Table of Contents

Chapter One	
Origins of Evil in Jewish Apocalyptic Tradition:	
The Interpretation of Genesis 6:1-4	
in the Second and Third Centuries B. C.E	. 1
Introduction	1
A. Interpretive Possibilities in the Biblical Tradition	2
B. The Euhemeristic Citations Preserved through Alexander Polyhistor	7
C. The Early Enoch Tradition	
C.1. Book of Watchers (1 Enoch 1-36)	
C.2. Book of Giants	17
C.3. Animal Apocalypse (1 Enoch 85–90)	21
C.4. Apocalypse of Weeks (1 Enoch 93:1-10 + 91:11-17)	23
D. The Book of Jubilees	
D.1. The Location of the Angels' Transgression	
D.2. The Purpose of the Flood	
D.3. The Residual Effect of Past Punishment of Evil	
D.4. The Disobedient Angels' Teachings	
Conclusion	33
Chapter Two	
Giant Mythology and Demonology:	
From the Ancient Near East to the Dead Sea Scrolls	36
A. Introduction	36
B. Profiles of Individual Giants	41
B.1. An Uncertain Name	41
B.2. Aḥiram	
B.3. Mahaway	41
B.4. 'Ohyah and Hahyah	
B.5. Ḥobabis/š	
B.6. Gilgames/š	
C. General Profile of the Giants from the Early Enochic Traditions	55
D. Conclusion	57

Cha	apter Three	
The	Lamech Narrative in the Genesis Apocryphon (1QapGen) and	
1 E	noch 106–107: A Tradition-Historical Study of Two Ancient	
Acco	ounts about Noah's Birth	58
A.	Introduction	58
B.	1Q19 and 1Q19bis, 4Q534-536, and Genesis Apocryphon vi 1-5	59
	B.1. 1Q19 and 1Q19bis	59
	B.2. 4Q534-536	
	B.3. Genesis Apocryphon vi 1–5	62
C.	Genesis Apocryphon (1Q20 ii - v 26) and Birth of Noah:	
	An Overview and Comparison	
	C.1. Lamech's Initial Reaction to His Child	
	C.2. Marital Altercation	
	C.3. Lamech's Wife's Name	
	C.4. The Description of Lamech's Child	
	C.5. Designations for the Suspected Progenitor of Noah	
	C.6. Lamech's Consultation with Methuselah	
	C.7. Methuselah's Journey and Report to Enoch	
	C.8. Enoch's Explanation to Methuselah	
	C.9. The Conclusion: Methuselah Brings Enoch's Message back to Lamech	
D.	Conclusion	75
	apter Four	
Der	monic Beings and the Dead Sea Scrolls	78
A.	Introduction	78
B.	Demonic Origins in the Enochic Tradition and Its Early Influence	80
C.	"Demons", "Spirits" and "Angels" in the Dead Sea Scrolls	85
	C.1. "Demon" (šed)	
	C.2. "Spirit" (ruaḥ)	
	C.3 "Angel" (malak)	
D.	Chief Demonic Beings	
	D.1. Melki-rešaʻ	
	D.2. "The Angel of Darkness" (מלאך החשך)	
	D.3. "Satan" (סטן)	94
	D.4 and D.5 "Mastema" and "Belial"	
	D.4. Mastema	
_	D.5. Belial	
17	Complexion	100

Chap	oter Five	
Early	y Enochic and Daniel Traditions in the Dead Sea Scrolls	103
A. 3	Introduction	103
	The Pseudo-Danielic Fragments (4Q243-245)	106
	B.1. 4QPseudo-Daniel ^{a-b} (4Q243-244)	106
	B.2. 4QPseudo-Daniel ^b (4Q245)	110
	The Book of Giants	112
	C.1. 4QBook of Giants ^b (4Q530 2 ii + 6-7 i 16a-20)	112
D.	Conclusion	118
Cha	oter Six	
_	Book of Tobit and the Problem of "Magic"	120
1.	Early Jewish Traditions Opposed to the Use of Medicines	121
	The Legitimation of Medicine in Second Temple Judaism	123
	The Medico-Magical Cures in the Book of Tobit	124
	clusions	129
To V	oter Seven What Extent Did Philo's Treatment of Enoch and the Giants Presuppose vledge of Enochic and Other Sources Preserved in the Dead Sea Scrolls?	131
Chaj	oter Eight	
Conf	licting Stories: The Spirit Origin of Jesus' Birth	142
Intro	duction: Posing the Question	142
	Conception: pre-Gospel Tradition	147
	Holy Spirit and Jesus' Birth	150
	clusion	159
Cha	oter Nine	
The	Human Being and Demonic Invasion:	
	apeutic Models in Ancient Jewish and Christian Texts	161
Intro	duction	161
	ing to Terms with Jesus' Exorcisms: Contemporary Interpretation	164
Jesus	Ministry against the Demonic: An Overview	168
	Demons and Humans in the Jesus Tradition	171
	Demonic in Apocalyptic Perspective	179
Jewis	h Apocalyptic Perspective and the Gospel Traditions: What this Means for	
1	Understanding Mental Illness	182
Cond	dusion	185

Cha	apter Ten	
The	e Need for Protection from the Evil One and John's Gospel	187
A.	Introduction: Language for "Evil" in the Fourth Gospel	187
B.	The Problem: The Need for Protection from "the Evil One"	189
C.	The Ruler of this World in the Fourth Gospel	192
D.	The Prayer of Jesus in John Chapter 17 and Its Petitionary Character	194
E:	The Gospel of John in Context: Protection from Demonic Power	
	in an Age of Evil in Second Temple Jewish Tradition	197
	E.1. Serekh ha-Yaḥad	198
	E.2. Serekh ha-Milḥamah	199
	E.3. Songs of the Maskil	199
	E.4. Prayer of Deliverance (11Q5 col. xix)	200
	E.5. Aramaic Levi Document	203
	E.6. Jubilees 10:3–6	206
_	E.7. Jubilees 12:19–20	208
F.	From Jewish Tradition to Jesus' Petitions in John 17: Conclusion	211
G.	Post-scriptum	213
Ch	apter Eleven	
	e "Cleansing" of the Gentiles:	
	ckground for the Rationale behind the Apostles' Decree	216
The	e Question	216
	e Nations in the Hebrew Bible	219
	noch 10:20–22: the Worship of God by All Humanity	221
	e Enochic Tradition and Acts	228
	e Treatise on the Two Spirits (1QS iii 13 – iv 26)	230
	nclusion	239
-		427
Ch	apter Twelve	
	sturing "Apocalyptic" in Pauline Theology:	
Ho	w Much Contrast to Jewish Tradition?	240
1.	Introduction	240
2.	The "Two Ages" of Jewish Tradition and Pauline Scholarship	243
	2.A. Ernst Käsemann	245
	2.B. Johann Christiaan Beker	246
	2.C. J. Louis Martyn	247
	2.D. James D. G. Dunn	248
3.	Models of Eschatology in Second Temple "Apocalyptic" Thought	250
4	Constant	200

Table of Contents

Ch	apter Thirteen	
Wh	ry Should Women Cover Their Heads Because of the Angels?	
(1	Corinthians 11:10)	257
A.	Introduction	257
B.	Problem Areas for Interpretation	258
	B.1. Inconsistency	258
	B.2. Incomplete Knowledge about the Corinthian Situation	259
	B.3. Background in Contemporary Social Customs	260
	B.4. Problematic Terms	262
C.	Summary and the Nature of Gender Equality in Paul	265
D.	Paul's Arguments for Head "Covering"	267
E.	Why, then, "on account of the angels"?	269
Co	nclusion	
Ch	apter Fourteen (with Mark D. Mathews)	
	e Apocalypse of John, 1 Enoch, and the Question of Influence	281
A.	Introduction	281
В.	Comparison and Analysis	284
C.	Conclusions	
Cu	mulative Bibliography	327
Ind	lex of Passages	359
	lex of Modern Authors	
	lex of Subjects	