

**Assumed Names**  
The Pseudepigrapha  
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December 4, 2016

Slide 1

1. Last week, we looked at the Apocrypha, Jewish writings after 400 B.C. that are accepted as authoritative by Roman Catholics and Eastern Orthodox, but rejected by most Protestants and not considered holy scripture by Jews.
2. As we saw, those writings provide information on the development of Jewish thought that helps illuminate some of the ideas of the New Testament.
3. Today, we will look at additional Jewish writings from the same period that are rejected as authoritative by most Christians.
4. The writings are categorized as Pseudepigrapha, meaning that they were written under an assumed name.
5. These writings provide additional information about Jewish thought at the time of Jesus, much of which cannot be found in anyone's translation of the Hebrew Scriptures.
6. As one author states: **“[New Testament writers] took up and incorporated Jewish traditions that we first encounter in pseudepigraphic writings.”** Helyer, *Exploring Jewish Literature of the Second Temple Period* at 91.
7. Rather than taking the writings one at a time, we will focus on some ideas that changed or developed between the Hebrew Scriptures and the New Testament, including the origin of evil, the expectation of a Messiah, the final judgment and heaven and hell.

## Slide 2

1. The greatest influence of the Pseudepigrapha on Christianity probably concerned the source of evil in the world.
2. In the Hebrew Scriptures, God is the source of both good and evil.
3. For example, a prophet commonly called “Second Isaiah” wrote: **“I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.”** *Isaiah 45:7.*
4. Looking at the Hebrew Scriptures, an author writing in 1924 said: **“It is easy to perceive . . . why the Jews had no Devil. They had nothing for him to do. The Lord did it all. He perpetrated the evil as well as achieved the good.”** Graves, *Biography of Satan* at 44.
5. In 1906, the *Jewish Encyclopedia* wrote: **“[In the Hebrew Scriptures,] Satan has no power of independent action, but requires the permission of God, which he may not transgress. He can not be regarded, therefore, as an opponent of the Deity.** *Jewish Encyclopedia – Satan.*

## Slide 3

1. For example, the Biblical account of Job opens in what Karen Armstrong describes as God’s **“divine assembly.”** Armstrong, *The Great Transformation* at 201.
2. To determine if Job were as righteous as God thought he was, Satan suggested that God test Job by **“stretch[ing] out your hand and strik[ing] everything he has.”** *Job 1:11.*
3. With an express grant of authority from God, Satan left the heavenly meeting and orchestrated events that killed Job’s family,

his servants and his livestock, but, as God had demanded, did not harm Job. *Job* 1:12-19.

#### Slide 4

1. Unlike the Hebrew Scriptures, the New Testament repeatedly portrays Satan and evil spirits as the enemies of God and independent sources of evil and disbelief.
2. So Paul blamed a messenger of Satan for giving him a **“thorn in the flesh.”** *2 Corinthians* 12:7.
3. Paul also blamed Satan for **“false apostles, deceitful workmen, masquerading as apostles of Christ.”** *2 Corinthians* 11:13.
4. As one author writes, by the time of Jesus **“[d]evils [had] infected Judaism.”** Messadie, *A History of the Devil* at 234.

#### Slide 5

1. Last week, we saw the beginning of the infestation.
2. The Apocryphal *Book of Tobit* introduced to Jewish thinking a demon named Asmodeus, who opposes God and his angels. *Tobit* 3:8, 17.
3. Asmodeus is the same as Aeshma-daeva, the wicked demon of Zoroastrianism who opposed God and his angels, which the Jews learned about from the Persians during and after their exile to Babylon.
4. Pseudepigraphic writings took this basic idea and used it to describe a universe populated by angels and God on the one hand, with demons and Satan on the other.

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1. The most important of these writings is an extraordinary Pseudepigraphic work called the *Book of Enoch*.
2. The *Book of Enoch*, also called *1 Enoch* or *Ethiopian Enoch* to distinguish it from other books associated with Enoch, the great grandfather of Noah, is part of the Bible of Ethiopian Orthodox Church, which traces its roots back to the first century. *See Acts 8:26 -27*.
3. Professor R. H. Charles, an early and important Pseudepigrapha scholar, writes: “[T]he history of the development of the higher theology during the two centuries before the Christian era could not be written without [1] **Enoch. Nearly all the writers of the New Testament were familiar with [1 Enoch], and were more or less influenced by it in thought and diction . . .**” II Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* at 162 - 63.

## Slide 7

1. New Testament writers believed *1 Enoch* contained important prophecies.
2. For example, the *Epistle of Jude* in the New Testament claims: “**Now Enoch, the seventh from Adam, prophesied about these men also, saying, ‘Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.’”** *Jude* 14 – 15 (NKJV).
3. The prophesy *Jude* is quoting comes from *1 Enoch*: “**And behold! He cometh with ten thousands of His holy ones To**

**execute judgement upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him.”** *1 Enoch* 1:9.

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1. Most scholars today believe the *1 Enoch* was written by a number of Jewish authors from the third to the first century A.D.
2. It is traditionally divided into five sections, thought to have been written by different authors at different times.
3. An early section called Watchers elaborates on a bizarre passage in the Hebrew Scriptures that has long befuddled both Jews and Christians: **“When human beings began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.”** *Genesis* 6:1 – 2, 4.

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1. According to Watchers, the **“sons of God”** of *Genesis* were 200 angels called Watchers, led by an angel named Samyaza, who rebelled against God, went to earth and took human wives. *1 Enoch* 7:1 – 10.
2. These wives **“conceiving brought forth giants.”** *1 Enoch* 7:11.

3. With these half-human, half-angel giants roaming the earth, **“[i]mpiety increased; fornication multiplied; and they transgressed and corrupted all their ways.”** *1 Enoch* 8:2.
4. Because of these giants, **“has the whole earth been filled with blood and with iniquity.”** *1 Enoch* 9:8 – 9.
5. According to *1 Enoch*, these giants, **“born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation.”** *1 Enoch* 15:8.
6. These **“spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contest, and bruise upon earth.”** *1 Enoch* 15:9.
7. These evil spirits **“became ministers of Satan.”** *1 Enoch* 53:6.

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1. *1 Enoch* taught that these evil spirits would ultimately be defeated.
2. We noted last week that *Tobit* refers to **“seven angels who stand ready and enter before the glory of the Lord.”** *Tobit* 12:15.
3. *1 Enoch* names six of these archangels -- Uriel, Raphael, Raguel, Michael, Sarakiel, and Gabriel.
4. According to *1 Enoch*, God sent Michael to round up the rebellious angels and **“bind them for seventy generations underneath the earth, even to the day of judgment.”** *1 Enoch* 10:15.
5. At the day of judgment, they will be taken to **“the lowest depths of the fire,”** where they will **“burn and perish.”** *1 Enoch* 10:16 – 17.

6. New Testament writers accepted *1 Enoch's* description of Satan and fallen angels.

7. *Jude* says: **“And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.”** *Jude* 6.

8. *Second Peter* has a similar statement: **“God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment.”** *2 Peter* 2:4.

9. *Revelation* says that Satan will be bound for 1000 years and then **“thrown into the lake of burning sulfur.”** *Revelation* 20:2, 10.

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1. A different story of how Satan and his demons came to be enemies of God is contained in a Pseudepigraphic work entitled *Life of Adam and Eve*.

2. According to this story, Satan refused to worship Adam as the archangel Michael demanded because **“I will not worship an inferior and younger being.”** *Life of Adam and Eve* 14:3.

3. As a result, **“God the Lord was wrath with me and banished me and my angels from our glory; and on thy account were we expelled from our abodes into this world and hurled on the earth.”** *Life of Adam and Eve* 16:1 - 2.

4. The belief of some Christians today that Satan was an angel banished from heaven originated with *Life of Adam and Eve*.

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1. According to *Life of Adam and Eve*, Satan deceived Eve by transforming **“himself into the brightness of angels.”** *Life of Adam and Eve* 9:1.

2. This is consistent with Paul's claim that **"Satan himself masquerades as an angel of light."** *2 Corinthians* 11:14.

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1. As Jews began to accept Satan as an independent source of evil, the Hebrew Scriptures making God the soul source of evil were no longer consistent with Jewish thought.
2. So *Jubilees*, written in the second century B.C., **"presents itself as a revelation given to Moses and rehearses all the history of Genesis down to the time of Moses."** Segal, *Life after Death* at 353.
3. *Jubilees* is included in the Old Testament of Ethiopian Orthodox Christians, but Jews and most other Christians consider it Pseudepigrapha.
4. *Jubilees* expressly adopts the story of the Watchers section of *1 Enoch* that evil entered the world when angels **"had sinned with the daughters of men."** *Jubilees* 4:22.
5. *Jubilees* identifies Mastema as the "prince of demons" who **"sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth."** *Jubilees* 11:4.

#### Slide 14

1. "Mastema" is a variant of "Satan," intended to refer to Satan of *1 Enoch*.
2. *Jubilees* retells some of the earliest stories in the Bible in ways that show the rejection of older Jewish views that God was the exclusive source of evil.



3. For example, in the *Exodus* version, God hardened the hearts of the pharaoh and his servants against Moses and the Israelites. *Exodus* 10:1.
4. In the account in *Jubilees*, Mastema hardened the hearts of the Egyptians. *Jubilees* 48:17.
5. In the *Exodus* version, the **“LORD struck all the firstborn in the land of Egypt.”** *Exodus* 12:29.
6. In the *Jubilees* version, **“all the powers of Mastema had been let loose to slay all the first – born in the land of Egypt.”** *Jubilees* 49:2.

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1. In *Jubilees*, Abraham prays to God: **“Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God.”** *Jubilees* 12:20.
2. An echo of this prayer can be seen in the Lord’s Prayer: **“And lead us not into temptation, but deliver us from the evil one.”** *Matthew* 6:13.

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1. For the writers of *1 Enoch* and *Jubilees*, the universe was a battleground between God and his angels and Satan and his demons.
2. The writings of the New Testament accepted this view, putting Jesus and his followers at the center of a **“cosmic war to divide the universe at large—and the Jewish community in particular—between God’s people and Satan’s.”** Pagels, *The Origin of Satan* at 61.

3. As most clearly articulated by Paul: **“For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”** *Ephesians* 6:12.
4. For the New Testament writers, Jesus, the Messiah, would conquer these evil forces.

#### Slide 17

1. The *Gospel of Matthew* opens with **“the genealogy of Jesus the Messiah, the son of David, the son of Abraham.”** *Matthew* 1:1.
2. The *Gospel of John* reports that **“Scripture say[s] that the Messiah will come from David’s descendants.”** *John* 7:42.
3. So it may come as a surprise to Christians that nothing in the Hebrew Scriptures or the Apocrypha expressly predicts the coming of a Messiah, let alone one who is a descendant of David.
4. It may also come as a surprise that the connection of the Messiah with David was not universally accepted at the time of Jesus.

#### Slide 18

1. The term “Messiah” is derived from a Hebrew word meaning “to be anointed.”
2. In the Hebrew Scriptures, prophets, priests and kings were anointed. *1 Kings* 19:16; *Leviticus* 8:12; *1 Samuel* 10:1.
3. When Cyrus the Great of Persia allowed the Jews in exile in Babylon to go home, he was said to have been anointed by God. *Isaiah* 45:1.

4. Although the Hebrew Scriptures have many references to existing people being anointed, there is nothing predicting someone in the future being anointed or being called “the Messiah.”
5. As a result, in most English translations there is no reference in the Hebrew Scriptures or the Apocrypha to “**the Messiah,**” a term occurring 61 times in the New Testament.

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1. Similarly, although the Hebrew Scriptures include references to a future king in the line of King David who would restore Israel to its former glory, none of those references expressly include the concept of that king being “the Messiah.” *E.g., Jeremiah 33:15; Micah 5:2.*
2. Despite any express reference in the Hebrew Scriptures for a Messiah descending from David or from anyone else, there is no doubt that at the time of Jesus the people of Israel were eagerly awaiting a Messiah.
3. According to the *Gospel of Luke*, “[t]he people were **waiting expectantly and were all wondering in their hearts if John [the Baptist] might possibly be the Messiah.**” *Luke 3:15.*
4. John the Baptist was not from the family of David, but from a family of priests.

#### Slide 20

1. The Pseudepigraphic *Psalms of Solomon* contains “**one of the chief Messianic passages in the post-Biblical literature in Judaism.**” Surburg, *Introduction to the Intertestamental Period* at 145.
2. *Psalms of Solomon* comprises 18 psalms, mimicking the style of the original *Psalms* but attributing them to Solomon instead of David.

3. Early Christians accepted these psalms as having been written by Solomon and included *Psalms of Solomon* among their sacred books.
4. Scholars today believe *Psalms of Solomon* was written shortly after the independent Hasmonean Kingdom established by the Maccabees had been conquered by the Romans under Pompey in 63 B.C.
5. Psalms 17 and 18 pray for a **“king, the son of David”** and **“anointed of the Lord,”** who would **“shatter [the] unrighteous rulers”** and **“reign over Israel.”** *Psalms of Solomon* 17:21 - 22, 32.
6. The prayer asks God to **“bring back his anointed”** on his **“day of choice.”** *Psalms of Solomon* 18:5.
7. This Davidic Messiah would not only overcome the alien rulers (that is, the Romans), but would reunite the tribes of Israel, divide the lands of Israel among them, and reestablish righteousness.

## Slide 21

1. Christians often assume that first century Jews expected a Messiah who would expel the Romans by force, making it difficult to understand how they could have greeted Jesus as the Messiah as he rode meekly down the Mount of Olives on a donkey after preaching a message of peace and love. *Mark* 11:9 – 10.
2. *Psalms of Solomon* predicts that the coming Messiah **“shall not put his trust in horse and rider and bow . . . nor shall he gather confidence from a multitude for the day of battle,”** but instead **“will smite the earth with the word of his mouth.”** *Psalms of Solomon* 17:33, 35.
3. First century followers of Jesus believed he matched this description.

## Slide 22

1. *Psalms of Solomon* refers to resurrection of the dead to **“life eternal.”** *Psalms of Solomon* 3:16.
2. Because Sadducees at the time of Jesus rejected resurrection, most scholars believe that *Psalms of Solomon* was written by one or more Pharisees, Jews who accepted resurrection of the dead.
3. The expectation of a Messiah descending from David was a common belief of first century Pharisees.
4. Therefore, when Jesus asked a group of Pharisees, **“What do you think about the Messiah? Whose son is he?”** they said to him, **“The son of David.”** *Matthew* 22:42.
5. Jesus himself seems to have questioned, if not doubted, this claim of **“teachers of the law,”** a reference to Pharisees, that the **“Messiah is the son of David.”** *Mark* 12:35.
6. Quoting David’s expression of loyalty to what Jesus interpreted as a reference to the Messiah, Jesus asked: **“How then can [the Messiah] be his son?”** *Mark* 12:36 – 37.
7. Not all Jews at the time of Jesus believed that a Messiah would be a descendant of David.
8. Another idea is reflected in *Testaments of the Twelve Patriarchs*, a Pseudepigraphic work originally written in about 100 B.C. that includes biographical statements said to have been written by the twelve sons of Jacob.

## Slide 23

1. *Testaments* includes many statements that scholars believe were known by Jesus or the New Testament authors.

2. In 1913, R. H. Charles, the best known scholar of Pseudepigrapha, wrote: “[T]he **Sermon on the Mount reflects in several instances the spirit and even reproduces the very phrases of [Testaments].**” II Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* at 291 – 92.

3. For example, *Testaments* attributes the following to Joseph: **“I was beset with hunger, and the Lord Himself nourished me; I was alone, and God comforted me: I was sick, and the Lord visited me; I was in prison, and My God showed favour unto me.”** *Testaments of the Twelve Patriarchs* XI - 1.

4. *Matthew* 25:35 – 36 quotes Jesus as saying: **“For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, . . . . I was sick and you looked after me, I was in prison and you came to visit me.”**

5. Jesus or the author of *Matthew* may have taken the statements in *Testaments* and modified them for his message.

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1. One of the testaments is attributed to Levi, whose were the Jewish priests.

2. Levi reported a vision in which he was anointed and told that one of his descendants **“shall arise as King from Judah, and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles.”** *Testaments of the Twelve Patriarchs* III – 8.

3. As we will discuss next week in connection with the Dead Sea Scrolls, this reference to both Levi and Judah suggested to some Jews at the time of Jesus there would be **“two Messiahs,”** one a priest and one a king. Stone, *Jewish Writings of the Second Temple Period* at 339.

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1. Neither *Psalms of Solomon* nor *Testaments of the Twelve Patriarchs* predicts a Messiah who will be divine or suggests that he pre-existed his earthly conception.
2. The newest section of *1 Enoch*, called either “Similitudes” or “Parables,” predicts a coming **“Son of man”** who **“shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.”** *1 Enoch* 46:2, 3.
3. The unknown writer of Similitudes says this about the **“Son of man:”** **“Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations. He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits. Therefore the Elect and the Concealed One existed in his presence, before the world was created, and forever.”** *1 Enoch* 48:3 – 5.
4. A Jewish author recently wrote: **“[Similitudes] shows that there were other Palestinian Jews who expected a Redeemer known as the Son of Man, who would be a divine figure embodied in an exalted human.”** Boyarin, *The Jewish Gospels* at 73.

## Slide 26

1. The predictions in the Similitudes of *1 Enoch* about the expected Messiah bear **“remarkable similarity to the N[ew] T[estament] portrayal of Jesus Christ.”** Helyer, *Exploring Jewish Literature of the Second Temple Period* at 386.
2. Like *1 Enoch*’s Messiah, Jesus also referred to himself as the **“Son of man.”** *E.g., Matthew 20:18.*
3. Like Jesus, the Son of man of *1 Enoch* is expressly called **“the Messiah.”** *1 Enoch 51:4.*
4. According to *John*, like the predicted Messiah of *1 Enoch*, Jesus **“was with God in the beginning,”** described himself as the **“light of the world”** and gave hope to those whose **“hearts [were] troubled.”** *John 1:2; 8:12; 14:1, 27.*
5. Like the Messiah of *1 Enoch*, Jesus expected people to **“fall down and worship me.”** *Matthew 4:9.*
6. Like *1 Enoch*’s Messiah, people will **“sing praises of your name”** Jesus. *Romans 15:9.*
7. And, like *1 Enoch*’s Messiah, Jesus was **“in closest relationship with the Father.”** *John 1:18.*

## Slide 27

1. According to *1 Enoch*, the **“Son of man”** will eventually judge humanity **“sit[ting] upon a throne of glory.”** *1 Enoch 45:2 – 6.*
2. Jesus told his disciples: **“Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”** *Matthew 19:28.*



3. According to *1 Enoch*, at the time of that judgment, **“the kings of the earth and the mighty men, who have gained the world by their achievements, become humble in countenance.”** *1 Enoch* 48:7.
4. Contemplating the birth of Jesus, Mary said: **“He has brought down rulers from their thrones but has lifted up the humble.”** *Luke* 1:52.
5. In addition to referring to the expected Messiah as the **“Son of man,”** *1 Enoch* also refers to him as the **“Righteous One.”** *1 Enoch* 38:2.
6. The writer of *Luke* and *Acts* uses the same terms to refer to Jesus. *Acts* 3:14.
7. As one author writes: **“[Christians] saw some special importance to this work, and it influenced much of their thinking about the Messiah.”** Barker, *The Lost Prophet* at 19.
8. *1 Enoch’s* descriptions of the expected Messiah are so similar to how the New Testament portrays Jesus that some scholars have suspected that the Similitudes was written by Christians. Bernstein, *The Formation of Hell* at 191.
9. Among the evidence supporting this conclusion is that the Similitudes, unlike the remainder of *1 Enoch*, was not found among the Dead Sea Scrolls, all of which were written before New Testament descriptions of Jesus.
10. But most scholars have concluded that the Similitudes of *1 Enoch* was written by a Jewish writer before the earliest writings of the New Testament. Helyer, *Exploring Jewish Literature of the Second Temple Period* at 387; Barker, *The Lost Prophet* at 4; Stone, *Jewish Writings of the Second Temple Period* at 399; Boyarin, *The Jewish Gospels* at 95.

11. The best evidence for this conclusion is that Similitudes suggests Enoch will be the Messiah, which is clearly not what Christians believe. *1 Enoch* 70.

12. In addition, *1 Enoch's* Messiah is never called the **“Son of God,”** an essential part of the Christian description of Jesus. *E.g., Luke* 3:38.

13. Finally, *1 Enoch* does not predict that the Messiah will die and be resurrected, the most important teaching of Christianity.

#### Slide 28

1. By the time of Jesus, many Jews accepted the idea that the dead would be resurrected at the end of time.

2. When Jesus told Martha that Lazarus would **“rise again,”** Martha said, **“I know he will rise again in the resurrection at the last day.”** *John* 11:23 – 24.

3. The few places in the Hebrew Scriptures mentioning resurrection suggest that the resurrected dead would resume their lives as human beings on earth.

#### Slide 29

1. This view presented a dilemma for believers in resurrection, which some Sadducees, who rejected resurrection, pointed out to Jesus.

2. After noting the possibility that a woman, whose first six husbands had died, could have had seven husbands before she died, they asked Jesus: **“At the resurrection, whose wife shall she be, since the seven were married to her.”** *Mark* 12:23.

3. Jesus responded: **“When the dead rise, they will neither marry nor be given in marriage; they will be like the angels in heaven.”** *Mark 12:25.*
4. *Matthew* reports that the crowds hearing this **“were astonished at his teaching,”** a statement not included in *Mark’s* earlier version. *Matthew 22:33.*
5. Jesus’ answer is suggested by *1 Enoch*, which says that **“in the day of the great judgment,”** the righteous dead will experience joy **“as the angels in heaven.”** *1 Enoch 104:4.*
6. *1 Enoch* also says that God told the angels: **“And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.”** *1 Enoch 15:7.*

#### Slide 30

1. As we discussed last week, the idea of a final judgment, so important to Christianity, is entirely missing from the Hebrew Scriptures written before 400 B.C.
2. The Apocryphal *Wisdom of Solomon* states, without detail, that the dead’s destination will be determined **“on the day of judgment.”** *Wisdom 3:18.*
3. *Jubilees*, written about 150 years before Jesus, contains a description of the final judgment and the events leading up to it that will seem familiar to many Christians.
4. *Jubilees* says the final judgment will be preceded by **“famine, and death, and sword, and captivity, and all kinds of calamities and pains.”** *Jubilees 23:13.*
5. According to the *Gospel of Matthew*, before the return of Jesus, who will initiate the final judgment, there will be **“famines and earthquakes in various places.”** *Matthew 24:7.*

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1. According to *Jubilees*, at the judgment, the righteous **“shall rise up and see great peace”** and **“rejoice with joy for ever and ever.”** *Jubilees* 23:30.
2. This is very similar to the description of the final judgment in the *Gospel of John*: **“All who are in their graves will hear [Jesus’] voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned.”** *John* 5:28 - 29.

## Slide 32

1. According to *Jubilees*, after the final judgment, **“there shall be no Satan nor any evil destroyer; for all their days shall be days of blessing and healing.”** *Jubilees* 23:29.
2. **“And there shall be no old man nor one who is [not] satisfied with his days, for all shall be (as) children and youths.”** *Jubilees* 23:28.
3. According to *Revelation*, at the end of time, Satan, will be thrown into the **“lake of burning sulfur.”** *Revelation* 20:10.
4. With Satan gone, **“[t]here will be no more death or mourning or crying or pain, for the old order of things has passed away.”** *Revelation* 21:4.
5. As one author recently noted: **“[T]he earliest Christians did not devise a new eschatological shema [but] adhered to the same one they inherited as Jews.”** Helyer, *Exploring Jewish Literature of the Second Temple Period* at 135.

## Slide 33

1. Christian teachings about heaven and hell are also found earlier in the Pseudepigrapha.
2. For example, Paul described a visit by a **“man in Christ”** who **“was caught up to the third heaven.”** *2 Corinthians* 12:2.
3. Paul described this **“third heaven”** as a **“paradise,”** a Persian word meaning a garden that occurs only three times in the entire Bible. *2 Corinthians* 12:4.
4. Nothing in the Hebrew Scriptures or the Apocrypha mentions a **“third heaven”** or **“paradise”** and Christian authors who ignore the Pseudepigrapha often speculate about what Paul had in mind.
5. A Pseudepigraphic book, variously called *2 Enoch*, the *Slavonic Enoch* or the *Secrets of Enoch*, was written before the middle of the first century and therefore before the first letters of Paul.
6. *2 Enoch* describes an exploratory trip that Enoch made under the guidance of two angels when he was 365 years old, the year that the Bible suggests he was taken directly to heaven. *Genesis* 5:23 – 24.
7. *2 Enoch* describes the **“third heaven”** that Enoch visited: **“And those men took me thence, and led me up on to the third heaven, and placed me there; and I looked downwards, and saw the produce of these places, such as has never been known for goodness. \* \* \* And in the midst of the trees that of life, in that place whereon the Lord rests, when he goes up into paradise; and this tree is of ineffable goodness and fragrance, and adorned more than every existing thing; and on all sides in form gold-looking and vermilion and fire-like and covers all, and it has produce from all fruits. \* \* \* And paradise is between corruptibility and incorruptibility.”** *2 Enoch* 8:1 – 10.

4. Whether or not Paul was referring to Enoch as **“the man”** who visited the **“third heaven”** and saw **“paradise”** or, as many believe, he was referring to his own vision, his description of the third heaven matches its description in *2 Enoch*.
5. *2 Enoch’s* association of paradise with the tree of life may also have influenced the author of *Revelation*.
6. The writer quotes God as saying: **“To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.”** *Revelation 2:7*.

#### Slide 34

1. In *2 Enoch’s* cosmology, God usually resided in the tenth heaven. *2 Enoch 20:2 – 3*.
2. But a Pseudepigraphic work that we have already discussed identified only seven heavens. *Testaments of the Twelve Patriarchs III - 3*.
3. God resided in the seventh and highest heaven. *Id.*
4. So when people today say they are in “seventh heaven,” they are repeating the teaching of the *Testaments of the Twelve Patriarchs*.

#### Slide 35

1. The King James translation of the Hebrew Scriptures uses the term “hell” 31 times as a translation for the Hebrew word “*sheol*.”
2. However, the identical Hebrew word is also translated as “grave” in other places.

3. As one author states: “[T]he most important point to note [about *sheol*] is that it contains all the dead, good and evil alike.” Bernstein, *The Formation of Hell* at 139.
4. The New International Version translates *sheol* as either death or the grave, depending on the context.
5. As a result, there is no reference to “hell” in the entirety of the Old Testament in the most modern translations.
6. In no translation of the Hebrew Scriptures is there a suggestion that the dead are punished by fire.
7. But Christians at the time of the Jesus clearly believed that the wicked dead would be punished by fire.
8. Like the idea of a third heaven, ideas about a fiery hell can be found in the Pseudepigrapha.

#### Slide 36

1. In describing the judgment at the end of time to be made by the Son of man, *1 Enoch* states: **“I will cast them like hay into the fire, and like lead into the water. Thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found.”** *1 Enoch* 48:9.
2. The fire into which the condemned will be thrown **“shall blaze forever.”** *1 Enoch* 66:15.
3. Like *1 Enoch*, Jesus compares the final judgment to throwing vegetation into a fire: **“As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth.”** *Matthew* 13:40 – 42.

4. Like *1 Enoch*, Jesus also talks about the condemned being thrown into water with a weight to guarantee their sinking: **“If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea.”** *Mark 9:42.*

#### Slide 37

1. Another *Enoch* verse says this about those to be condemned by the Son of man: **“Darkness shall be their habitation, and worms shall be their bed; nor from that their bed shall they hope to be again raised, because they exalted not the name of the Lord of spirits.”** *1 Enoch 46:4.*

2. Mark quotes Jesus as saying: **“And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where ‘the worms that eat them do not die, and the fire is not quenched.’”** *Mark 9:47 - 48.*

#### Slide 38

1. *2 Enoch* describes the visit of Enoch to the realms of the dead in the presence of two angels: **“And those two men led me up on to the Northern side, and showed me there a very terrible place, and all manner of tortures in that place: cruel darkness and unilluminated gloom, and there is no light there, but murky fire constantly flaming aloft, and a fiery river coming forth, and that whole place is everywhere fire, and everywhere frost and ice, thirst and shivering, while the bonds are very cruel, and the angels fearful and merciless, bearing angry weapons, merciless torture, and I said: Woe, woe, how very terrible is this place.”** *2 Enoch 10:1 – 2.*

2. Except for the reference to frost and ice, this image of hell conforms reasonably well to Christian imagery.



## Slide 39

1. In the *Testaments to the Twelve Patriarchs*, Levi reports that hell **“hath fire, snow, ice, ready for the day of the ordinance of the Lord, in the righteous judgment of God: in it are all the spirits of the retributions for vengeance on the wicked.”**

*Testaments of the Twelve Patriarchs* III – 3.

2. Although most Christian conceptions of hell probably don't include ice, *Dante's Inferno* describes Satan as frozen in ice at the center of hell, an idea that came from the Pseudepigrapha.

## Slide 40

1. Copies of *Testaments of the Twelve Patriarchs* and *1 Enoch* were found among the Dead Sea Scrolls near Qumran in the Judean desert.

2. The oldest copy known of the book of *Jubilees* was also found there, along with several other copies.

3. The authors of the Dead Sea Scrolls, at least some of whom are thought to have lived in Qumran at about the time of Jesus, were greatly influenced by these books in developing their own views about issues that were important to the earliest followers of Jesus.

4. Next week, we will talk about the Dead Sea Scrolls and what they add to our understanding of Jewish thought at the time of Jesus.

5. As we will see, some of the most important ideas of the New Testament about the coming Messiah, the nature of evil and the final judgment are consistent with the ideas reflected in the Dead Sea Scrolls but not found anywhere in the Hebrew Scriptures.

6. The Dead Sea Scrolls therefore provide another bridge between the Hebrew Scriptures and the New Testament.

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