

References

FREY 1997

Jörg Frey, *Different Patterns of Dualistic Thought in the Qumran Library, Reflections on their Background and History*. In: MOSHE BERNSTEIN, FLORENTINO GARCIA MARTINEZ & JOHN KAMPEN (Hrsg.), *Legal Texts and Legal Issues, Second Meeting of the International Organization for Qumran Studies, Cambridge 1995, in Honour of Joseph M. Baumgarten*. Studies on the Texts of the Desert of Judah 23 ([Leiden 1997](#)), 275–336.

In our argument we have put forward the case for a distinction of at least two different patterns of dualistic thought in the Qumran library. Both are clearly different, in structure and terminology as well as in their respective origins. On the one hand there is a sapiential tradition of ethically interested, but subsequently ontologized and cosmologized dualism. Its most developed example is the instruction on the two spirits 1QS 3:13-4:26 where cosmic, ethical, and psychological levels of dualistic expression are woven together. On the other hand, there is a pattern of pure cosmic dualism, without ethical or even psychological aspects, which is characterized by the opposition of leading angelic powers and their respective hosts of spiritual and human beings as well as by a strong use of the light-darkness paradigm. The most prominent example of this pattern is the War Rule, but there is earlier attestation in a few other pre-Essene texts which equally point to an origin in priestly circles.

FREY 2014

Jörg Frey, *Apocalyptic Dualism*. In: JOHN J. COLLINS (Hrsg.), *The Oxford Handbook of Apocalyptic Literature*. ([Oxford 2014](#)), 16.

Dualism, a term first coined in 1700 by the English Orientalist Thomas Hyde, refers to a number of philosophical and religious thought systems characterized by a fundamental physical or metaphysical duality. In the history of religions, dualism was also applied to phenomena and doctrines beyond Zoroastrianism, including Gnosticism or Manichaeism as well as biblical thought patterns. Dualism has also been associated with apocalyptic thought. This article examines apocalyptic dualism in the Hebrew Bible and Second Temple Judaism. It first discusses dualism as a category of scholarship and the emergence of dualistic views in the earliest period of Jewish apocalypticism before turning to the different patterns of dualism represented in the Qumran corpus. It then considers dualism as expressed in the War Scroll from Qumran Cave 1, the pattern of cosmic dualism in the Qumran sectarian texts, eschatological dualism in later apocalyptic literature, and the reception of apocalyptic dualism in early Christian thought.

Keywords: dualism | Hebrew Bible | apocalypticism | Qumran | War Scroll | cosmic dualism | apocalyptic literature

GOLDSCHMIDT 1936

Lazarus Goldschmidt, *Der Babylonische Talmud, nach der ersten zensurfreien Ausgabe unter Berücksichtigung der neueren Ausgaben und handschriftlichen Materials*. ([Frankfurt 1996](#)).

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 5 - Arakhin (Vom Schätzgelübde) 641
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 7 - Kerethoth (Von der Ausrottung) 113
 8 - Meila (Von der Veruntreuung) 243
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 2 - Ahiluth (Von der Bezeltung) 653
 3 - Negaim (Vom Aussatz) 691
 4 - Para (Von der roten Kuh) 727
 5 - Taharoth (Von der Reinheit) 753
 6 - Miqvaoth (Vom Tauchbade) 781
 8 - Makhshirin (Von der Empfänglichkeit) 805
 9 - Zabim (Von den Flußbehafteten) 821
 10 - Tebul Jom (Vom Untertauchen) 833
 11 - JadaJim (Von der Händeunreinheit) 843
 12 - Uqtsin (Von den Stielen) 855

GRAETZ 1846

Heinrich Hirsch Graetz, *Gnosticismus und Judenthum*. (Farnborough 1971).

HANSON 1977

Paul D. Hanson, *Rebellion in Heaven, Azazel, and Euhemeristic Heroes in 1 Enoch 6–11*. [Journal of Biblical Literature](#) **96** (1977), 195–233.

1 Enoch 6–11 thus can be understood as an expository narrative which furnishes a glimpse into one method with which scripture was being interpreted in the late third and second centuries B.C.E. It is a method which, while making the biblical text its point of departure, goes far beyond that text in developing a sectarian explanation of the origin of evil in the world and its ultimate eradication. While the eclecticism with which widely diversified themes and motifs are drawn together is obvious, more noticeable is the overarching unity of structure which is nevertheless achieved. This unity is the result of the basic pattern which underlies the narrative, the archaic pattern of the rebellion-in-heaven myth. That the essential features of this myth can be traced in an unbroken continuum on near eastern soil from the mid-second millennium down to the time of the composition of the Semihazah narrative documents the vitality with which ancient mythic patterns of thought continued to influence the way in which thinkers of later epochs explained the basic tensions which they experienced in the universe.

HENNING 1943

W. B. Henning, *The Book of the Giants*. [Bulletin of the School of Oriental and African Studies](#) **11** (1943), 52–74.

The story of the fallen angels and their giant sons needed little adaptation to be fitted into Mani's system. Of course, the heavenly origin of the B'ne-ha-Elohim of Genesis vi, 2, 4, the Egregoroi of the Book of Enoch, did not square with Mani's conviction that no evil could come from good. Therefore he transformed them into "demons", namely those demons that when the world was being constructed had been imprisoned in the skies, under the supervision of the Rex Honoris. They rebelled and were recaptured, but two hundred of them escaped to the earth.

KAUTZSCH 1900

EMIL KAUTZSCH (Hrsg.), *Die Apokryphen und Pseudepigraphen des Alten Testaments, Band 2: Die Pseudepigraphen des Alten Testaments*. (Darmstadt 1994).

NICKELSBURG 1981

George W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah, A historical and literary introduction*. (London 1981).

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Hartmut Stegemann, *Die Essener, Qumran, Johannes der Täufer und Jesus*. (Freiburg ⁶1997).

SUNDERMANN 2012

Werner Sundermann, *Giants, The Book Of*. In: *Encyclopædia Iranica*. (Online 2012). <<http://www.iranicaonline.org/articles/giants-the-book-of>> (2020-05-16).

WHITE 2020

Ellen White, *Who Are the Nephilim? The mysterious beings of Genesis 6*. *Bible History Daily* **2020**, July 17.

It was once claimed that the mating of the sons of god and the daughters of Adam that resulted in the Nephilim caused the flood, and this caused the Nephilim to have a negative reputation. This was believed because the next verse (Genesis 6:5) is the introduction to the flood narrative and because their name means "fallen ones." It is unlikely that this interpretation is correct because Genesis 6:4 presents nothing but praise for the Nephilim and no criticism is present. In addition, the name "fallen ones" is likely a reference to their divine paternity transforming—falling—into the human condition, albeit an almost superhuman condition.

WIKIPEDIA 2020

WIKIPEDIA (Hrsg.), *The Book of Giants — Wikipedia*. (Online 2020). <http://en.wikipedia.org/wiki/The_Book_of_Giants> (2020-06-11).