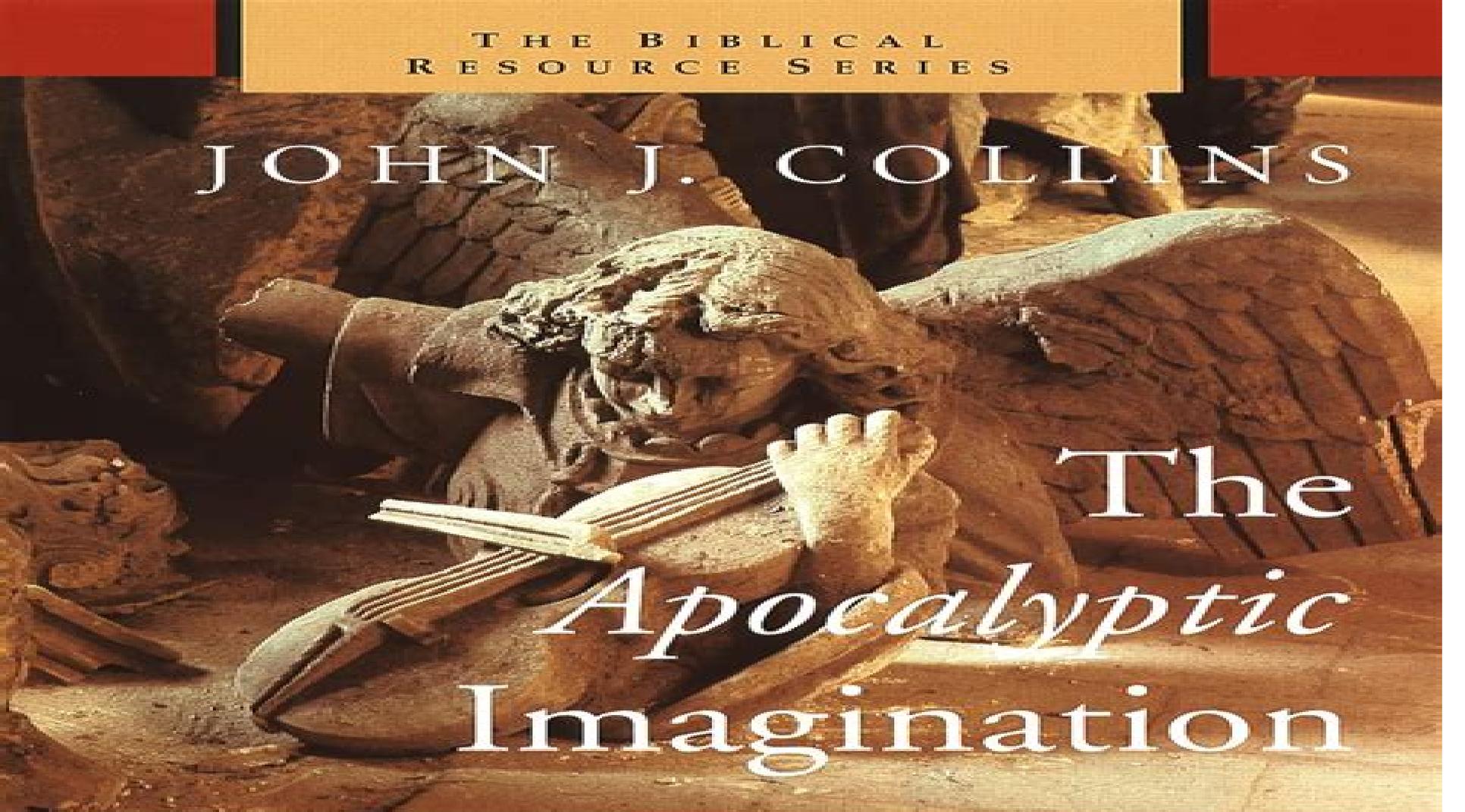


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Apocalyptic Thinking in Early Judaism Cecilia Wassen, Sidnie White Crawford, 2018-02-12 It has been over 30 years since John Collins seminal study *The Apocalyptic Imagination* first came out In this timely volume *Apocalyptic Thinking in Early Judaism* Engaging with John Collins *The Apocalyptic Imagination* leading international experts of Jewish apocalyptic critically engage with Collins work and add to the ongoing debate with articles on current topics in the field of apocalyptic studies The subjects include the genre and sub categories of apocalypses demonology the character of dream visions the books of Enoch the significance of Aramaic texts and apocalyptic traditions in the Dead Sea Scrolls as well as in Paul's writings The volume ends with Collins response to the articles

The Apocalyptic Imagination in Medieval Literature Richard Kenneth Emmerson, Ronald B. Herzman, 1992 During the Middle Ages the Apocalypse or Book of Revelation was believed to contain both the grand design of sacred history and the disguised history of the Present and future In *The Apocalyptic Imagination in Medieval Literature* Richard K. Emmerson and Ronald B. Herzman explore the pervasiveness of apocalypticism in medieval literature through close readings of a group of major texts not generally considered from an apocalyptic perspective Emmerson and Herzman present a new reading of Bonaventure's *Major Life of Francis of Assisi* a key document in the Franciscan tradition In their examination of the *Romance of the Rose* they argue that allegorical romance takes a surprising turn toward contemporary social criticism a criticism informed by a sophisticated and subtle use of the apocalyptic tradition The authors also contend that while the apocalyptic language of the *Divine Comedy* is more obvious its significance has not been systematically studied and that *The Canterbury Tales* all but ignored from an apocalyptic perspective are infused with significant apocalyptic dimensions *The Apocalyptic Imagination in Medieval Literature* offers a broad and comparative focus and it should be of value not simply to students of medieval literature but to the broader audience of those interested in medieval intellectual history art history and religious history as well

A Beautiful Ending John Jeffries Martin, 2022-04-19 An award winning historian's revisionary account of the early modern world showing how apocalyptic ideas stimulated political religious and intellectual transformations A masterful synthesis of the prognostications of faith knowledge and politics on a global stage Martin's book illuminates one of the enduring themes that shaped the medieval and early modern world Paula E Findlen Stanford

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The apocalyptic imagination : an introduction to the Jewish matrix of Christianity John J. Collins, 1984 Apocalyptic Thinking in Early Judaism Sidnie White Crawford, Cecilia Wassén, 2018 *Apocalyptic Imagination in the Gospel of Mark* Elizabeth E. Shively, 2012-08-31 This narrative study uses Mark 3 22 30 as an interpretive lens to show that the Gospel of Mark has a thoroughly apocalyptic outlook That is Mark 3 22 30 constructs a symbolic world that shapes the Gospel s literary and theological logic Mark utilizes apocalyptic discourse portraying the Spirit filled Jesus in a struggle against Satan to establish the kingdom of God by liberating people to form a community that does God s will This discourse develops throughout the narrative by means of repetition and variation functioning rhetorically to persuade the reader that God manifests power out of suffering rejection and death This book fits among literary studies that focus on Mark as a unified narrative and rhetorical composition and uses narrative analysis as a key tool While narrative approaches to Mark generally offer non apocalyptic readings this study clarifies the symbols metaphors and themes of Mark 3 22 30 in light of the religious and social context in which the Gospel was produced in order to understand Mark s persuasive aims towards the reader Accordingly a comparative analysis of Jewish apocalyptic literature informs the use of Mark 3 22 30 as a paradigm

for the Gospel **The Apocalypse of Empire** Stephen J. Shoemaker, 2018-10-02 In *The Apocalypse of Empire* Stephen J. Shoemaker argues that earliest Islam was a movement driven by urgent eschatological belief that focused on the conquest or liberation of the biblical Holy Land and situates this belief within a broader cultural environment of apocalyptic anticipation. Shoemaker looks to the Qur'an's fervent representation of the imminent end of the world and the importance Muhammad and his earliest followers placed on imperial expansion. Offering important contemporary context for the imperial eschatology that seems to have fueled the rise of Islam, he surveys the political eschatologies of early Byzantine Christianity, Judaism, and Sasanian Zoroastrianism at the advent of Islam and argues that they often relate imperial ambition to beliefs about the end of the world. Moreover, he contends that formative Islam's embrace of this broader religious trend of Mediterranean late antiquity provides invaluable evidence for understanding the beginnings of the religion at a time when sources are generally scarce and often highly problematic. Scholarship on apocalyptic literature in early Judaism and Christianity frequently maintains that the genre is decidedly anti-imperial in its very nature. While it may be that early Jewish apocalyptic literature frequently displays this tendency, Shoemaker demonstrates that this quality is not characteristic of apocalypticism at all times and in all places. In the late antique Mediterranean, as in the European Middle Ages, apocalypticism was regularly associated with ideas of imperial expansion and triumph, which expected the culmination of history to arrive through the universal dominion of a divinely chosen world empire. This imperial apocalypticism not only affords an invaluable backdrop for understanding the rise of Islam but also reveals an important transition within the history of Western doctrine during late antiquity.

Introducing the Pseudepigrapha of Second Temple Judaism Daniel M. Gurtner, 2020-11-17 2020 Center for Biblical Studies Book Award Reference Works This book introduces readers to a much neglected and misunderstood assortment of Jewish writings from around the time of the New Testament. Dispelling mistaken notions of falsely attributed writings that are commonly inferred from the designation *pseudepigrapha*, Daniel Gurtner demonstrates the rich indebtedness these works exhibit to the traditions and scriptures of Israel's past. In surveying many of the most important works, *Introducing the Pseudepigrapha of Second Temple Judaism* shows how the *pseudepigrapha* are best appreciated in their own varied contexts rather than as mere background to early Christianity or emerging rabbinic Judaism. Foreword by Loren T. Stuckenbruck

Second Baruch: A Critical Edition of the Syriac Text Daniel M. Gurtner, 2011-12-22 *2 Baruch* is a Jewish pseudepigraphon from the late first or early second century CE. It is comprised of an apocalypse (*2 Baruch* 1:77) and an epistle (*2 Baruch* 78-87). This ancient work addresses the important matter of theodicy in light of the destruction of the temple by the Romans in 70 CE. It depicts vivid and puzzling pictures of apocalyptic images in explaining the nature of the tragedy and exhorting its ancient community of readers. Gurtner provides the first publication of the Syriac of both the apocalypse and epistle with a fresh English translation on the opposite page. Also present in parallel form are the few places where Greek and Latin texts of the book are found. An introduction orients readers to interpretative and textual issues of the book. Indexes and Concordances of the Syriac, Greek, and Latin will

allow users to analyze the language of the text more carefully than ever before

The Cultural Heritage of Blade Runner Nathan Abrams, Elizabeth Miller, Christopher L. Robinson, 2025-10-07 Blade Runner has left an indelible mark on popular culture Adapted from Philip K Dick's novel Do Androids Dream of Electric Sheep it anticipated with remarkable prescience the world in which we have lived for the past four decades Ridley Scott's breathtaking vision of a futuristic and cosmopolitan metropolis created an aesthetic and cognitive shock that continues to resonate to this day not only in cinema but in multiple artistic and even scientific domains The film is often cited in debates related to robotics biopolitics posthumanism urban planning and critical theory Denis Villeneuve's sequel Blade Runner 2049 continues to explore these themes while introducing issues related to artificial intelligence transhumanism and climate change Blade Runner is often credited with having spawned several aesthetic trends such as retrofuturism techno noir or future noir and most significantly cyberpunk To explore the origins and legacies of this monumental work this essay collection brings together specialists from fields as diverse as film and media studies comparative literature and mythology photography architecture fashion studies psychology sociology and biopolitics

New Worlds for Old David Ketterer, 1974 Discusses the work of Edgar Allan Poe Ursula K Le Guin Charles Brockden Brown Stanislaw Lem Mark Twain Herman Melville Kurt Vonnegut and others

Imagination and Religion Samuel Parkes Cadman, 1926

The End of the World John W. Martens, 2003 What did the ancient Jewish and Christian seers imagine when they considered the end of the world What do ancient apocalyptic texts really tell us about the nature of good and evil The End of the World examines the social historical and theological nature of ancient apocalypses such as 1 Enoch the Apocalypse of John and Daniel and compares their vision of the apocalyptic end to that found in modern film and television How does the cinema imagine the end What do these films tell us about our view of the end of the world and the nature of good and evil By examining films ranging from The Exorcist to Mad Max from Bladerunner to End of Days this book proposes that while apocalyptic films rely on these ancient apocalyptic texts they alter them to give us a sense of our own fears and anxieties at the beginning of the twenty first century

Future West William Henry Katerberg, 2008 What is the future of the American West This book look at works of utopian dystopian and apocalyptic science fiction to show how narratives of the past and future powerfully shape our understanding of the present day West

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the beginning of the twenty first century *The Gospel of the Twelve Apostles Together with the Apocalypses of Each One of Them* James Rendel Harris, 1900 **Theodicy in the World of the Bible** Antti Laato, Johannes Cornelis Moor, 2003 In this volume experts from many disciplines explore the origins of the theodicy problem in ancient Near Eastern biblical and early Jewish literature

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