

Dark Mirrors Azazel And Satanael In Early Jewish Demonology

Essential research for students and scholars of Second Temple Judaism and the New Testament Since Richard Laurence published the first English translation of 1 Enoch in 1821, its importance for an understanding of early Christianity has been generally recognized. The present volume is the first book of essays contributed by international specialists in Second Temple Judaism devoted to the significance of traditions found in 1 Enoch for the interpretation of the Synoptic Gospels in the New Testament. Areas covered by the contributions include demonology, Christology, angelology, cosmology, birth narratives, forgiveness of sins, veneration, wisdom, and priestly tradition. The contributors are Joseph L. Angel, Daniel Assefa, Leslie Baynes, Gabriele Boccaccini, Kelley Coblent; Bautch, Henryk Drawnel, André Gagné, Lester L. Grabbe, Daniel M. Gurtner, Andrei A. Orlov, Anders Klostergaard Petersen, Amy E. Richter, Loren T. Stuckenbruck, Benjamin Wold, and Archie T. Wright. Features: Multiple approaches to thinking about the relationship between 1 Enoch and the Synoptic Gospels Exploration of the common socio-cultural and religious framework within which the traditions concerning Enoch and Jesus developed Articles presented at the Seventh Enoch Seminar in 2013 The thirteenth-century Jewish mystical classic Sefer ha-Zohar (The Book of Splendor), commonly known as the Zohar, took shape against a backdrop of rising anti-Judaism in Spain. Mystical Resistance reveals that in addition to the Zohar’s role as a theological masterpiece, its kabbalistic teachings offer passionate and knowledgeable critiques of Christian majority culture. During the Zohar’s development, Christian friars implemented new missionizing strategies, forced Jewish attendance at religious disputations, and seized and censored Jewish books. In response, the kabbalists who composed the Zohar crafted strategically subversive narratives aimed at diminishing Christian authority. Hidden between the lines of its fascinating stories, the Zohar makes daring assertions that challenge themes important to medieval Christianity, including Christ’s Passion and ascension, the mendicant friars’ new missionizing strategies, and Gothic art’s claims of Christian dominion. These assertions rely on an intimate and complex knowledge of Christianity gleaned from rabbinic sources, polemic literature, public Church art, and encounters between Christians and Jews. Much of the kabbalists’ subversive discourse reflects language employed by writers under oppressive political regimes, treading a delicate line between public and private, power and powerlessness, subservience and defiance. By placing the Zohar in its thirteenth-century context, Haskell opens this text as a rich and fruitful source of Jewish cultural testimony produced at the epicenter of sweeping changes in the relationship between medieval Western Europe’s Christian majority and its Jewish minority.

In this study, Michael J. Morris examines aspects of synoptic gospel demonology; specifically, human responses to demonic evil. It is clear that early Christian demonology can be more fully understood against the background of early Jewish traditions. In the Dead Sea Scrolls, for instance, there are two fundamental ways by which protection against demons is sought. The first anti-demonic method is "exorcism," and the second is characterized by its preventative nature and is typically referred to as "apotropaism." Although many contributions have been made on the topic of exorcism in the gospels, less attention has been paid to the presence of apotropaic features in the gospel texts. Therefore, Michael J. Morris offers a timely examination of apotropaic tradition in early Judaism and its significance for demonological material in the synoptic gospels.

At the origin of the Watchers tradition is the single enigmatic reference in Genesis 6 to the "sons of God" who had intercourse with human women, producing a race of giants upon the earth. That verse sparked a wealth of cosmological and theological speculation in early Judaism. Here leading scholars explore the contours of the Watchers traditions through history, tracing their development through the Enoch literature, Jubilees, and other early Jewish and Christian writings. This volume provides a lucid survey of current knowledge and interpretation of one of the most intriguing theological motifs of the Second Temple period.

The Sun Lady Unveiled

The Apocalypse of Abraham

Demonic Mimesis in Early Jewish Mysticism

The Greatest Mirror

Mystical Resistance

No Longer Slavonic Only

Articles on biblical books—Job, Paul, Mark, John—are accompanied by essays upon Messianism and apocalyptic ethics, plus studies on five first-century Jewish apocalypses, an early champion of Islam, two medieval Christian seers, and finally the Book of Revelation itself.

The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. Religious Difference in a Secular Age challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom, and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe. A provocative work of scholarship, Religious Difference in a Secular Age challenges us to rethink the promise and limits of the secular ideal of religious equality.

Considered by many to be 'the last important product of the Apocalyptic movement', The Apocalypse of Abraham is an apocryphon, a work that belongs to a body of prophetic Abrahamic literature flourishing about the time of Christ. The text details the Destruction of the Temple and thus was written after 70 AD. It is considered part of the Apocalyptic literature but not regarded as authoritative scripture. Demonstrates how conflict between a human adept as the divine warrior and an otherworldly antagonist plays a key role in early Jewish and Christian apocalyptic accounts. Antagonistic imagery has a striking presence in apocalyptic writings of Second Temple Judaism and early Christianity. In these visionary accounts, the role of the divine warrior fighting against demonic forces is often taken by a human adept, who becomes exalted and glorified as a result of his encounter with otherworldly antagonists, serving as a prerequisite for his final apotheosis. Demons of Change examines the meaning of these interactions for the transformations of the hero and antihero of early Jewish and Christian apocalyptic accounts. Andrei A. Orlov traces the roots of this trope to ancient Near Eastern traditions, paying special attention to the significance of conflict in the adept’s ascent and apotheosis and to the formative value of these developments for Jewish and Christian martyrological accounts. This antagonistic tension plays a critical role both for the exaltation of the protagonist and for the demotion of his opponent. Orlov treats the motif of the hero’s apotheosis in the midst of conflict in its full historical and interpretive complexity using a broad variety of Jewish sources, from the creational narratives of the Hebrew Bible to later Jewish mystical testimonies. Andrei A. Orlov is Professor of Judaism and Christianity in Antiquity at Marquette University. He is the author of The Greatest Mirror: Heavenly Counterparts in the Jewish Pseudepigrapha; Divine Scapegoats: Demonic Mimesis in Early Jewish Mysticism; and Dark Mirrors: Azazel and Satanael in Early Jewish Demonology, all published by SUNY Press.

Warding Off Evil

Jewish Apocalyptic Tradition and the 'Apocalyptic' Gospel

John among the Apocalypses

The Antichrist Tradition in Antiquity

Mephistopheles

The Devil in the Modern World

In Atoning Dyad Andrei A. Orlov explores the eschatological reinterpretation of the Yom Kippur ritual found in the Apocalypse of Abraham where the protagonist and the antagonist of the story are envisioned as two goats of the atoning rite.

Tradition, Transmission, and Transformation presents fourteen papers delivered at the Thirteenth Orion Center International Symposium, which trace the development of interpretive traditions found in Second Temple texts through later interpretive contexts. This book examines the multiple contexts for the pseudepigraphal Apocalypse of Abraham, including the ancient Jewish milieu in which it was originally written and its medieval Christian Slavic setting.

Mateusz Kusio traces and investigates the references to the Antichrist across ancient Jewish and Christian literature. Beginning with a reception-historical study of a number of eschatological and oracular texts in the Hebrew Bible, he goes on to discuss the Testament, biblical pseudepigrapha and Apocrypha, and Patristic writings. The study reveals an anti-messianic tradition involving a variety of eschatological antagonists in conflict with diverse messianic actors that stretches across both Jewish and Christian motifs, ideas, and core Biblical texts.

Heavenly Counterparts in the Jewish Pseudepigrapha

Proceedings of the Thirteenth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, Jointly Sponsored by the Hebrew University Center for the Study of Christianity, 22–24 February, 2011

Antagonism and Apotheosis in Jewish and Christian Apocalypticism

Enoch and the Synoptic Gospels

Jewish Roots of Eastern Christian Mysticism

Goat for Yahweh, Goat for Azazel

Sheds light on the complex Jewish debates about the nature of priesthood in the early centuries of the Common Era.

Perhaps no declaration incites more theological and moral outrage than a human's claim to be divine. Those who make this claim in ancient Jewish and Christian mythology are typically represented as the most hubristic and dangerous tyrants. Their horrible punishments are predictable and still serve as morality tales in religious communities today. But not all self-deifiers are saddled with pride and fated to fall. Some who claimed divinity stated a simple and direct truth. Though reviled on earth, misunderstood, and even killed, they received vindication and rose to the stars. This book tells the stories of six self-deifiers in their historical, social, and ideological contexts. In the history of interpretation, the initial three figures have been demonized as cosmic rebels: the first human Adam, Lucifer (later identified with Satan), and Yaldabaoth in gnostic mythology. By contrast, the final three have served as positive models for deification and divine favor: Jesus in the gospel of John, Simon of Samaria, and Allogenes in the Nag Hammadi library. In the end, the line separating demonization from deification is dangerously thin, drawn as it is by the unsteady hand of human valuation.

In contradistinction to the many monographs and edited volumes devoted to historical, cultural, or theological treatments of demonology, this collection features newly written papers by philosophers and other scholars engaged specifically in philosophical argument, debate, and dialogue involving ideas and topics in demonology. The contributors to the volume approach the subject from the perspective of the broadest areas of Western philosophy, namely metaphysics, epistemology, logic, and moral philosophy. The collection also features a plurality of religious, cultural, and theological views on the nature of demons from both Eastern and Western thought, in addition to views that may diverge from these traditional roots. Philosophical Approaches to Demonology will be of interest to philosophers of religion, theologians, and scholars working in philosophical theology and demonology, as well as historians, cultural anthropologists, and sociologists interested more broadly in the concept of demons. In Ontological Aspects of Early Jewish Anthropology, Tyson L. Putthoff combines contemporary theory and sound exegesis to understand early Jewish beliefs about how the human self reacts ontologically in God’s presence.

Azazel: Steal Fire from the Gods

The Day of Atonement in the Book of Revelation

Revealed Wisdom

Lifting the Veil on Ancient Mesopotamian Mysteries

Tradition, Transmission, and Transformation from Second Temple Literature through Judaism and Christianity in Late Antiquity

A Matthean Typology

A wide-ranging analysis of heavenly twin imagery in early Jewish extrabiblical texts.

A wide-ranging analysis of heavenly twin imagery in early Jewish extrabiblical texts. The idea of a heavenly double—an angelic twin of an earthbound human—can be found in Christian, Manichaeen, Islamic, and Kabbalistic traditions. Scholars have long traced the lineage of these ideas to Greco-Roman and Iranian sources. In The Greatest Mirror, Andrei A. Orlov shows that heavenly twin imagery drew in large part from early Jewish writings. The Jewish pseudepigrapha—books from the Second Temple period that were attributed to biblical figures but excluded from the Hebrew Bible—contain accounts of heavenly twins in the form of spirits, images, faces, children, mirrors, and angels of the Presence. Orlov provides a comprehensive analysis of these traditions in their full historical and interpretive complexity.

He focuses on heavenly alter egos of Enoch, Moses, Jacob, Joseph, and Aseneth in often neglected books, including Animal Apocalypse, Book of the Watchers, 2 Enoch, Ladder of Jacob, and Joseph and Aseneth, some of which are preserved solely in the Slavonic language.

“This book is the first complete effort to show how some pseudepigraphical works develop several unique traditions about heavenly counterparts. It is particularly important for many scholars who do not have control of the Slavonic originals of the Ladder of Jacob and 2 Enoch. Orlov also draws on a broad range of unfamiliar sources, including Manichaeen and Mandaeen materials, which were often neglected by experts who previously investigated the heavenly counterpart imagery.” — Alexander Kulik, coauthor of Biblical Pseudepigrapha in Slavonic Tradition

The Book of Revelation, chapter 12, tells us of a pregnant Woman Clothed with the Sun, wailing in birth pangs. It also tells us before St. Michael flung the dragon to the earth, he pursued the winged Sun Lady to devour her and her royal child of God. But in the last moment, they are snatched away to safety. Many have speculated that this story connects to the great celestial sign pointing to a series of future calamities which are unfolding before our eyes. These stories, symbols, and archetypes point to an emerging revelation about humanity's secret past and ultimate destiny. We must travel back to ancient Israel, Samaria, Egypt, Rome, Greece, and Babylon to find the origins of the Sun Lady. Why does the occult place special emphasis on the Book of Revelation? Do you have the heart and mind to discover the truth? Join me, Alex Rivera, for an exciting and dangerous journey into the esoteric and hidden dimensions of the Sun Lady Unveiled!

This book presents a collection of papers from the fifth conference of the Enoch Seminar. The conference re-examined 2 Enoch, an early Jewish apocalyptic text previously known to scholars only in its Slavonic translation, in light of recently identified Coptic fragments.

Religious Difference in a Secular Age

Demonic Bodies and the Dark Ecologies of Early Christian Culture

Studies in the Slavonic Pseudepigrapha

The Impact of Yom Kippur on the Gospels

Daemonolatrÿ Goetia

The New Day of Atonement

The LARGEST, most advanced group grimoire of Azazel, Semyaza, The Watchers, King Paimon & The Djinn Kings in history. You're about to learn a NEW ERA in demonology in this truly unprecedented group grimoire by 11 of the world's top demonologists: E.A. Koetting, Kurtis Joseph, Asenath Mason, S. Connolly, Edgar Kerval, Bill Duvendack, Frank White, J.S. Garrett, Orlee Stewart, J.D. Temple & W.J. Oliver. Enter the Azazelian Current to discover the REAL truth about Azazel and the Ancient Covenant between demons and humans for the FIRST time ever - Embark on a magic journey with the Nine Demonic Gatekeepers Saga, featuring humanity's official contact with prehistoric diplomats from the Outer Darkness: Belial, Lucifer, Azazel, Abaddon, Lucifuge, Beelzebub, Baal, Asmodeus & Satan. Available only with *Become A Living God, this series features the world's top authors like E.A. Koetting, Kurtis Joseph, Asenath Mason, Michael W. Ford, S. Connolly, and many more. TIMOTHY - Pretex, p.7 E.A. KOETTING - The Grimoire of Azazel, p.13 KURTIS JOSEPH - The Scapegoat: Grimoire of the Forbidden Brothers, p.61 ASENATH MASON - Father of Transgression, p.159 S. CONNOLLY - Azazel: Keeper of the Gate, p.181 EDGAR KERAL - Azazel: Devourer of Souls, p.203 BILL DUVENDACK - Who Watches the Watchers? p.219 J.S. GARRETT - The Silent Voice of Azazel, p.233 J.D. TEMPLE - The Way, the Truth & the Absence of Light, p.245 ORLEE STEWART - The Feeding of the Forgotten, p.253 FRANK WHITE - Azazel: The Conqueror, p.259 W.J. OLIVER - The Grimoire of King Paimon, p.272 BECOME A LIVING GOD, p.311*

Looks at the concept of the devil from the Reformation to the present, discusses the witch craze, and considers the representation of the devil in literature, art, and music

A Mysterious Group of People came to settle in southern Mesopotamia, sometime around 5400BC. What is now the modern state of Iraq, the first city of Mesopotamia was founded named Eridu. Although historians have generally regarded this as the world’s first city, we have seen this challenged on numerous occasions by recent discoveries too numerous to mention here. Eridu had all the things we ordinarily associate with an ancient city: temples, administrative buildings, housing, agriculture, markets, art, and, of course, walls to keep out unsavoury characters.The elusive aspect is we have absolutely no idea where they acquired their language, and bizarre language it is, we have no idea what they originally looked like. Their language, which we call Sumerian, and the subsequent Akkadian derivative were linguistic isolates. Sumerian is the oldest known written language on Earth, and any languages it might have derived from or developed alongside have been lost to time. Figuring out what their baffling ethnic identity based on their art is a doomed effort, because their art was so stylized that a good case could be made that it portrays people of any ethnicity, or the people they encountered. The Sumerian language was not Semitic, and the Akkadian conquests of 2334 BCE disrupted the ethnic and cultural isolation of the Sumerian people. By about 2000 BCE, the Sumerians were speaking Akkadian and the Sumerian and Akkadian civilizations were regarded as a single enterprise.Does this mean that we'll never know how the Sumerian language developed, or where the Sumerians originally came from? Well if any reasonably well-preserved Sumerian bones can be found DNA testing could tell us their ethnic origin. Although this all sounds murky, we have literature left in the form if cuneiform writing that speaks volumes on their day to day life and their highly unusual gods. The Sumerian pantheon reads like wild science fiction at times and although they often speak of their own origins in terms of their gods and family ties many have chosen to label this as mythology, ignore it, or merely treat it in a literature aspect.

Andrei A. Orlov examines the tradition about the seventh antediluvian patriarch Enoch, tracing its development from its roots in the Mesopotamian lore to the Second Temple apocalyptic texts and later rabbinic and Hekhalot materials where Enoch is often identified as the supreme angel Metatron. The first part of the book explores the imagery of the celestial roles and titles of the seventh antediluvian hero in Mesopotamian, Enochic and Hekhalot materials. The analysis of the celestial roles and titles shows that the transition from the figure of patriarch Enoch to the figure of angel Metatron occurred already in the Second Temple Enochic materials, namely, in 2 (Slavonic) Enoch, a Jewish work, traditionally dated to the first century CE. The second part of the book demonstrates that mediatorial polemics with the traditions of the exalted patriarchs and prophets played an important role in facilitating the transition from Enoch to Metatron in the Second Temple period.

The Watchers in Jewish and Christian Traditions

The Malleable Self and the Presence of God

Azazel and Satanael in Early Jewish Demonology

Sumerian Origins

Demons of Change

Dark Mirrors

The Day of Atonement was a day of rest, penitence, and purification for Israelites of loyal character. On this day, sins and impurities that had accumulated throughout the year were removed from the tabernacle by the application of sacrificial blood to its altars and compartments and transferred by the high priest’s confession onto the goat for Azazel, which carried them to the desert. Israel was thus rendered “clean” before the Lord, ensuring that he would continue to dwell in their midst. As it became ingrained in the veil of Jewish consciousness, the Day of Atonement underwent a process of reflection and reimagination as shown in Second Temple literature, where Azazel plays a significant eschatological role. Arriving in New Testament times, the day’s imagery and typology presented irresistible motifs which its authors used to proclaim Jesus Christ’s atoning death and heavenly intercession on behalf of believers. By utilizing a coherent intertextual approach, this book explores how John wove the Day of Atonement into the colorful literary tapestry of Revelation.

This volume explores the formative theophanic patterns found in pseudepigraphical writings as 2 Enoch, Apocalypse of Abraham, and the Ladder of Jacob where the visual tradition of the divine Form and the aural tradition of the divine Name undergo their creative conflation and thus provide the rich conceptual soil for the subsequent elaborations prominent in later patristic and rabbinic traditions. The visionary and aural traditions found in the Slavonic pseudepigrapha are especially important for understanding the evolution of the theophanic trends inside the eastern Christian environment where these Jewish apocalyptic materials were copied and transmitted by generations of monks.

This volume represents the first attempt to study Slavonic pseudepigrapha collectively as a unique group of texts that share common theophanic and mediatorial imagery crucial for the development of early Jewish mysticism.

This book explores the influence of the Day of Atonement on the Gospels. Hans M. Moscicke investigates how the gospel writers utilized the Yom Kippur traditions of the Second Temple period to craft Christological goat typologies and examines how scapegoat and Azazel traditions in first-century Judaism shaped the theology of the Gospels.

Echoes of the Most Holy

Apotropaic Tradition in the Dead Sea Scrolls and Synoptic Gospels

Divine Manifestations in the Slavonic Pseudepigrapha

Studies in Honor of Alexander Goltzín

A Minority Report

Heavenly Priesthood in the Apocalypse of Abraham

The Apocalypse of Abraham is a vital source for understanding both Jewish apocalypticism and mysticism. Written anonymously soon after the destruction of the Second Jerusalem Temple, the text envisions heaven as the true place of worship and depicts Abraham as an initiate of celestial priesthood. Andrei A. Orlov focuses on the central rite of the Abraham story – the scapegoat ritual that receives a striking eschatological reinterpretation in the text. He demonstrates that the development of the sacerdotal

traditions in the Apocalypse of Abraham, along with a cluster of Jewish mystical motifs, represents an important transition from Jewish apocalypticism to the symbols of early Jewish mysticism. In this way, Orlov offers unique insight into the complex world of the Jewish sacerdotal debates in the early centuries of the Common Era. The book will be of interest to scholars of early Judaism and Christianity, Old Testament studies, and Jewish mysticism and magic.

The Gospel of John has long been recognized as being distinct from the Synoptic Gospels. John among the Apocalypses explains John's distinctive narrative of Jesus's life by comparing it to Jewish apocalypses and highlighting the central place of revelation in the Gospel. While some scholars have noted a connection between the Gospel of John and Jewish apocalypses, Reynolds makes the first extensive comparison of the Gospel with the standard definition of the apocalypse genre. Engaging with modern genre theory, this comparison indicates surprising similarities of form, content, and function between John's Gospel and Jewish apocalypses. Even though the Gospel of John reflects similarities with the genre of apocalypse, John is not an apocalypse, but in genre theory terms, John may be described as a gospel in kind and an apocalypse in mode. John's narrative of Jesus's life has been qualified and shaped by the genre of apocalypse, such that it may be called an 'apocalyptic' gospel. In the final two chapters, Reynolds explores the implications of this conclusion for Johannine Studies and New Testament scholarship more broadly. John among the Apocalypses considers how viewing the Fourth Gospel as apocalyptic Gospel aids in the interpretation of John's appeal to Israel's Scriptures and Mosaic authority, and examines the Gospel's relationship with the book of Revelation and the history of reception concerning their writing. An examination of Byzantine iconographic traditions highlights how reception history may offer a possible explanation for reading John as apocalyptic Gospel.

This is volume 21 of Interpreter: A Journal of Mormon Scripture published by The Interpreter Foundation. It contains articles on a variety of topics including: "Three Degrees of Gospel Understanding", "Joseph Smith and the Doctrine of Sealing", "'There's the Boy I Can Trust': Dennison Lott Harris' First-Person Account of the Conspiracy of Nauvoo and Events Surrounding Joseph Smith's 'Last Charge' to the Twelve Apostles", "A Brighter Future for Mormon Theology: Adam S. Miller's Future Mormon", "Beyond Agency as Idolatry", "'How Thankful We Should Be to Know the Truth': Zebedee Coltrin's Witness of the Heavenly Origins of Temple Ordinances", "Perhaps Close can Count in More than Horseshoes", "Mormonism, Materialism, and Politics: Six Things We Must Understand in Order to Survive as Latter-day Saints", "Were We Foreordained to the Priesthood, or Was the Standard of Worthiness Foreordained? Alma 13 Reconsidered", "Remembering and Honoring Maori Latter-day Saints", "Reading A Pentecostal Reads the Book of Mormon", "'With the Tongue of Angels': Angelic Speech as a Form of Deification".

A step-by-step guide to Goetia from a Daemonolatry perspective. Starts from the beginning of Goetia and discusses preparation, the creation of the circle, triangle of art, brass vessel, and sigils, discusses the invocations, then gives correspondences, Enns, Sigils, and additional insight into The Four Kings and the 72 Goetic Spirits.

Reminiscences, Allusions, Intertextuality

From Apocalypticism to Merkabah Mysticism

Studies in Apocalyptic in honour of Christopher Rowland

Philosophical Approaches to Demonology

Ontological Aspects of Early Jewish Anthropology

The Enoch-Metatron Tradition

Explores the paradoxical symmetry between the divine and demonic in early Jewish mystical texts. Divine Scapegoats is a wide-ranging exploration of the parallels between the heavenly and the demonic in early Jewish apocalyptic accounts. In these materials, antagonists often mirror features of angelic figures, and even those of the Deity himself, an inverse correspondence that implies a belief that the demonic realm is maintained by imitating divine reality. Andrei A. Orlov examines the sacerdotal, messianic, and creational aspects of this mimetic imagery, focusing primarily on two texts from the Slavonic pseudepigrapha: 2 Enoch and the Apocalypse of Abraham. These two works are part of a very special cluster of Jewish apocalyptic texts that exhibit features not only of the apocalyptic worldview but also of the symbolic universe of early Jewish mysticism. The Yom Kippur ritual in the Apocalypse of Abraham, the divine light and darkness of 2 Enoch, and the similarity of mimetic motifs to later developments in the Zohar are of particular importance in Orlov's consideration.

Discusses the two most important figures in early Jewish mythologies of evil, the fallen angels Azazel and Satanael.

Jewish Roots of Eastern Christian Mysticism explores influences of Jewish apocalypticism and mysticism on the development of Eastern Christian theology, demonstrating that recent studies of apocalyptic literature, the Qumran Scrolls, Gnosticism, and later Jewish mysticism throw new and welcome light on the sources and continuities of Orthodox spirituality and liturgy.

An essential resource for scholars and students Since the publication of the first edition of Early Judaism and Its Modern Interpreters in 1986, the field of early Judaism has exploded with new data, the publication of additional texts, and the adoption of new methods. This new edition of the classic resource honors the spirit of the earlier volume and focuses on the scholarly advances in the past four decades that have led to the study of early Judaism becoming an academic discipline in its own right. Essays written by leading scholars in the study of early Judaism fall into four sections:

historical and social settings; methods, manuscripts, and materials; early Jewish literatures; and the afterlife of early Judaism.

Self-Deification in Early Jewish and Christian Mythmaking

Uncovering the Zohar's Conversations with Christianity

The Apocalypse of Abraham in Its Ancient and Medieval Contexts

Desiring Divinity

New Perspectives on 2 Enoch

"Drawing insights from gender studies and the environmental humanities, Demonic Bodies analyzes how ancient Christians constructed the Christian body through its relations to demonic adversaries. Case studies on New Testament texts, early Christian church fathers, and "Gnostic" writings trace how early followers of Jesus construed the demonic body in diverse and sometimes contradictory ways, as both embodied and bodiless, "fattened" and ethereal, heavenly and earthbound. Across this diversity of portrayals, however, demons consistently functioned as personifications of "deviant" bodily practices such as "magical" rituals, immoral sexual acts, gluttony, and "pagan" religious practices. This demonization served an exclusionary function whereby Christian writers marginalized fringe Christian groups by linking their ritual activities to demonic modes of (dis)embodiment. Demonic Bodies demonstrates, therefore, that the formation of early Christian cultures was part of the shaping of broader Christian "ecosystems," which in turn informed Christian experiences of their own embodiment and community"--

Interpreter: A Journal of Mormon Scripture, Volume 21 (2016)

Divine Scapegoats

The Atoning Dyad: The Two Goats of Yom Kippur in the Apocalypse of Abraham

Early Judaism and Its Modern Interpreters

Antimessianism in Second Temple and Early Christian Literature