## Table of Contents

Cha	pter One	
Orig	rins of Evil in Jewish Apocalyptic Tradition:	
The	Interpretation of Genesis 6:1-4	
in th	he Second and Third Centuries B. C. E	1
Intro	oduction	1
A.	Interpretive Possibilities in the Biblical Tradition	3
	The Euhemeristic Citations Preserved through Alexander Polyhistor	
	The Early Enoch Tradition	
	C.1. Book of Watchers (1 Enoch 1-36)	12
	C.2. Book of Giants	
	C.3. Animal Apocalypse (1 Enoch 85-90)	21
	C.4. Apocalypse of Weeks (1 Enoch 93:1-10 + 91:11-17)	23
	The Book of Jubilees	
	D.1. The Location of the Angels' Transgression	26
	D.2. The Purpose of the Flood	
	D.3. The Residual Effect of Past Punishment of Evil	
	D.4. The Disobedient Angels' Teachings	
Con	clusion	33
Cha	apter Two	
	nt Mythology and Demonology:	
	m 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	41
	B.3. Mahaway	
	B.4. 'Ohyah and Hahyah	
	B.5. Ḥobabis/š	
	B.6. Gilgames/š	
C.	General Profile of the Giants from the Early Enochic Traditions	
D.	Conclusion.	57

Cha	apter I hree	
The	Lamech Narrative in the Genesis Apocryphon (1QapGen) and	
1 E	noch 106–107: A Tradition-Historical Study of Two Ancient	
Acc	ounts about Noah's Birth	
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	63
	C.1. Lamech's Initial Reaction to His Child	64
	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
<b>~</b> 1	n	
	apter Four	
De	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" (sed)	85
	C.2. "Spirit" (ruaḥ)	87
	C.3 "Angel" (malak)	90
D.	Chief Demonic Beings	92
	D.1. Melki-reša <sup>c</sup>	92
	D.2. "The Angel of Darkness" (מלאך החשך)	93
	D.3. "Satan" (ספס)	
	D.4 and D.5 "Mastema" and "Belial"	
	D.4. Mastema	96
	D.5. Belial	98
E.	Conclusion	100

Ch	apter Five	
Ear	rly Enochic and Daniel Traditions in the Dead Sea Scrolls	103
A.	Introduction	103
B.	The Pseudo-Danielic Fragments (4Q243-245)	106
	B.1. 4QPseudo-Daniel <sup>a-b</sup> (4Q243-244)	106
	B.2. 4QPseudo-Daniel <sup>b</sup> (4Q245)	110
C.		112
	C.1. 4QBook of Giants <sup>b</sup> (4Q530 2 ii + 6-7 i 16a-20)	112
D.	Conclusion	118
Ch	apter Six	
Th	e Book of Tobit and the Problem of "Magic"	120
1.	Early Jewish Traditions Opposed to the Use of Medicines	121
2.	The Legitimation of Medicine in Second Temple Judaism	123
3.	The Medico-Magical Cures in the Book of Tobit	124
Co	nclusions	129
Ch	apter Seven	
	What Extent Did Philo's Treatment of Enoch and the Giants Presuppose	
	owledge of Enochic and Other Sources Preserved in the Dead Sea Scrolls?	131
Ch	apter Eight	
	. •	1.62
	nflicting Stories: The Spirit Origin of Jesus' Birth	142
	roduction: Posing the Question	142
-	us' Conception: pre-Gospel Tradition	147
	e Holy Spirit and Jesus' Birth	150
Со	nclusion	159
Ch	napter Nine	
Th	e Human Being and Demonic Invasion:	
Th	erapeutic Models in Ancient Jewish and Christian Texts	161
Int	roduction	161
Со	ming to Terms with Jesus' Exorcisms: Contemporary Interpretation	164
Jesi	us' Ministry against the Demonic: An Overview	168
Go	d, Demons and Humans in the Jesus Tradition	171
Th	e Demonic in Apocalyptic Perspective	179
	vish Apocalyptic Perspective and the Gospel Traditions: What this Means for	
	Understanding Mental Illness	182
Co	nclusion	185

## Table of Contents

Cha	apter Ten	
The	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	
The	e "Cleansing" of the Gentiles:	
Bac	kground for the Rationale behind the Apostles' Decree	216
The	e Question	216
The Nations in the Hebrew Bible		219
1 Enoch 10:20–22: the Worship of God by All Humanity		221
	e Enochic Tradition and Acts	228
The Treatise on the Two Spirits (1QS iii 13 - iv 26)		230
	nclusion	239
	apter Twelve	
Pos	turing "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	Conclusion	255

## Table of Contents

apter 1 nirteen	
ry Should Women Cover Their Heads Because of the Angels?	
Corinthians 11:10)	257
Introduction	257
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
Summary and the Nature of Gender Equality in Paul	265
Paul's Arguments for Head "Covering"	267
Why, then, "on account of the angels"?	269
nclusion	279
apter Fourteen (with Mark D. Mathews)	
e Apocalypse of John, 1 Enoch, and the Question of Influence	281
Introduction	281
Comparison and Analysis	284
Conclusions	322
mulative Bibliography	327
lex of Passages	359
lex of Modern Authors	
lex of Subjects	410
	A Should Women Cover Their Heads Because of the Angels?  Corinthians 11:10)  Introduction.  Problem Areas for Interpretation.  B.1. Inconsistency.  B.2. Incomplete Knowledge about the Corinthian Situation.  B.3. Background in Contemporary Social Customs.  B.4. Problematic Terms.  Summary and the Nature of Gender Equality in Paul.  Paul's Arguments for Head "Covering".  Why, then, "on account of the angels"?  Inclusion.  Papter Fourteen (with Mark D. Mathews)  Papocalypse of John, 1 Enoch, and the Question of Influence  Introduction.  Comparison and Analysis  Conclusions  mulative Bibliography  lex of Passages