CONTENTS

Preface and Acknowledgements	XIII
1. Introduction	1
Premises and Methodology	4
Chapter 2. Rabbinic and Qumran Interpretation Systems Chapter 3. Imposing Modern Thoughts on Ancient Authors	7
and Readers	9
Chapter 4. 1 Enoch: Complement or Alternative to the	
Mosaic Torah?	10
Chapter 5. <i>Jubilees</i> and the Mosaic Torah	11
Chapter 6. Another Look at Dualism in Qumran Writings	11
Chapter 7. Against a Theory of Dual Determinism in 1QS	
and 1QHha	12
A Note on Sources	12
2. Rabbinic and Qumran Interpretation Systems	15
2.1. The Etymological Meaning of the Terms מדרש and מדרש	
in Scripture, Rabbinic, and Qumran Corpora	16
2.2. Philosophical/Theological Distinctions in the Approach	
to Scriptural Interpretation of Legal Issues	21
2.2.1. Rabbinic Philosophy	27
2.2.2. Qumran Philosophy	29
2.3. Rabbinic and Qumranic Styles of Justifying Halakhot	35
2.4. Style and Structure of Narratives in Qumran and	
Rabbinic Literatures	41
2.5. The Particular <i>Pesher</i> Style	49
2.6. The Labels "Reworked Pentateuch" and "Paraphrased	
Biblical Texts": Are They Correct?	55
2.7. Discussion of Fraade's Examples of Legal Midrash	57
2.7.1. Example 1: Rebuke Your Neighbor	57
2.7.2. Example 2: Addition of Time to the Sabbath	60
2.7.3. Example 3: Offerings Other Than Those of the	
Sabbath	63
2.8 Discussion of Fraade's Examples of Narrative Midrash	67

VIII CONTENTS

2.8.1. Example 1: Blessings and Curses Renewed	0/
2.8.2. Example 2: Revelation Retold	72
2.9. Conclusion	77
Excursus I: Review of Vermes' Interpretive Methods of	
Qumran	80
Grouping and Collating Parallel Texts	80
Harmonizing Expansions	81
Clarifying Additions	85
Recasting and Supplementation	85
Exegesis of Individual Biblical Books	88
Excursus II: Extra-scriptural Halakhot in Rabbinic Literature?	88
Comments on Rabbi Akiba's Halakhot	98
Conclusion	100
3. The Attribution of Modern Concepts to Authors and Readers of	
Ancient Texts	103
3.1. The Watchers' Narrative as an Explanation of the Source	
of Evil	
3.1.1. Introduction	
3.1.2. Methodological Problems	
3.1.2.1. Definition of Source/Origin of Evil	
3.1.2.2. Imposing Modern Thought on Ancient Authors.	
3.1.2.3. The Focal Point of 1 Enoch	108
3.1.3. The Problematic Influence of Contemporary	
Thought on Our Understanding of Ancient Texts	110
3.1.4. Textual and Factual Problems Associated with	
Prevailing Theories about the Purpose of 1 Enoch	
3.1.4.1. Internal Contradictions	
3.1.4.2. Vague and Incoherent Text	
3.1.4.3. Logical Contradictions	115
3.2. The Danger of Imposing Modern Concepts on Ancient	
Authors and Example of Issues Related to the Subject of	
Our Investigation	
3.3. Does the BW Solve the Dilemma of Theodicy?	121
3.4. Methodological Issues of Scholarly Propositions, and a	
Counter-Proposition	
3.4.1. Deductions from Myths	
3.4.2. Purpose and Function of the BW	
3.4.3. Scrutiny of Suter's Supporting Evidence	130

CONTENTS

3.4.3.1. Consequence of Prohibited Intercourse on	
Partners or Offspring	130
3.4.3.2. Arguments Regarding the Validity of Suter's	
Evidence from Qumran Writings	135
3.5. The Pitfalls of Imposing Modern Concepts on Author	s
and Readers of Ancient Texts: Proof of Different	
Understandings from Texts of the Period—Jesus'	
Parables	136
3.6. Suggested Interpretation of 1 Enoch 10:7–8	
3.7. Scholarly Views against Imposing Modern Thought of	
Ancient Writers	141
3.8. Concluding Summary and Further Substantiation	
3.9. The Watchers' Sin: Deviation from Cosmic Order?	
3.9.1. Interpretation of 1 En. 15:3-9: Accusations agains	
the Watchers	152
3.9.2. The Concept of Natural Cosmic Order:	
Incompatible with Traditional Jewish Doctrine	158
Frach Complementary or Alternative to Massic Torch?	162
4. Enoch: Complementary or Alternative to Mosaic Torah? 4.1. Introduction	
4.1.1 Allegations That Enochic Judaism Follows Enoch	103
Rather Than Moses	162
4.1.2. Scholarly Opinions about Theological Fractures in	
Ancient Israelite Society	
4.2. Disputing the Above-Mentioned Theories	
4.2.1. Methodological Criticism	
4.2.2. Inconsistent and Ambiguous Writings Inappropria	
for the Deduction of Subtle Theological Doctrines	aic 2 166
4.2.3. Lack of Textual Support	
4.2.4. Does Absence of Explicit Evidence Serve as	107
Contrary Evidence?	168
4.3. Rationale for the Omission of Moses and Torah in	100
1 Enoch	170
4.4. Factual Criticism	
4.4.1. Critique of Boccaccini's Theory of Change and His	
Postulate of Ideological Collision between Zadoki	
and Enochian Priests	
4.4.2. The Purpose of 1 Enoch: Criticism of the Temple's	
Pollution?	173
4.4.2.1. Which Period Is Criticized in the Dream Visio	

X CONTENTS

4.4.2.2. Scholarly Hesitation and Disapproval of Alleged Confrontation between Enochic Revelation and
Mosaic Torah
4.5. Problematic Consequences of Scholarly Theories on the
Absence of Mosaic Law in Enochic Doctrine and Writing 177
4.5.1. What Constitutes a Sin, and Who Are the Sinners? 177
4.5.2. A Sinner Can Only Be One Who Transgresses a
Defined Law
4.5.3. The Identity of Sinners in Boccaccini's Theory 181
4.5.4. What Is the Source of Law in the Absence of Mosaic
Revelation, and Who Was the Mediator of Law? 182
4.5.5. Collins' Proposition of the Source of Law and Its
Rebuttal
4.5.5.1. The Relationship of Natural Law (Law of
Nature) to Mosaic Law, According to Philo, and
Its Adaptation to 1 Enoch's Mode of Thought 187
4.5.5.2. The Absence of Ritual Laws in 1 Enoch 188
4.6. Conventional Mosaic Law Known from Another Source 190
4.6.1. Substantiation of Theory
4.6.2. Supporting Arguments from Other Sources That
Omit Citation of the Law
4.6.2.1. Qumran Literature
4.7. Disputing the Existence of a Defined Enochian Group 195
4.8. The Purpose of <i>1 Enoch</i>
4.9. Conclusion
4.9. Conclusion
5. Jubilees and the Mosaic Torah
5.1. Relationship between the Heavenly Tablets and the
Mosaic Torah
5.1.1. Disputing Boccaccini's Theory
5.1.2. Disputing Najman's and Himmelfarb's Theories 210
5.2. Contrary Arguments and Conclusion
5.2. Contrary Arguments and Conclusion 221
6. Another Look at Dualism in Qumran Writings 227
6.1. Introduction
6.1.1. Methodological Issues
6.1.1.1. Incorporation of Terminology versus Influence 230
6.1.1.2. Israelite Accommodation to Foreign Myths and
Customs

CONTENTS XI

6.2. A Comparison of 1QS with Persian Dualism 23	_
6.2.1. Persian "Monotheistic" Dualism versus 1QS 23	6
6.2.2. "Good" and "Evil" Compared in Persian Theology	
and Qumran23	7
6.3. Scholarly Sub-categorizations of Dualism versus 1QS 24	
6.4. Dualism in 1QM24	:7
6.5. A Rebuttal of Dualism in Qumran Writings 25	5
6.5.1. Was "The Source of Evil" the Foundation of a	
Comprehensive Qumran Theology?	5
6.5.2. The Scholarly Proposal of Developmental Stages in	
Qumran Dualism	1
6.5.3. The Essence of Angels and the Concepts of "Light"	
and "Darkness" in Scripture and Qumran Writings 26	
6.5.3.1. The Essence of Angels and Their Power 26	
6.5.3.2. Humans Fight; the Angels Do Not 26	9
6.5.3.3. Inconsistencies and Linguistic Expedients in	
Defence of "Dualism"	
6.5.3.4. For Whom Was the Two Spirits Treatise Written? 27	
6.5.3.5. Concluding Evidence against the Theory of	
Cosmic Dualism as Deduced from the Angelic	
Battles	
6.5.3.6. Lack of Interest in Revealing the Angelic Enigma 27	8
6.5.3.7. "Light" and "Darkness" in Scripture and	
Qumran Writings	[,
6.5.3.8. The Expressions בני אור "Sons of Light" and בני אור	
"Sons of Darkness" in 1QS	
6.5.4. A Proposed Interpretation of 1QS iii:19	
6.5.4.1. The Meaning of הולדות	•
6.6. The Meaning of Key Words Used in the Two Spirits Treatise	
Treatise	' 4
Thought and in 1QS	1
6.6.2. The Significance of "Wisdom" and Its Linkage to	_
"Truth"29	17
6.6.3. The Concept of Hating Sinners	
6.7. The Source of the Two Spirits Theory	
ה.י. The Source of the Two Spirits Theory 50 6.7.1. The Cognate Concepts of יצר, רוח and לב in	•
Scripture and Qumran	12
6.8. An Innovative Approach to the Dualism Theory by	_
S. Hultgren) =
	٠

XII CONTENTS

6.9. The Astrological Text 4Q186	308
6.10. Conclusion	309
7. Against a Theory of Dual Determinism in 1QS and 1QHa	311
7.1. Introduction	311
7.2. Methodological Issues	312
7.3. Rebuttal of Predeterminism in Scripture	318
7.3.1. Scripture's Explicit Opposition to Dual	
Predestination	318
7.3.2. Lack of Interest in Philosophical Issues—Torah as	
Paradigm	320
7.3.3. Alleged External Textual Grounds for	
Predestination in Qumran—Josephus	322
7.3.4. Alleged Internal Textual Grounds for Predestination	
in Qumran. The Two Spirits Discourse—1QS (Rule	
of the Community) III:13–IV:26	326
7.3.5. Divine Omniscience and Human Free Will	
7.3.6. The Thanksgiving Scroll, 1QHa Hodayot	332
7.3.7. Interpretation of CD-A II:7	
7.3.8. The Ambit of Election	
7.4. Broshi's Other Sources of Evidence	345
7.4.1. The Habakkuk Commentary	
7.4.2. Predestination in the Pauline Epistles	
7.4.3. The Augustine-Pelagius Contention	
7.5. Conclusion	
8. Epilogue	353
Bibliography	361
Index of Citations	379
Index of Subjects	