

## Preface to the Second Edition

This monograph is a second revised edition to the revision of my doctoral thesis, “Breaching the Cosmic Order: The Biblical Tradition of Genesis 6:1–4 and its Reception in Early Enochic and Philonic Judaism.” The thesis was submitted to the Faculty of Theology at the University of Durham in February 2004. I am very grateful to Dr. Jörg Frey and Dr. Henning Ziebritzki for their initial interest in my topic and the subsequent approval for the WUNT 2 series. What follows in the volume is a minor revision of the initial publication by Mohr Siebeck.

While undertaking the revision of the manuscript I took seriously the reviews/critiques prepared in various journals by the following individuals (in alphabetical order): Paul J. Brown, Philip R. Davies, David Instone-Brewer, T. Klutz, Grant Macaskill, Mark D. Owens, Finny Philip, Paolo Sacchi, and Sean Winter. Each of these scholars offered very helpful comments that I am certain would improve the content and argument presented in the volume. However, due to time limitations, I was unable to address all of the issues in the revision, but I do plan to address those deemed significant in future essays or a complete rewrite of the present volume. Nevertheless, one or two comments should be made concerning the interpretation of the Watcher Tradition that seemed to be a concern of nearly all the reviewers. First, it was not my intention to suggest that the so-called “origin of evil spirits” was the only interpretation one could come up with when reading the Book of Watchers. There are certainly others including George Nickelsburg’s connection to the Wars of the Diadochi or to the corruption of the Temple priesthood. Second, I must also affirm the comments of Paulo Sacchi and Philip Davies that I may have overemphasized the role of Genesis 6:1–4 in the development of the Book of Watchers (i.e. underemphasized the role of other possible sources); however, if Genesis 6:1–4 is not the source for the author of the Book of Watchers, then both authors must have had access to the same tradition if one considers the parallels between Genesis chapter 6 and *1 Enoch* chapter 6.

I would like to thank each of the reviewers for their very helpful comments and I look forward to further interaction with them.

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