

## **Zrod a proměny figury antikrista v raném judaismu** **The Birth and Existence of the Antichrist Figure in Early Judaism**

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The main topic of the study is the antichrist. By the means of a hermeneutic approach the study enables a detailed look into the antichrist figure. The topic was analyzed and studied in Jewish religious and historical sources, which originate from the period between the Old Testament and the Talmud, with an occasional overlap to the early medieval midrashes. Texts from the New Testament noting the Christian adaptation of the Jewish eschatology were also carefully studied as well.

The study did not subject the studied texts to text criticism but concentrated solely on text interpretation. In accordance with the study methodology applied by renowned hermeneutic Jacques Waardenburg, the emergence of the antichrist is described in the social, cultural and religious context. Also the influence of the most important historical events linked to the emergence of the antichrist was studied in detail.

With regard to the importance of the beginning of the antichrist figure, the biggest part of the study concentrates on the period of the Old Testament. The chapter dedicated to this period proves that the reason behind the emergence of the antichrist figure was the existential experience with elements, which are in absolute contradiction with expected salvation. The author identifies this disillusion as the "Black Swan" - in accordance with the modern theory of Nassim Taleb, professor in Sciences of Uncertainty at the University of Massachusetts. This unexpected disillusion was retrospectively reinterpreted as an integral part of foretold history of salvation. Antichrist figure became a part of climax of evil, which has to inevitably precede the final coming of salvation. From an originally horrific event, the climax of evil turned into the identifying sign of the soon arriving salvation.

The necessary condition needed for the fulfillment of salvation is the elimination of all elements that are incompatible with the economic process of salvation. The antichrist and enemy nations have to be completely destroyed during the salutary events.

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In the following chapters the author follows the development and transformation of the antichrist idea in further periods of Judaism. The author describes the contribution of the apocalyptic texts to the eschatological concept in the intertestamental period.

The author did not forget to include sources from the New Testament as well. The study emphasizes the fact, that Christian eschatology is closely tied (and in many ways copies) Jewish eschatology and the antichrist is a very good example of this. Proof is also present in the eschatology of Rabbinic Judaism, which can be found in the Talmud. Many of the Jewish eschatological motives remain in Christianity unchanged. The others were filled with a new soteriological interpretation.

The last historical period that the study covers, is the 7<sup>th</sup> century A.D. Around this time a new evolved form of the antichrist appeared, carrying the name Armilus. The new version of the antichrist is perceived as a reaction of Judaism, which at the time felt endangered by Christianity. On this example the author provides evidence proving the ability of Judaism to create a worthy antichrist figure from "its own sources".

The conclusion of the study is dedicated to the antichrist figure and its existence in the current modern times. Based on interpretation of texts from the Old Testament, it is possible for Apocalyptics, longing for eschatological change, to specify or mark by the term "Antichrist" those individuals, who find themselves content and successful in the present and do not welcome or strive for any radical social change.

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