who forfeit their "share in the world to come." Although there is no doubt that the name is derived from the Greek Επικουρος (see *Epicureanism), the rabbis seem to have been unaware of, or ignored, the Greek origin of the word and took it to be connected with the Aramaic word *hefker* ("abandoned"; see TJ, Sanh. 10:1, 28b; cf. also Maimonides' introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives. Thus *Korah, who, according to the rabbis, held up the laws of the Torah to ridicule, is referred to as an *apikoros* (TJ, Sanh. 10:1, 27d). The most extensive discussion is to be found in Sanhedrin 99b–100a where different *amoraim* of the third and fourth centuries apply the term variously to one who insults a scholar, who insults his neighbor in the presence of a scholar, who acts impudently toward the Torah, who gibes and says "what use are the rabbis to us, they study for their own benefit," or "what use are the rabbis since they never permitted us the raven nor forbade us the dove" (i.e., who cannot go beyond the dictates of the Torah). Maimonides gives a more precise theological definition of the word. Distinguishing the *apikoros* from the sectarian (*min*), the disbeliever, and the apostate, he defines him as one who either denies prophecy, and therefore the possibility of communion between God and man, or denies divine revelation ("who denies the prophecy of Moses"), or who says that God has no knowledge of the deeds of man (Maim., Yad, Teshuvah 3:8). Later authorities extended the meaning even further to include all those who refuse obedience to the rabbis, even "the authority of a religious work, great or small" (Moses Ḥagiz, *Leket ha-Kemaḥ* YD 103a). In modern parlance, it is popularly used loosely for anyone who expresses a view which is regarded not only as heretical but even as heterodox.

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[Louis Isaac Rabinowitz]

°**APION** (first century C.E.), Greek rhetorician; anti-Jewish propagandist in Alexandria, against whom *Josephus wrote his *Contra Apionem*. Evidently of Egyptian origin, Apion was born at the end of the first century B.C.E. or the beginning of the first century C.E. He studied rhetoric and became principal of the Homeric school in Alexandria, lecturing on his interpretation of Homer there and in many places in Greece, which he visited for this purpose. He stayed in Rome during the reign of Tiberius and visited it in the times of Caligula and Claudius.

In scholarly circles Apion was looked upon as a charlatan, spinner of grandiloquent phrases, and gossipmonger. *Pliny the Elder called him *famae propriae tympanum* ("a self-trumpeter"), and Tiberius nicknamed him the "world's drum." His vanity and passion for popularity led him to introduce into his commentaries peculiar or bizarre innovations and some quite unfounded theories. His glosses to Homer were in this category, the excesses of imagination they display comparing unfavorably with the traditional Alexandrian school of criticism. Apion wrote a five-volume *History of Egypt* which was of similar stamp and apparently included a section on the Jews. It is most likely this section that is referred to by Christian writers as his work *Against the Jews*. In it Apion detailed many absurdities about the Jewish people, Judaism, and the Temple in Jerusalem, mainly extracted from the works of earlier antisemitic authors but with his own additions. Josephus' *Contra Apionem* shows that Apion took over the idea that the Jews were expelled from Egypt because they were lepers, from the Egyptian historian *Manetho. The tenets of Judaism obliged the Jews, according to Apion, to hate the rest of mankind. Once yearly, he asserts, they seized a non-Jew, murdered him and tasted his entrails, swearing during the meal to hate the nation of which the victim was a member. In the Holy of Holies in the Temple in Jerusalem there was a golden ass' head which the Jews worshiped – a variation on the fabrication (cf. Mnaseas: see *Greek Literature, Ancient) that the Syrian king *Antiochus Epiphanes had found the statue of a man riding an ass there (see *Ass Worship). In making these statements Apion was not prompted by the type of intellectual curiosity which actuated other Hellenistic ethnographers, such as *Hecataeas of Abdera, who noted down indiscriminately everything he could gather. Apion's method was to give publicity to any disparaging stories he could find about the Jews and to add some from his own imagination. These he used for conducting anti-Jewish propaganda in Alexandria. During an outbreak of anti-Jewish violence in the city during the governorship of *Flaccus, when the Jewish community was forced to fight for its rights and even its existence, Apion was evidently one of the leading rabble-rousers and the most popular with the Alexandrian mob. He tried to show that the Jews were foreigners and had no right to consider themselves citizens; that they were a dangerous element and had always acted to the detriment of the Egyptians. When the Alexandrian Jews sent a delegation to the emperor Caligula, headed by *Philo, Apion joined the opposing delegation. Even if it is assumed that he did not play a major role in these negotiations (Philo and the papyrological sources mentioning only Isidoros and Lampon), there can be no doubt that Apion played a leading role in spreading anti-Jewish propaganda and in provoking agitation, since otherwise Josephus would not have dealt with him at such length in his *Contra Apionem*.

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[Abraham Schalit]

APOCALYPSE (Gr. ἀποκαλυψις; "revelation"), term which, strictly speaking, denotes the Jewish literature of revelations which arose after the cessation of prophecy and the Christian writings that derived from this Jewish literature.

The major purpose of apocalyptic writings is to reveal mysteries beyond the bounds of normal knowledge: the se-

crets of the heavens and of the world order, the names and functions of the angels, the explanation of natural phenomena, and the secrets of creation, the end of days, and other eschatological matters, and even the nature of God Himself.

The term "Apocalypse" as the title of a book first appears in the "Apocalypse of John" and from the second century C.E. Christians applied it to similar writings. In the *baraita*, the term *gillayon* apparently refers to apocalyptic writings: "These writings and the books of the heretics are not to be saved from a fire but are to be burnt wherever found, they and the Divine Names occurring in them" (Shab. 116a). But it is hardly credible that the *tannaim* had such an attitude to Jewish apocalyptic writings such as Syriac (II) Baruch or IV Ezra, which abound in moral and religious piety and the reference is apparently to Christian and Gnostic apocalyptic works. The verb ἀποκαλύπτω is generally used in the Septuagint as a translation of the Hebrew *galeh* ("reveal"), which occurs in Daniel and in the Dead Sea Scrolls in passages where apocalyptic matters are under discussion, e.g., "to conduct themselves blamelessly each man toward his neighbor in all that has been revealed to them" (1QS 9:19). Daniel and the Dead Sea Scrolls also use *ḥazon* ("vision") in the same way (cf. 1QH 4:17f.). The classical period of Jewish apocalypse, a highly developed literary phenomenon in its own right, is from the second century B.C.E. to the second century C.E. Its basic assumption is that prophecy, which had ceased, would be renewed only at the end of days. Therefore, the apocalyptic authors generally attributed their teachings to men who had lived in the period of prophecy, i.e., from Adam to Daniel. The Dead Sea Scrolls, teaching that God made known to "the teacher of righteousness," the leader of the sect, "all the mysteries of the words of his servants the prophets" (1QP Hab. 7:4f.), are an exception to this view. The apocalypse came into being because of its authors' consciousness that theirs was "the last generation" (1QP Hab. 2:5ff.). Consequently, eschatology constitutes one of its central themes. Apocalyptic history divides itself into "this world," subject to the rule of wickedness ("the government of Belial"), and the "next world," in which "wickedness will be forever abolished and righteousness revealed as the sun." The "end of days" is conceived as a cosmic process accompanied by upheavals in nature, and the events on the earth in those days will be a mere echo of the final war between cosmic forces, when "the heavenly host will give forth in great voice, the foundations of the world will be shaken, and a war of the mighty ones of the heavens will spread throughout the world" (1QH 3:34ff.). Thus in the apocalyptic vision Israel's redemption assumes a form much further removed from historical reality than in the prophetic works. The Messiah, for example, often becomes a superhuman figure. Since the apocalyptic vision emphasizes the imminence of the "end," leaving little time for normal historical development, it does not allow for the possibility of the alteration of the course of history through repentance. Of course, a moral lesson is contained in the cosmic vision of the end of days, namely, the final victory of good over evil (the apocalyptic vision having come into being to allay contemporary misfortunes), but this morality finds full expression only in the culmination of the process and not at any one of its earlier stages. This explains the fatalistic mood often manifest in the apocalyptic writings. The apocalyptic vision as a whole is not limited to questions concerning the end of days – rather, universal history becomes a process governed by its own special laws. It speaks not only of the future but also of the distant past. It conceives of world history as a chain of the histories of specific kingdoms, the spans of whose rule are predetermined. Moreover, in many cases it sees the end of days as a return to the events of creation.

In the apocalypses, mysteries are most often revealed by an angel, but occasionally the human hero himself is said to travel in the heavenly realm or to see it in a vision. The mysteries are revealed in the form of strange symbols, and historical personalities are not called by their own names. Some scholars have suggested the Persian influence on Jewish and Christian apocalypse; but basically the Jewish apocalypse is a unique phenomenon, integrally linked with the apocalyptic literature.

The only apocalyptic book included in the Bible is *Daniel. Its apocalyptic portions date from the early days of the Hasmonean revolt, and its visions and symbols became the prototype for all later Jewish and Christian apocalyptic writings. Enoch, Jubilees, and the Testaments of the Twelve Patriarchs (as well as the Dead Sea Scrolls) were apparently written from the time of John Hyrcanus onward. These works reflect the beliefs of a religious apocalyptic movement, which later found expression in the Qumran sect, which was identified by scholars with the *Essenes. Possessing a completely apocalyptic view of life, the movement gave a prominent place in its scheme of history to the war between good and evil (the demonic forces), and also seems to have formulated the myth of the fallen evil angels, and to have developed a psychology and moral code of its own. The works of this movement (particularly the Book of Enoch and the Testament of the Twelve Patriarchs) contain the earliest references to Jewish mysticism.

In the Roman period apocalyptic writings dealing especially with the question of national suffering and redemption appeared in increasing number. The Psalms of Solomon speak of the Romans, of Pompey and his death, and of the messianic kingdom in typical apocalyptic symbols. According to the Assumption of Moses, the Redeemer is none other than the God of Israel. IV Ezra and II Baruch reflect the spiritual upheaval which followed the destruction of the Temple. Apart from those apocalypses, the chief intent of which is national and political, the first two centuries C.E. saw the composition of writings centered on the revelation of the secrets of God and the universe, such as the Slavonic book of Enoch. Similar also are the Greek Apocalypse of Baruch (apparently 150–200 C.E.), the Apocalypse of Abraham, the Testament of Abraham (first or second century C.E.), the Life of Adam and Eve, and the Testament of Job.

There are many points of contact between the apocalyptic and talmudic literatures. The apocalyptic historical and cosmic

dualism of this world and the next was accepted by all Israel. Many eschatological views are common to both the Talmud and the apocalypses. Thus the Talmud contains apocalyptic views on Paradise and Hell, the fate of the soul after death, the Messiah, and descriptions of the seven heavens with an angelology – all themes of apocalyptic eschatology. The divine mysteries (*ma'aseh merkavah*) and those of the creation (*ma'aseh bereshit*) became in time topics reserved for groups of mystics, who did not publicize their teachings. In I *Enoch there occurs the earliest description of the "throne of glory," which played a central role in the Merkabah literature. In early Jewish mysticism Enoch himself became an angel and was later identified with Metatron. The *heikhalot* literature contains, beside its central theme, the *ma'aseh merkavah*, various descriptions of the "end of days," the period of Redemption, and calculations of the "end" (see *Merkabah Mysticism). The central figures of these books are the *tannaim*, just as biblical figures were the heroes of earlier pseudepigraphic apocalypses. Apocalyptic works of the type of I Enoch, apparently through translations, exercised an influence on Midrashim, such as *Genesis Rabbati, Midrash Tadsheh, Pirkei de-Rabbi Eliezer,* and *Midrash va-Yissa'u*. This influence was not restricted solely to apocalyptic matters, and it extended ultimately to the Zohar and the books based on it. (The Book of Enoch is mentioned several times in the Zohar.) The apocalypse is important, therefore, even for an understanding of Kabbalah and Ḥasidism.

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[David Flusser]

APOCRYPHA AND PSEUDEPIGRAPHA

Definition

Apocrypha and Pseudepigrapha are two separate groups of works dating primarily from the period of the Second Temple. The name "Apocrypha" is applied to a collection of books not included in the canon of the Bible although they are incorporated in the canon of the Roman Catholic and Greek Orthodox churches. In the *Vulgate, in the versions of the Orthodox Church, and in the Septuagint before them, they are found interspersed with the other books of the Old Testament. The Protestant Church denied their sanctity but conceded that they were worthy of reading. Apart from Ecclesiasticus (Wisdom of *Ben Sira), there are no references to these books in talmudic literature.

The pseudepigraphal books, on the other hand, are not accepted in their entirety by any church, only individual books being considered sacred by the Eastern churches (particularly the Ethiopian). The Talmud includes both Apocrypha and Pseudepigrapha under the name *Sefarim Ḥizonim* ("extraneous books"). (See table: Diagram of the Apocrypha.) The Apocrypha, for the most part, are anonymous historical and ethical works, and the Pseudepigrapha, visionary books attributed to the ancients, characterized by a stringent asceticism and dealing with the mysteries of creation and the working out of good and evil from a gnostic standpoint.

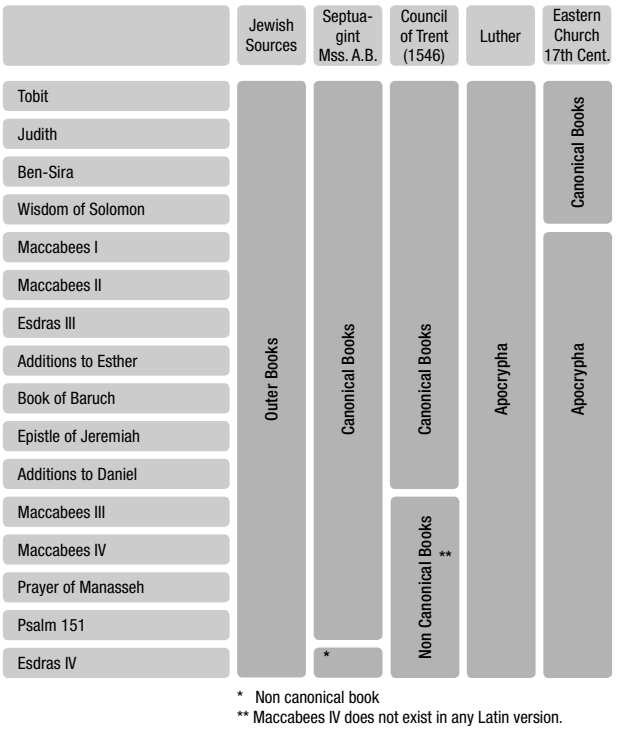

Diagram showing attitudes to the books of the Apocrypha.

Titles and Contents

The number of apocryphal works, unlike those of the Pseudepigrapha, is fixed. Though the church fathers give lists which include many pseudepigraphal works, it is doubtful whether their exact number will ever be known. (IV Ezra 14:46 mentions 70 esoteric books while the Slavonic Book of Enoch attributes 366 books to Enoch.) Many, whose existence was previously unsuspected, have recently come to light in the caves of the Judean Desert.

The books of the Apocrypha are (1) Esdras (alias Greek Book of *Ezra); (2) *Tobit; (3) *Judith; (4) additions to *Esther; (5) Wisdom of *Solomon; (6) Ecclesiasticus (Wisdom of Ben *Sira); (7) *Baruch, with the Epistle of Jeremiah; (8) The *Song of the Three Holy Children; (9) *Susanna; (10) *Bel and the Dragon; (11) The Prayer of *Manasseh; (12) I *Maccabees; (13) II *Maccabees. Esdras is a compilation from II Chronicles 35, 37, Book of Ezra, and Nehemiah 8–9, in an order differing from that of the traditional Bible text and with the addition of a popular story of a competition between youths, the most prominent of whom was Zerubbabel who waited upon Darius I. Tobit tells of a member of one of the ten tribes who was