharisees liberalized them."¹³

Pharisees

The Pharisees, or proto-Rabbinic champions of the (Oral) Law -- were anti-apocalyptic until 70 c.e., increasingly apocalyptic between 70 and 135, but then anti-apocalyptic again "after the debacle which was Bar Kochba's defeat."¹⁴ Perhaps the original Pharisees "were dissident Assideans"¹⁵ [Chasidim] who opposed the apocalyptic outlook of their former brethren..."¹⁶ "The term 'apostates' in the Habakkuk Commentary of Qumran almost certainly refers to the Pharisees. It is not improbably that this term was a polemical play on the name by which the Pharisees referred to themselves, viz. 'secessionists.'"¹⁷

¹³ Schubert, p. 87.

¹⁴ Based on Schubert, Charlesworth,...

¹⁵ From the Greek.

¹⁶ Schubert, p. 89.

¹⁷ Ibid., *Judaism*, p. 118.

Within this group, Rabbi Eliezer (of the 1st century c.e.) maintained such extremist positions that he eventually excommunicated. Isolated from his peers, he began exhibiting qualities reminiscent of an apocalyptic Essene, perhaps -- but certainly far removed from being the Pharisaic sage that he had "started out" as. Curiously enough, the very messianism which may have repelled him from his own community was also prevalent among other sub-groups of Jews, leaving R. Eliezer, then, somewhere in between.¹⁸

Early Christians

"The nature of these splits [between the 'old' and the 'new' religion of a people, e.g. Judaism and Christianity, respectively] in the history of religion varies, and it is difficult to locate the exact moment when a given group ceases to be a sect and becomes a separate religious community or even a new religion."¹⁹ Yes, one can say that Christianity came from a Jewish mother religion -- but we must specify that from "Temple" or "Biblical" Judaism also sprang "Rabbinic" Judaism, right along side of Christianity!

¹⁸ Agus, pp. 204-5.

¹⁹ Flusser, Judaism.., p. 618.

Populist movements

Horsley and Hanon devoted themselves to exposing the silent majority of the Judean population of the period. The status of these non-leadership, "suffering masses," as it were, was as equally "defined" as the elevated positions of the politicians, priests, patricians, and proto-Rabbis. This being the case, we must bear in mind that the "lower" classes of a society almost by definition don't leave behind records of their beliefs and philosophies (necessarily). Typically, the only historical recording is done by "upper echelon" of society who have the wherewithal and the "need" to produce written documentation!

In this scenario, for us to come along and assemble a socio-political spectrum incorporating all elements of society, we must at all times remember that we do not know the extent to which the majority of said society is represented by even the most carefully compiled field of data. Specifically, Horsley and Hanon present a comprehensive picture of this segment of Judean society, aimed at enlightening us as to the great number of popular "messianic" movements and figureheads based on similar source material to what was used even in this thesis, as well as comparative analysis methodology borrowed from contemporary social science. A primary focus of their attention, then, are the many gangs of bandits in existence at

Horsley & Hanon, p. xv.

that time. These "common criminals," basically, are often confused with the aggressive Zealots, who in actuality didn't form as a mass movement until the very onset of the war in 66 c.e.

MESSIANIC JUDAISM VS. JEWISH MESSIANISM

Neusner and his colleagues in Judaisms and Their Messiahs advocate that we redirect our approach to discussing messianism in Judaism altogether. They suggest a model which doesn't try to harmonize all the divergent eschatological beliefs into one synthetic Jewish platform, but instead begins with the assumption that just as there exist different types of Jews, so too are there different conceptualizations of the messiah. In other words, it's not that there are varying types of messianic movements and one of them happens to be Jewish, but that there different types of Judaisms of which some may share messianic doctrine, some not.

Except for the priests/Sadducees, the various groups differ not so much because of divergent theo-political and eschatological views, but by the application of roughly similar ideas and their particular socio-economic interests.²⁰ David Flusser holds a similar view with regard to the Essenes

²⁰ Horsley & Hanon, p. xv.

at Qumran, and his effort to de-mystify their activities and beliefs, to some extent -- even while raising the types of questions which arise when we only have a two-dimensional view on a three-or-more-dimensional society.

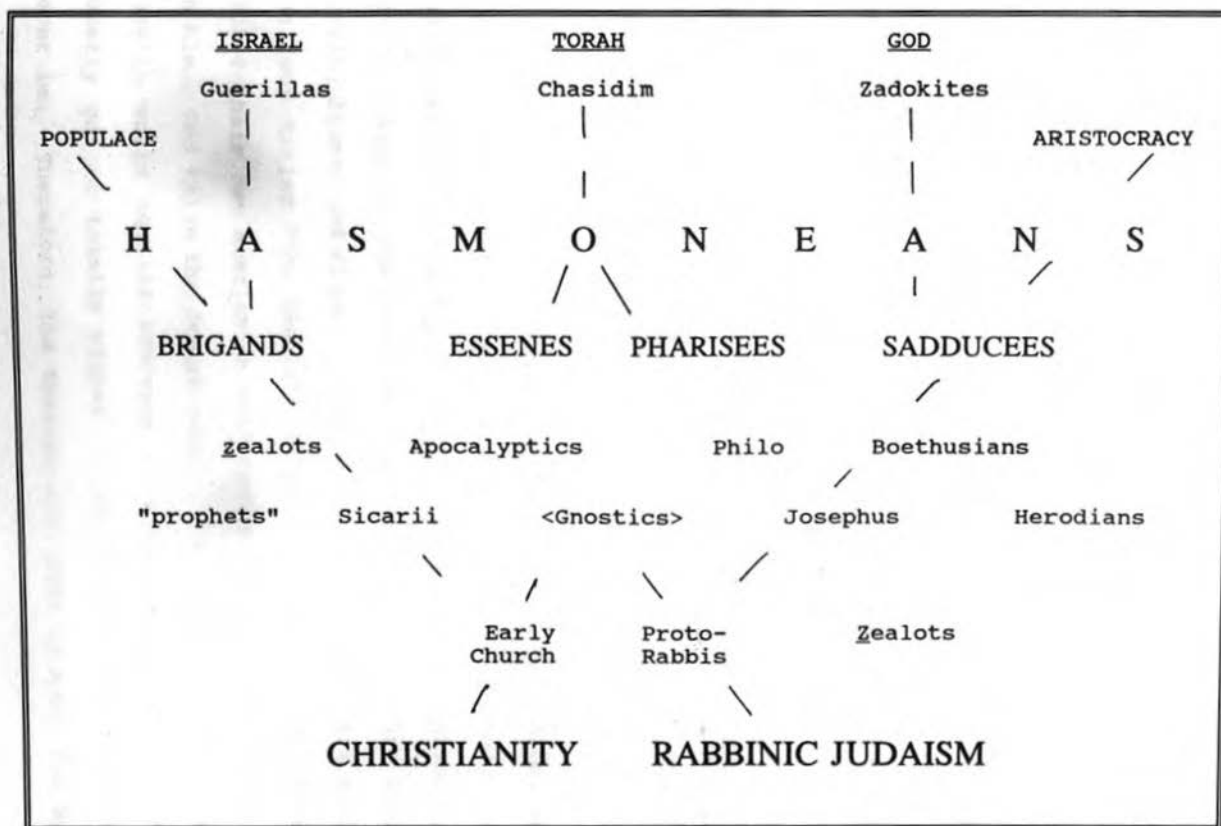
Schubert, on the other hand, tries to present as broad a picture of Judean society as possible -- albeit a well-developed, comprehensive picture. His ultimate purpose, I suspect, is to show how Christianity (or Christ, more specifically) emerged out of the fray.

Another critical issue, which seems so obvious yet cannot go unmentioned, is that in examining a society such as Second Temple Judea, we also have to keep in mind that we are not slicing out a static cross-section which we can photograph and analyze at our leisure. But rather, we must put forth the effort needed to factor in the passage of time when we are dealing with such a changeable environment of social interplay. This of course, is one of the primary obstacles of any sort of historical analysis, much less of one such as attempted by this or any other in the field of religion -- let alone concentrating on something as ethereal as eschatology!

VISUALLY CONCEPTUALIZINGA MODEL OF A SPECTRUM

Complete analysis of the source references would furnish more elaborate depictions of the sub-groups' socio-political platforms. Nevertheless, because it is also possible and instructive to conceptualize the resulting spectrum visually, what follows is a preliminary sketch of what such a display might look like. It is necessary to bear in mind that any such two-dimensional model cannot adequately portray the passage of time, nor how antecedent groups influence the successive elements.





SOME MODERN IMPLICATIONS TO CONSIDER

Like Joseph, Moses, Aaron, Solomon or other leaders of the past, people needed to believe that there was something or someone who -- under Divine sponsorship -- could lead them through the existential crisis they faced. Hence, the vast array of messianic possibilities, as represented by the ultimate Teacher of Righteousness, Jesus, God directly, wisdom itself, military heroes like Bar Kochba, the chief of the Sicarii, or the leader of the Zealots. The confusion generated by such a vast array of candidates was enough to warrant the onset of any imminent "Days of Destruction," and clearly reflected the sense of chaos generated by the social disequilibrium of the times.

✓ Patai offers a midrashic epilogue in his book, which, in effect, bemoans the growing similarity of beliefs between Jews and Christians in the world today. According to the epilogue, as this happens, the light of the (Jewish) messiah has been growing dimmer and dimmer. Although it is no longer felt that the Jews killed "the Messiah" -- Jesus Christ -- they have killed their own messiah in the present day by not believing in him. God tells the Jewish people, The Sages said that the Messiah would come if everyone in a generation was either totally good or totally wicked -- but in reality, this can never be. Therefore, the Messiah will come if only for My

sake, for with his deliverance, I will finally be reunited with My Shekhinah, for whom I have anxiously and faithfully waited all these years.

My interpretation of Patai's words, is that only the remaining believers will be saved once the messiah comes, and that any Jew who no longer believes in the ultimate redemption will not be saved when it happens. Although I cannot speculate about the implications of the growing similarity he speaks of (which I, too, made reference to in Chapter One), I don't think that Patai factors in the Jewish people's enduring if suppressed longing for redemption -- even if they express such hopes in different terms than before, regardless of the sub-group of Judaism to which they identify.

EPILOGUE

One particular problem encountered in this realm of study is the incompleteness of books as a result of the agendas of the various authors. Not to mention, so-called scholarship isn't always. For instance, in George Buchanan's "Revelation and Redemption," the whole section providing Talmudic references to the messiah, etc., is devoid of source page numbers -- which is not meant to devalue the book as an otherwise excellent anthology of source materials, but merely

cited as one example of why additional work is still needed. And, there may well have been an unstated reason for why he didn't want his readers to know the page numbers!

My unique contribution to the study of messianism and eschatology, then, is that I have assembled a more thorough anthology of source references on the subject than otherwise available -- presented here as an abstract, in what might be considered "targumic" style, but which could one day be formatted into a complete rendering. This was made possible by evaluating and adapting the available English translations of the literature, making frequent referral to the original Rabbinic texts, while employing translations exclusively for the Apocrypha, Pseudepigrapha, Dead Sea Scrolls, and Josephus. But nevertheless, this work too, is clearly incomplete with regard to its research and is definitely tendentious.

The additional resource which provides me with the impetus to go further in this area of study is the massive collection of source material just waiting to be properly edited and arranged for publication -- let alone the academic sequel which would complete the task of the entire socio-political spectrum of the period, as described.

Perhaps it is only fitting that the "magnum opus" of this initial segment of my Rabbinic career -- which has truly bor-

rowed from all the disciplines which I studied at HUC-JIR -- ends with an open page, eschatologically assuming that my academic career will live on after ordination, messianistically hoping for the necessary "time to come" soon and in my lifetime which would grant me the opportunity to pursue the subject.

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