

An aerial photograph of an ancient city, likely Jericho, showing a large stone wall and numerous small, rectangular stone buildings. The city is built on a hillside, and the surrounding area is arid and sandy. The buildings are made of light-colored stone and have small, square windows. The wall is made of large, rectangular stones and has a crenelated top. The city is surrounded by a wide, sandy area, and there are some small trees and shrubs scattered throughout. The overall scene is one of a well-preserved ancient city.

Intertestamental literature

EBS – NOV. 2025



Plan

1. Qumran and the Dead Sea Scrolls
2. The Apocrypha and the Pseudepigrapha
3. Philo and Greek-Influenced Judaism

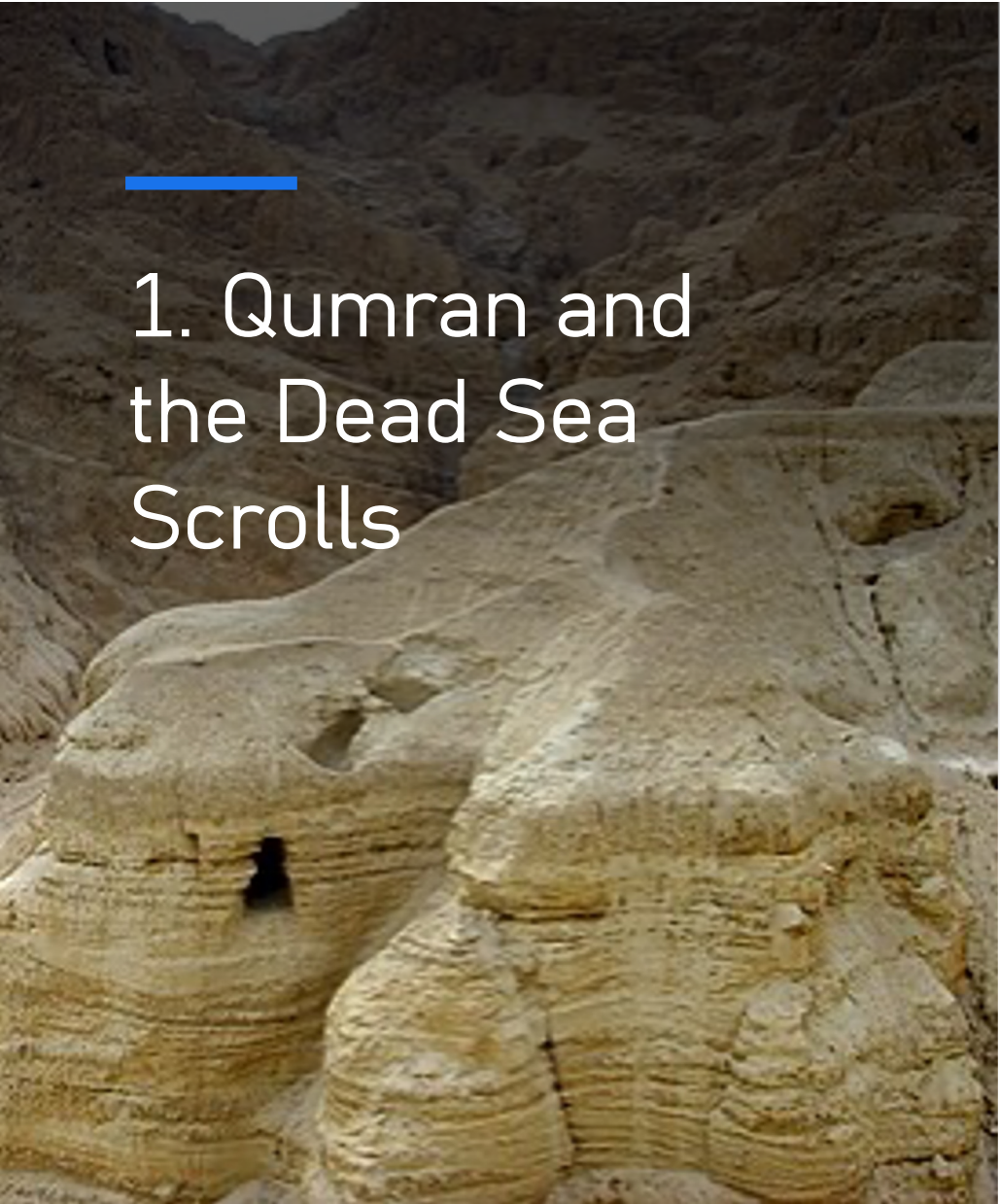


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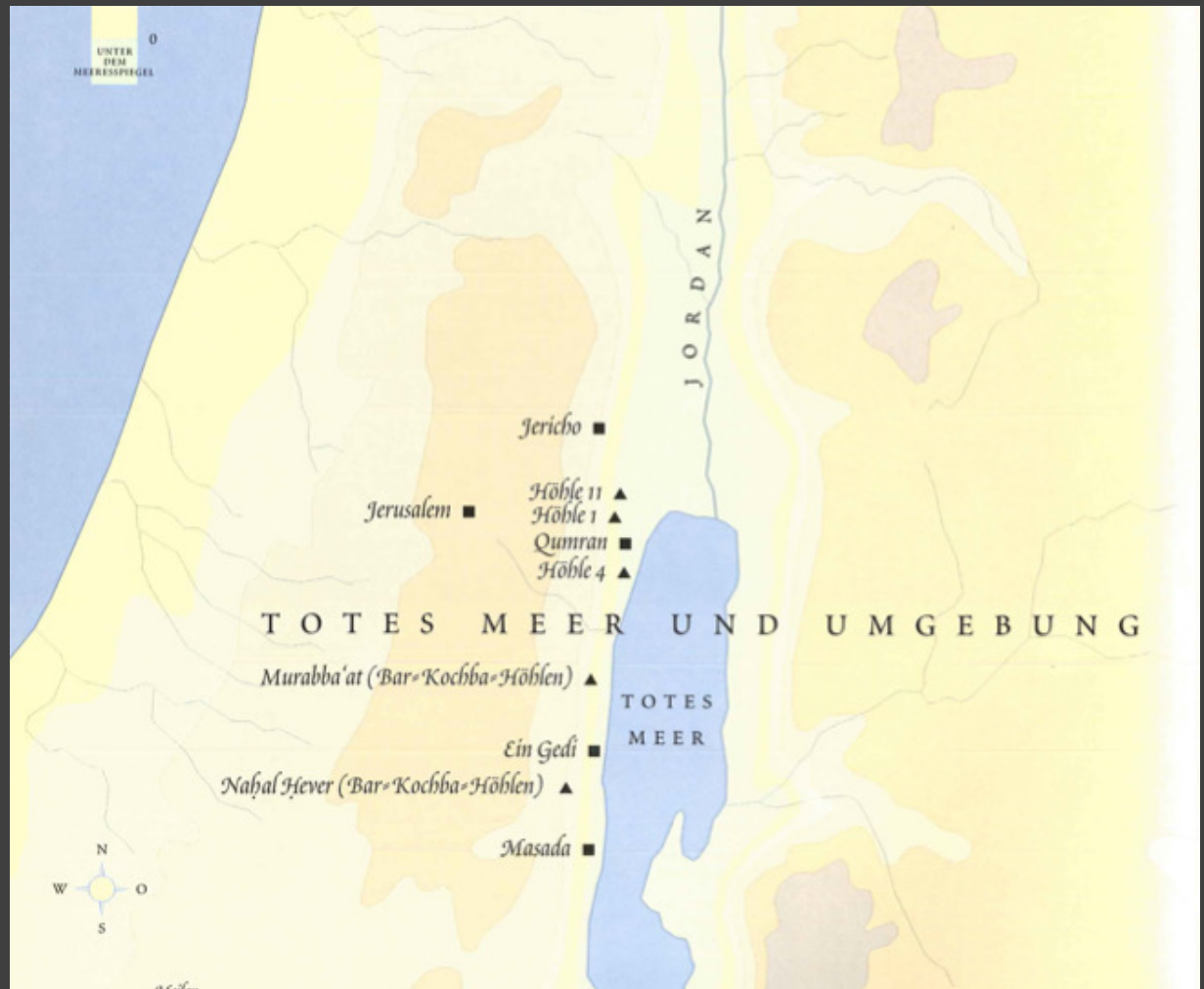
3. Philo and Greek-Influenced Judaism

A photograph of a rocky, desert landscape. The foreground shows a large, light-colored rock formation with a person standing on a ledge for scale. The background consists of more rugged, brownish hills under a clear sky. A blue horizontal line is positioned above the text.

1. Qumran and the Dead Sea Scrolls

- What happened in Qumran?
- What did we learn?
- What does it change for us?









Col IV - Is.3:24-5:14

Col III - Is.2:21-3:24

Col II - Is.1:26-2:21

Col I - Is.1:1-26



Col III (3)

Col II (2)

Col I (1)



Map 2. Palestine in the first century CE



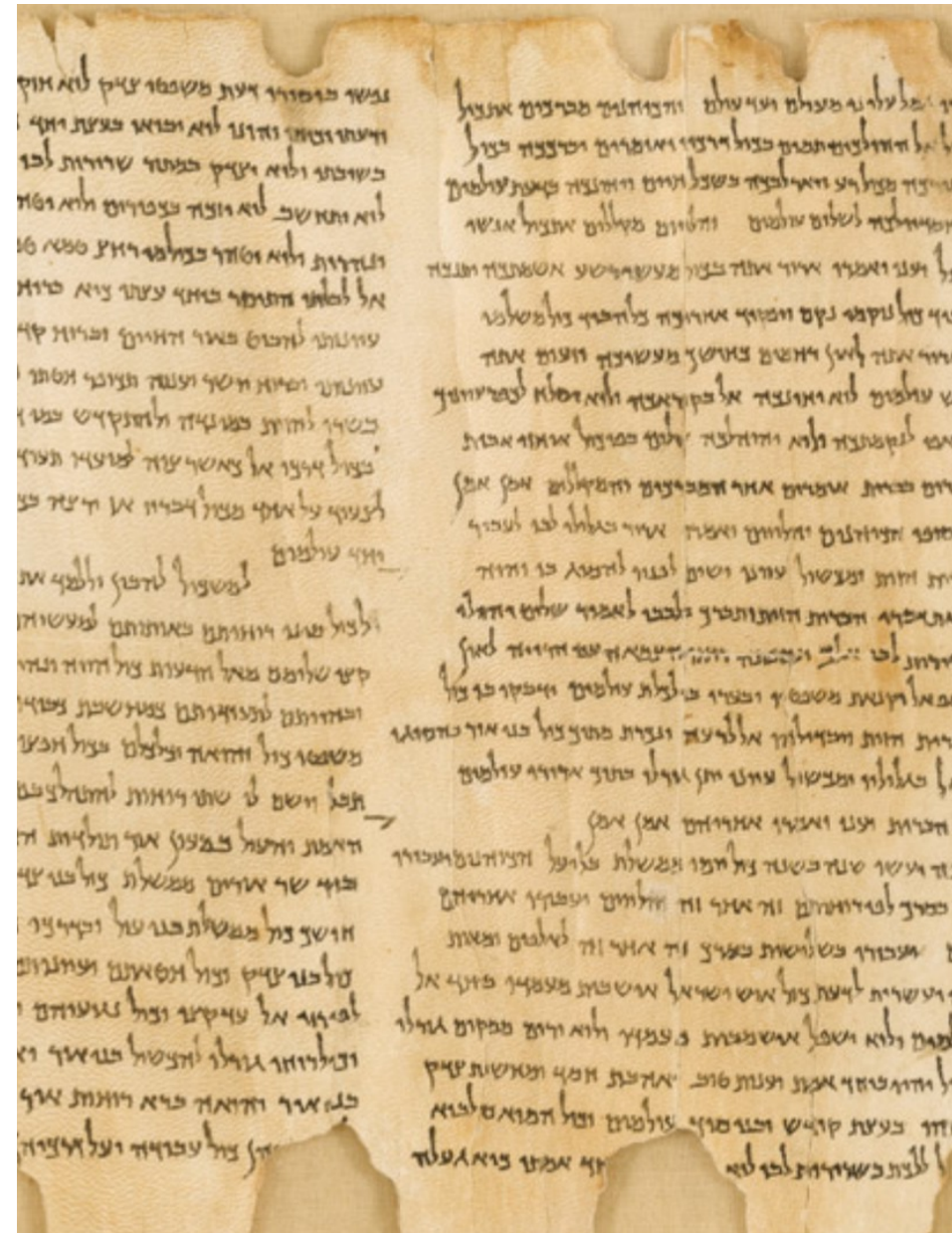
Col III (3)

Col II (2)

Col I (1)

What do we learn from them ?

- Older sources for the Hebrew texts of the Bible (but very few differences with the Masoretic Text)
- Information about premises of « canonization » of books
- Understanding religious culture and important figures
- Ben Sira and Tobit: likely written in Hebrew originally (not Greek)





Judaism at the time of Jesus

- A shared pool of sacred texts, but diverse interpretations
- John the Baptist
- Baptism
- Scripture fulfillment
- Messianic expectations
- Communal meals
- Possible influence on Paul



Plan

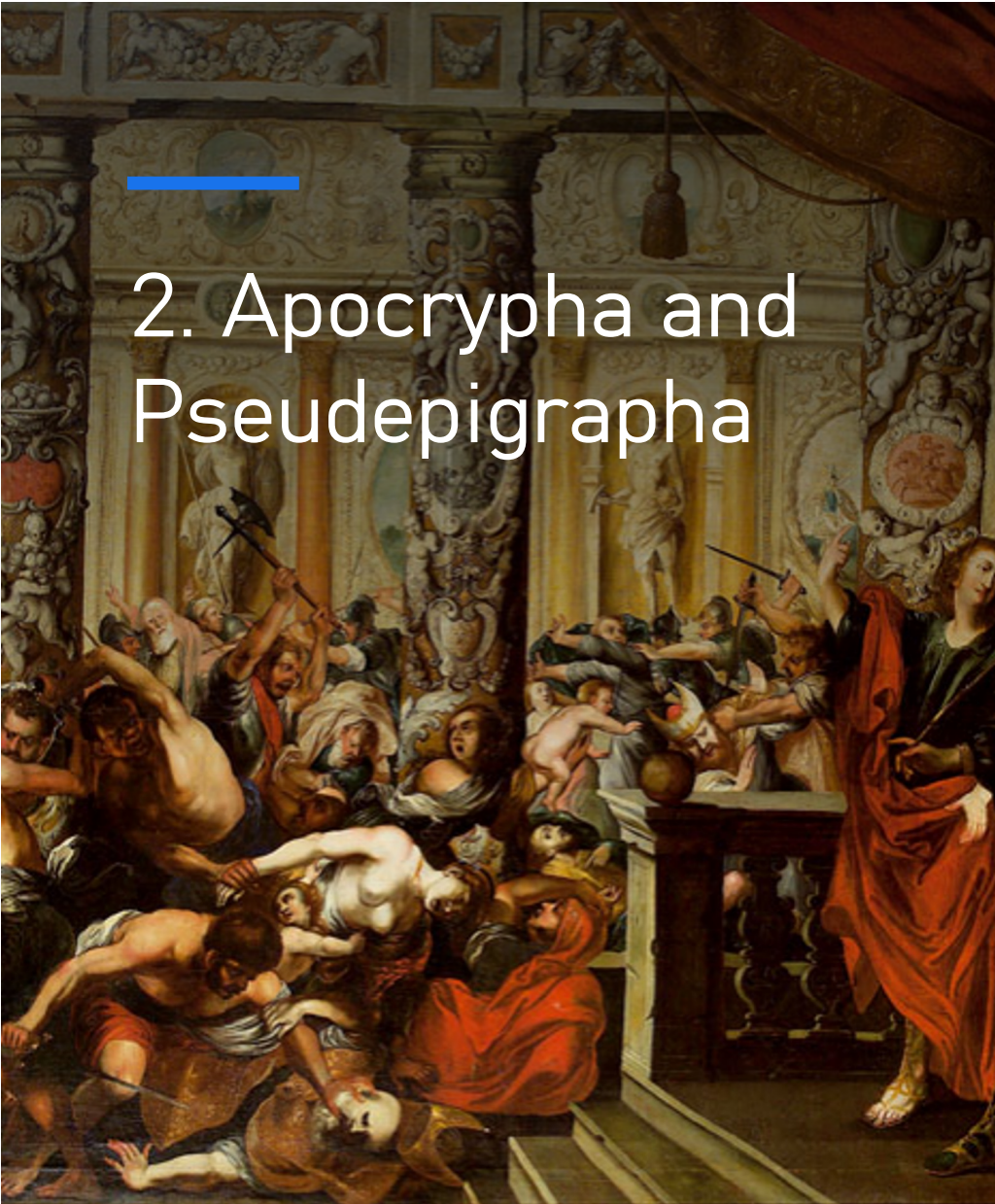
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2. Apocrypha and Pseudepigrapha

- What's do these words mean ?
- What are the books in question?



Apocrypha ?

- The term originally meant “hidden”, later “less authoritative” or even “to be rejected”.
- Protestants call “apocrypha” the books not in the Jewish canon but included in Catholic Bibles.
- Catholics call them Deuterocanonical Books.

Tobit

Judith

Wisdom of Solomon

Sirach / Ben Sira

Baruch

Letter of Jeremiah

1-2 Maccabees

Additional works of Esdras/Ezra

Prayer of Manasseh

Additions to Esther and Daniel

Pseudepigrapha ?

Enoch

Sibylline
Oracles

4 Ezra

Apocalypse
of Adam

Testament of
Job

Testament of
the 12
patriarchs

Jubilees

Ascension of
Isaiah

Life of Adam
and Eve

Psalms of
Solomon



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3. Greek-Influenced Judaism

- Who was Philo ?
- How did the Greek-culture influence Judaism?



ON THE CREATION, 12-14

is an object of the senses he bestowed "genesis," "becoming," as its appropriate name. Seeing then that this world is both visible and perceived by the senses, it follows that it must also have had an origin. Whence it was entirely to the point that he put on record that origin, setting forth in its true grandeur the work of God.

III. He says that in six days the world was created, not that its Maker required a length of time for His work, for we must think of God as doing all things simultaneously, remembering that "all" includes with the commands which He issues the thought behind them. Six days are mentioned because for the things coming into existence there was need of order. Order involves number, and among numbers by the laws of nature the most suitable to productivity is 6, for if we start with 1 it is the first perfect number, being equal to the product of its factors (*i.e.* $1 \times 2 \times 3$), as well as made up of the sum of them (*i.e.* $1 + 2 + 3$), its half being 3, its third part 2, its sixth part 1.^a We may say that it is in its nature both male and female, and is a result of the distinctive power of either. For among things that are it is the odd that is male, and the even female.

Now of odd numbers 3 is the starting-point, and of even numbers 2, and the product of these two is 6. For it was requisite that the world, being most perfect of all things that have come into existence, should be constituted in accordance with a perfect number, namely six; and, inasmuch as it was to have in itself beings that sprang from a coupling together, should receive the impress of a mixed number, namely the first in which odd and even

PHILO

περιέξοντα καὶ τὴν τοῦ σπειρόντος ἄρρενος, καὶ τὴν τοῦ ὑποδεχομένου τὰς γονὰς θήλεος, ἰδέαν.

15 Ἐκάστη δὲ τῶν ἡμερῶν ἀπένειμεν ἓνα τῶν τοῦ παντός τμημάτων, τὴν πρώτην ὑπεξελόμενος, ἣν αὐτὸς οὐδὲ πρώτην, ἵνα μὴ ταῖς ἄλλαις συγκαταριθμῆται, καλεῖ, μίαν δ' ὀνομάσας ὀνόματι εὐθυβόλῳ προσαγορεύει, τὴν μονάδος φύσιν καὶ πρόσρησιν ἐνιδῶν τε καὶ ἐπιφημίσας αὐτῇ.

IV. λεκτέον δὲ ὅσα οἷόν τε ἔστι τῶν ἐμπεριεχομένων, ἐπειδὴ πάντα ἀμήχανον περιέχει γὰρ τὸν νοητὸν κόσμον ἐξαίρετον, ὡς ὁ περὶ αὐτῆς λόγος

16 |μηνύει. προλαβὼν γὰρ ὁ θεός, ἅτε θεός, ὅτι
[4] μίμημα καλὸν οὐκ ἂν ποτε γένοιτο δίχα καλοῦ παραδείγματος, οὐδέ τι τῶν αἰσθητῶν ἀνυπαίτιον, ὃ μὴ πρὸς ἀρχέτυπον καὶ νοητὴν ἰδέαν ἀπεικονίσθη, βουληθεὶς τὸν ὄρατὸν κόσμον τουτοῖον δημιουργῆσαι, προεξετύπων τὸν νοητὸν, ἵνα, χρώμενος ἀσωμάτων καὶ θεοειδεστάτῳ παραδείγματι, τὸν σωματικὸν ἀπεργάσθαι, πρεσβυτέρου νεώτερον ἀπεικόνισμα, τοσαῦτα περιέξοντα αἰσθητὰ

17 γένη ὅσαπερ ἐν ἐκείνῳ νοητά. τὸν δ' ἐκ τῶν ἰδεῶν συνεστῶτα κόσμον ἐν τόπῳ τινὶ λέγειν ἢ ὑπονοεῖν οὐ θεμιτόν· ἥ δὲ συνέστηκεν εἰσόμεθα, παρακολουθήσαντες εἰκόνι τινὶ τῶν παρ' ἡμῶν. ἐπειδὴ πόλις κτίζηται, κατὰ πολλὴν φιλοτιμίαν βασιλέως ἢ τιῶνος ἡγεμόνος, αὐτοκρατοῦς

^a Gen. i. 5: "And there was evening and there was morning, one day."

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