

**THE AFTERLIFE VIEWS AND THE USE OF THE TANAKH IN  
THE DEVELOPMENT OF THE RESURRECTION CONCEPT  
IN THE LITERATURE OF SECOND TEMPLE PERIOD:  
THE APOCRYPHA AND THE PSEUDEPIGRAPHA**

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The literature of Second Temple Period Judaism indicates there was an increased interest in and speculation about the fate of the righteous and the wicked following their physical death. This period saw the birth of multiple Jewish sects and also multiple views of the afterlife. This study will outline the numerous afterlife views and will analyze the resurrection passages appearing in the Apocrypha and the Pseudepigrapha to gain a comprehensive overview of the texts used from the *Tanakh* in support of these various resurrection beliefs. This study also provides a better understanding of how the *Tanakh* was read by differing communities during this important period and the role the *Tanakh* played in the development of the resurrection belief—a central article of faith in both Christianity and Rabbinic Judaism.

Appendix A of this study provides a comprehensive list of resurrection passages from Second Temple Period literature, compiled from the Apocrypha and the Pseudepigrapha, which are categorized and analyzed. Anthologies of the listed passages are also provided to show the larger context of each resurrection statement. Appendix B lists resurrection passages also found in the Dead Sea Scrolls, New Testament, and Early Rabbinic material.

In addition to outlining the numerous afterlife views, this study provides comprehensive examinations of the resurrection passages that either refer or allude to texts from the *Tanakh* in support of a resurrection belief. This gives a better understanding of the role the *Tanakh* played in the development of the resurrection belief and reveals which *Tanakh* passages were considered resurrection passages by authors and/or communities who produced these Second Temple Period compositions. Primary findings, their implications, and some general observations are also discussed.

This study identifies eighteen distinct views regarding “life-after-death,” with varying degrees of complexity, suggesting great diversity in resurrection beliefs during this period. There is also no progress from a basic to a more complex death-and-resurrection view, as differing levels of complexity are represented throughout the period. Thus, there is no linear development of the resurrection belief, but rather, multiple views coexisted, although an eschatological bodily resurrection belief became the central tenet for both Rabbinic Judaism and the Early Christian Church. There seems to be no evidence in this literature in support of a shift in focus from a bodily resurrection toward the immortality of the soul, as the fate of both the body and soul seem to be of great interest to the authors and the communities to which they belonged. Several influencing factors are identified as causing the

many resurrection perspectives, such as human anthropology, the nature of the soul, scope of the resurrection, number and function of the Judgments, and the final destination of the righteous and the wicked.

A careful reading of these resurrection passages in the Apocrypha and the Pseudepigrapha reveals that most of the distinct views on “life-after-death,” regardless of their complexity, are often supported by several key passages from the *Tanakh* or shared motifs with the *Tanakh*. It is suggested that future analysis of these key passages from the *Tanakh* may shed further light on how literary works from this period interpreted, understood, used, and reused the *Tanakh*. It may even determine if the resurrection belief is indeed present in these texts (based on exegesis) or if this belief was read into these texts by Second Temple Period authors (an example of eisegesis). Based on preliminary observations, some of these resurrection concepts seem to derive naturally from the *Tanakh*, while others seem to be based on an interpretation or a more elaborate exegesis. Yet, other usages seem a bit more forced, and in those cases the *Tanakh* appears to be considered a source of proof-texts, seemingly often disregarding the larger context of the text quoted or alluded to. Early Second Temple Period resurrection texts seem to be supported by a creative use of the *Tanakh*, while late Second Temple Period, Early Christian, and Rabbinic texts seem to utilize more proof-texting—some of which were used by several literary works in support of their unique perspective on the afterlife.

An awareness of Second Temple Period literature is helpful for gaining a better understanding of the death and afterlife views presented in the New Testament and in Early Rabbinic literature, as it shows they are a part of the larger discussion taking place during this critical period. Table 45 provides a list of the *Tanakh* passages which were either referred or alluded to in the context of the resurrection statements surveyed from the Apocrypha and the Pseudepigrapha. Table 46 centers on the eighteen distinct afterlife views and indicates which views are supported by the *Tanakh*. These two tables give an indication of the number of *Tanakh* texts which were perceived as resurrection texts and the texts which were most often referred or alluded to.