

## The Apocalypse In The Early Middle Ages

August 2019 saw numerous commemorations of the year 1619, when what was said to be the first arrival of enslaved Africans occurred in North America. Yet in the 1520s, the Spanish, from their imperial perch in Santo Domingo, had already brought enslaved Africans to what was to become South Carolina. The enslaved people here quickly defected to local Indigenous populations, and compelled their captors to flee. Deploying such illuminating research, *The Dawning of the Apocalypse* is a riveting revision of the "creation myth" of settler colonialism and how the United States was formed. Here, Gerald Horne argues forcefully that, in order to understand the arrival of colonists from the British Isles in the early seventeenth century, one must first understand the "long sixteenth century"—from 1492 until the arrival of settlers in Virginia in 1607. During this prolonged century, Horne contends, "whiteness" morphed into "white supremacy," and allowed England to co-opt not only religious minorities but also various nationalities throughout Europe, thus forging a muscular bloc that was needed to confront rambunctious Indigenous and Africans. In retelling the bloodthirsty story of the invasion of the Americas, Horne recounts how the fierce resistance by Africans and their Indigenous allies weakened Spain and enabled London to dispatch settlers to Virginia in 1607. These settlers laid the groundwork for the British Empire and its revolting spawn that became the United States of America.

Why is the Apocalypse - so alien to most people today - so pivotal to the creation of our culture and to what we are? Williamson explores this question, offering an introduction to why many of Europe and America's most creative minds believed that they were living in the latter days of the world between 1500 and 1800.

*A Companion to the Premodern Apocalypse* offers a range of essays regarding apocalyptic expectations and apprehensions from antiquity to early modernity.

The relationship between early Mormons and the United States was marked by anxiety and hostility, heightened over the course of the nineteenth century by the assassination of Mormon leaders, the Saints' exile from Missouri and Illinois, the military occupation of the Utah territory, and the national crusade against those who practiced plural marriage. Nineteenth-century Latter-day Saints looked forward to apocalyptic events that would unseat corrupt governments across the globe, particularly the tyrannical government of the United States. The infamous "White Horse Prophecy" referred to this coming American apocalypse as "a terrible revolution in the land of America, such as has never been seen before; for the land will be literally left without a supreme government." Mormons envisioned divine deliverance by way of plagues, natural disasters, foreign invasions, American Indian raids, slave uprisings, or civil war unleashed on American cities and American people. For the Saints, these violent images promised a national rebirth that would vouchsafe the protections of the United States Constitution and end their oppression. In *Terrible Revolution*, Christopher James Blythe examines apocalypticism across the history of the Church of Jesus Christ of Latter-day Saints, particularly as it took shape in the writings and visions of the laity. The responses of the church hierarchy to apocalyptic lay prophecies promoted their own form of separatist nationalism during the nineteenth century. Yet, after Utah obtained statehood, as the church sought to assimilate to national religious norms, these same leaders sought to lessen the tensions between themselves and American political and cultural powers. As a result, visions of a violent end to the nation became a liability to disavow and regulate. Ultimately, Blythe argues that the visionary world of early Mormonism, with its apocalyptic emphases, continued in the church's mainstream culture in modified forms but continued to maintain separatist radical forms at the level of folk-belief.

*The Instigators of the Apocalypse* takes the reader on a journey through the history of Christian eschatology and prophecy's influence on western civilization. It explains how the book of Revelation was misinterpreted by the fourth and fifth century church leaders and used to start wars and revolutions, including the Crusades, the conquest of Mexico by Spain, the English Revolution, the American Revolution, and the American Civil War. The book also demonstrates how false notions of the Apostle John's Revelation and false medieval Christian prophecy helped give birth to today's Islamic terrorism, including Al-Qaeda and the Islamic State's desire to conquer Palestine and Jerusalem as well as inspiring Iran's quest for weapons of mass destruction. *The Instigators of the Apocalypse* provides a warning to mankind that its age old quest to build a utopian world by its own efforts, whether religious or secular, is leading to the actual Apocalypse envisioned of John.

A thematic and phenomenological exploration of apocalypticism in the Judaic and Christian traditions.

This accessible and enlightening history provides insights into the fascinating genre of apocalyptic literature, showing how the apocalypse encompasses far more than popular views of the last judgment and violent end of the world might suggest. An accessible and enlightening history of the "apocalypses"—ancient Jewish and Christian works—providing fresh insights into the fascinating genre of literature. Shows how the apocalypses were concerned not only with popular views of the last judgment and violent end of the world, but with reward and punishment after death, the heavenly temple, and the revelation of astronomical phenomena and other secrets of nature. Traces the tradition of apocalyptic writing through the Middle Ages, through to the modern era, when social movements still prophesise the world's imminent demise.

The oldest Islamic biography of Muhammad, written in the mid-eighth century, relates that the prophet died at Medina in 632, while earlier and more numerous Jewish, Christian, Samaritan, and even Islamic sources indicate that Muhammad survived to lead the conquest of Palestine, beginning in 634-35. Although this discrepancy has been known for several decades, Stephen J. Shoemaker here writes the first systematic study of the various traditions. Using methods and perspectives borrowed from biblical studies, Shoemaker concludes that these reports of Muhammad's leadership during the Palestinian invasion likely preserve an early Islamic tradition that was later revised to meet the needs of a changing Islamic self-identity. Muhammad and his followers appear to have expected the world to end in the immediate future, perhaps even in their own lifetimes, Shoemaker contends. When the eschatological Hour failed to arrive on schedule and continued to be deferred to an ever more distant point, the meaning of Muhammad's message and the faith that he established needed to be fundamentally rethought by his early followers. The larger purpose of *The Death of a Prophet* exceeds the mere possibility of adjusting the date of Muhammad's death by a few years; far more important to Shoemaker are questions about the manner in which Islamic origins should be studied. The difference in the early sources affords an important opening through which to explore the nature of primitive Islam more broadly. Arguing for greater methodological unity between the study of Christian and Islamic origins, Shoemaker emphasizes the potential value of non-Islamic sources for reconstructing the history of formative Islam.

*Apocalypse and Reform from Late Antiquity to the Middle Ages* provides a range of perspectives on what reformist apocalypticism meant for the formation of Medieval Europe, from the Fall of Rome to the twelfth century. It explores and challenges accepted narratives about both the development of apocalyptic thought and the way it intersected with cultures of reform to influence major transformations in the medieval world. Bringing together a wealth of knowledge from academics in Britain, Europe and the USA this book offers the latest scholarship in apocalypse studies. It consolidates a paradigm shift, away from seeing apocalypse as a radical force for a suppressed minority, and towards a fuller understanding of apocalypse as a mainstream cultural force in history. Together, the chapters and case studies capture and contextualise the variety of ideas present across Europe in the Middle Ages and set out points for further comparative study of apocalypse across time and space. Offering new perspectives on what ideas of 'reform' and 'apocalypse' meant in Medieval Europe, *Apocalypse and Reform from Late Antiquity to the Middle Ages* provides students with the ideal introduction to the study of apocalypse during this period.

Thomas Altizer's *Genesis and Apocalypse* engages a theological history of Western culture through the works of Augustine, Luther, Barth, and other important figures in theology, as well as critical theorists such as Hegel and Nietzsche, to ultimately offer a Christology for our modern times.

The year 167 B.C.E. marked the beginning of a period of intense persecution for the people of Judea, as Seleucid emperor Antiochus IV Epiphanes attempted -- forcibly and brutally -- to eradicate traditional Jewish religious practices. In *Apocalypse against Empire* Anthea Portier-Young reconstructs the historical events and key players in this traumatic episode in Jewish history and provides a sophisticated treatment of resistance in early Judaism. Building on a solid contextual foundation, Portier-Young argues that the first Jewish apocalypses emerged as a literature of resistance to Hellenistic imperial rule. In particular, Portier-Young contends, the book of Daniel, the *Apocalypse of Weeks*, and the *Book of Dreams* were written to supply an oppressed people with a potent antidote to the destructive propaganda of the empire -- renewing their faith in the God of the covenant and answering state terror with radical visions of hope.

One of the most widely praised studies of Jewish apocalyptic literature ever written, *The Apocalyptic Imagination* by John J. Collins has served for over thirty years as a helpful, relevant, comprehensive survey of the apocalyptic literary genre. After an initial overview of things apocalyptic, Collins proceeds to deal with individual apocalyptic texts -- the early Enoch literature, the book of Daniel, the *Dead Sea Scrolls*, and others -- concluding with an examination of apocalypticism in early Christianity. Collins has updated this third edition throughout to account for the recent profusion of studies germane to ancient Jewish apocalypticism, and he has also substantially revised and updated the bibliography.

In the early centuries of the Christian era, several texts called the *Apocalypse of Ezra* were in circulation among Jews and Christians. The original is believed to have been written in Hebrew, Aramaic, or Syriac, and is commonly known as the *Jewish Apocalypse of Ezra*. This version was translated into Greek sometime before 200 AD and circulated widely within the early Christian churches. This book claimed that the prophet Ezra wrote 240 books, and its popularity seems to have inspired several 'Christian' *Apocalypses of Ezra*, presumably beginning with the 'Latin' *Apocalypse of Ezra* which claimed to be the "second book of the prophet Ezra." This prophet Ezra is not the scribe Ezra from the Jewish scriptures, but a prophet named Ezra that lived several decades earlier. The Greek *Apocalypse of Ezra* is a third *Apocalypse of Ezra*, which has only survived in two copies both dating to before the 9th-century. It is a separate text from the Jewish or Latin *Apocalypses of Ezra* and appears to be a Christian-era composite of various Ezra related materials. There is no consensus of when the Greek *Apocalypse of Ezra* was written, however, it is a Christian era *Apocalypse*, which refers to several Christian Apostles in heaven along with the Jewish Patriarchs. This *Apocalypse* is written in a very inconsistent style, and switches constantly between first-person and third-person as if it is a composite of material that originated in various earlier Ezra material. Some of the content repeats content found in the *Jewish Apocalypse of Ezra*, however, the bulk of the material is unique, describing Ezra's journey through the sky (Heaven) and the underworld (Tartarus). This *Apocalypse* is the only one of the three surviving *Apocalypses of Ezra* that includes the Antichrist, who is described as being chained in the lowest level of Hades. The description points very clearly to the early-2nd-century for this section of the *Apocalypse*, when the majority of Christians still believed there had been an Antichrist around at the same time as the Christ, another Jesus. This Jesus Antichrist was phased out of mainstream Christianity by the mid-3rd century, and those that believed he had existed were ultimately hunted down and exterminated by the Imperial Church in the 5th through 8th centuries. Therefore, this simple description of the Antichrist points to a mid-2nd-century origin for the description, and likely the composition itself, although other sections were likely copied from older sources.

This groundbreaking study reveals the distinctive impact of apocalyptic ideas about time, evil and power on church and society in the Latin West, c.400–c.1050. Drawing on evidence from late antiquity, the Frankish kingdoms, Anglo-Saxon England, Spain and Byzantium and sociological models, James Palmer shows that apocalyptic thought was a more powerful part of mainstream political ideologies and religious reform than many historians believe. Moving beyond the standard 'Terrors of the Year 1000', *The Apocalypse in the Early Middle Ages* opens up broader perspectives on heresy, the Antichrist and Last World Emperor legends, chronography, and the relationship between eschatology and apocalypticism. In the process, it offers reassessments of the worlds of Augustine, Gregory of Tours, Bede, Charlemagne and the Ottonians, providing a wide-ranging and up-to-date survey of medieval apocalyptic thought. This is the first full-length English-language treatment of a fundamental and controversial part of medieval religion and society.

At Moson, the river Danube ran red with blood. At Antioch, the Crusaders -- their saddles freshly decorated with sawed-off heads -- indiscriminately clogged the streets with the bodies of eastern Christians and Turks. At Ma'arra, they cooked children on spits and ate them. By the time the Crusaders reached Jerusalem, their quest -- and their violence -- had become distinctly otherworldly: blood literally ran shin-deep through the streets as the Crusaders overran the sacred city. Beginning in 1095 and culminating four bloody years later, the First Crusade represented a new kind of warfare: holy, unrestrained, and apocalyptic. In *Armies of Heaven*, medieval historian Jay Rubenstein tells the story of this cataclysmic event through the eyes of those who witnessed it, emphasizing the fundamental role that apocalyptic thought played in motivating the Crusaders. A thrilling work of military and religious history, *Armies of Heaven* will revolutionize our understanding of the Crusades.

An original introduction to the book of Revelation through the use of art history, with attention also given to the reception of the text in music, literature, and popular culture.

This volume contains five chapters which investigate the early Christian appropriations of Jewish apocalyptic material. An introductory chapter surveys ancient perceptions of the apocalypses as well as their function, authority, and survival in the early Church. The second chapter focuses on a specific tradition by exploring the status of the Enoch-literature, the use of the fallen-angel motif, and the identification of Enoch as an eschatological witness. Christian transmission of Jewish texts, a topic whose significance is more and more being recognized, is the subject of chapter three which analyzes what

happend to 4,5 and 6 Ezra as they were copied and edited in Christian circles. Chapter four studies the early Christian appropriation and reinterpretation of Jewish apocalyptic chronologies, especially Daniel's vision of 70 weeks. The fifth and last chapter is devoted to the use and influence of Jewish apocalyptic traditions among Christian sectarian groups in Asia Minor and particularly in Egypt. Taken together these chapters written by four authors, offer illuminating examples of how Jewish apocalyptic texts and traditions fared in early Christianity. Editors James C. VanderKam is lecturing at the University of Notre Dame; William Adler is lecturer at North Carolina State University. Series: Compendia Rerum Iudaicarum ad Novum Testamentum Section 1 - The Jewish people in the first century Historial geography, political history, social, cultural and religious life and institutions Edited by S. Safrai and M. Stern in cooperation with D. Flusser and W.C. van Unnik Section 2 - The Literature of the Jewish People in the Period of the Second Temple and the Talmud Section 3 - Jewish Traditions in Early Christian Literature

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self.

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A major re-assessment of the Frankish historian Flodoard of Rheims, one of the tenth century's most intriguing but neglected narrators.

Could you keep your sanity if you learnt the world was on the brink of war and mass starvation? Terrorism has once again come to America. The city of Philadelphia burns. Will New York also fall to Atomic fire, or will the Iranian sleeper agents be discovered in time? In the UK, Vicky Ralph finds herself stalked by a demon intent on possession. The demon is powerful, persistent and threatens to take everything from her. What will she be willing to do to save herself and her precious daughter? When the Third Seal breaks, the battle for humanity may have already been lost. "The Third Seal" is book 3 of a 7 book apocalyptic horror series recounting the final days of human civilisation.

Every generation of people think that their problems are the most important ever. As history flows without interruption and doomsday scenarios fail, the following generations focus on their own contemporary events, ignoring or underestimating the past. In this way people always see "signs" in their times and the end of the world is constantly a fresh subject.

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, 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.

The impact of *The Late Great Planet Earth* cannot be overstated. The *New York Times* called it the "no. 1 non-fiction bestseller of the decade." For Christians and non-Christians of the 1970s, Hal Lindsey's blockbuster served as a wake-up call on events soon to come and events already unfolding -- all leading up to the greatest event of all: the return of Jesus Christ. The years since have confirmed Lindsey's insights into what biblical prophecy says about the times we live in. Whether you're a church-going believer or someone who wouldn't darken the door of a Christian institution, the Bible has much to tell you about the imminent future of this planet. In the midst of an out-of-control generation, it reveals a grand design that's unfolding exactly according to plan. The rebirth of Israel. The threat of war in the Middle East. An increase in natural catastrophes. The revival of Satanism and witchcraft. These and other signs, foreseen by prophets from Moses to Jesus, portend the coming of an antichrist . . . of a war which will bring humanity to the brink of destruction . . . and of incredible deliverance for a desperate, dying planet.

In this major, paradigm-shifting commentary on Revelation, internationally respected author Francis Moloney brings his keen narrative and exegetical work to bear on one of the most difficult, mysterious, and misinterpreted texts in the biblical canon. Challenging the assumed consensus among New Testament scholars, Moloney reads Revelation not as an exhortation to faithfulness in a period of persecution but as a celebration of the ongoing effects of Jesus's death and resurrection. Foreword by Eugenio Corsini.

The writings in this volume cast a glimmer of light upon the emerging traditions and organization of the infant church, during an otherwise little-known period of its development. A selection of letters and small-scale theological treatises from a group known as the Apostolic Fathers, several of whom were probably disciples of the Apostles, they provide a first-hand account of the early Church and outline a form of early Christianity still drawing on the theology and traditions of its parent religion, Judaism. Included here are the first Epistle of Bishop Clement of

Rome, an impassioned plea for harmony; The Epistle of Polycarp; The Epistle of Barnabas; The Didache; and the Seven Epistles written by Ignatius of Antioch - among them his moving appeal to the Romans that they grant him a martyr's death.

In the first comprehensive history of American evangelicalism to appear in a generation, Matthew Sutton shows how charismatic Protestant preachers, anticipating the end of the world, paradoxically transformed it. Narrating the story from the perspective of the faithful, he shows how apocalyptic thinking influences the American mainstream today.

The 'Apocalypse of Adam' was discovered among the papyri from the ancient gnostic library at Nag Hammadi, Egypt, in 1946. It is a revelatory discourse that Adam delivers to his son Seth. This discourse is the fifth and final tractate in Nag Hammadi Codex V. The manuscript is now in the Coptic Museum in Old Cairo (codex inv. no. 10548). In Part I of this significant treatment, Hedrick analyzes the sources that lay behind this work, the redaction, and the main theological themes. In Part II, he provides the Coptic text, translation, and notes on the complete text, broken down by Source A, Source B, and the Redactor's additions.

This interdisciplinary volume re-evaluates the interconnectedness of the Merovingian world with its Mediterranean surroundings.

This book offers a fascinating exploration of the concept of the apocalypse in early medieval Europe. Calling upon a wealth of archival evidence ranging from the late antiquity to the first millennium, it surveys the role of religious ideas and apocalyptic thought in shaping medieval society in Western Europe.

Apocalyptic literature has addressed human concerns for over two millennia. This volume surveys the source texts, their reception, and relevance.

A piercing, unflinching new volume offers necessary music for our tumultuous present, from "perhaps the best public poet we have" (Boston Globe). In her first volume of new poems in twelve years, Rita Dove investigates the vacillating moral compass guiding America's, and the world's, experiments in democracy. Whether depicting the first Jewish ghetto in sixteenth-century Venice or the contemporary efforts of Black Lives Matter, a girls' night clubbing in the shadow of World War II or the doomed nobility of Muhammad Ali's conscious objector stance, this extraordinary poet never fails to connect history's grand exploits to the triumphs and tragedies of individual lives. Meticulously orchestrated and musical in its forms, Playlist for the Apocalypse collects a dazzling array of voices: an elevator operator simmers with resentment, an octogenarian dances an exuberant mambo, a spring cricket philosophizes with mordant humor on hip hop, critics, and Valentine's Day. Calamity turns all too personal in the book's final section, "Little Book of Woe," which charts a journey from terror to hope as Dove learns to cope with debilitating chronic illness. At turns audaciously playful and grave, alternating poignant meditations on mortality and acerbic observations of injustice, Playlist for the Apocalypse takes us from the smallest moments of redemption to catastrophic failures of the human soul. Listen up, the poet says, speaking truth to power; what you'll hear in return is "a lifetime of song."

Virtually no part of the modern United States—the economy, education, constitutional law, religious institutions, sports, literature, economics, even protest movements—can be understood without first understanding the slavery and dispossession that laid its foundation. To that end, historian Gerald Horne digs deeply into Europe's colonization of Africa and the New World, when, from Columbus's arrival until the Civil War, some 13 million Africans and some 5 million Native Americans were forced to build and cultivate a society extolling "liberty and justice for all." The seventeenth century was, according to Horne, an era when the roots of slavery, white supremacy, and capitalism became inextricably tangled into a complex history involving war and revolts in Europe, England's conquest of the Scots and Irish, the development of formidable new weaponry able to ensure Europe's colonial dominance, the rebel merchants of North America who created "these United States," and the hordes of Europeans whose newfound opportunities in this "free" land amounted to "combat pay" for their efforts as "white" settlers. Centering his book on the Eastern Seaboard of North America, the Caribbean, Africa, and what is now Great Britain, Horne provides a deeply researched, harrowing account of the apocalyptic loss and misery that likely has no parallel in human history. This is an essential book that will not allow history to be told by the victors. It is especially needed now, in the age of Trump. For it has never been more vital, Horne writes, "to shed light on the contemporary moment wherein it appears that these malevolent forces have received a new lease on life."

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.

"By the author of the award-winning *To Be a Machine*, a deeply considered look at the people and places in confrontation with the end of our days. We're alive in a time of worst-case scenarios: The weather has gone uncanny, volatile. Our old post-war alliances are crumbling. Everywhere you look there's an omen, a joke whose punchline is the end of the world. How are we to live in the shadow of such a grim future? What does the world hold for our children? What might it be like to live through the worst? And what is anybody doing about it? Dublin-based writer Mark O'Connell ("wryly humorous, cogently insightful"--NPR) is possessed by these questions. In *Notes from an Apocalypse*, he crosses the globe in pursuit of answers. He tours survival bunkers in South Dakota. He ventures to New Zealand, a favored retreat of billionaires banking on civilization's collapse. And he bears witness to those places where the future has already arrived--real-life portraits of the end of the world as we know it. In doing so, he offers us a unique window into our apocalyptic imagination. Part tour, part pilgrimage, *Notes from an Apocalypse* is an affecting and hopeful meditation on our alarming present tense. With insight, humanity, and wit, O'Connell leaves you to wonder: What if the end of the world isn't the end of the world?"--

An innovative overview of the influence of the Apocalypse on the shaping of the Christian culture of the Middle Ages.

The Exposition of the Apocalypse by Tyconius of Carthage (fl. 380) was pivotal in the history of interpretation of the Book of Revelation. While expositors of the second and third centuries viewed the Apocalypse of John, or Book of Revelation, as mainly about the time of Antichrist and the end of the world, in the late fourth century Tyconius interpreted John's visions as figurative of the struggles facing the Church throughout the entire period between the Incarnation and the Second Coming of Christ.

Tyconius's "ecclesiastical" reading of the Apocalypse was highly regarded by early medieval commentators like Caesarius of Arles, Primasius of Hadrumetum, Bede, and Beatus of Liebana, who often quoted from Tyconius's Exposition in their own Apocalypse commentaries. Unfortunately no complete manuscript of the Exposition by Tyconius has survived. A number of recent scholars, however, believed that a large portion of his Exposition could be reconstructed from citations of it in the aforementioned early medieval writers; and this task was undertaken by Monsignor Roger Gryson. Gryson's edition, a reconstruction of the *Expositio Apocalypseos* of Tyconius, was published in 2011 in *Corpus Christianorum Series Latina*. The present translation of that reconstructed text, with introduction and notes, exhibits Tyconius's unique non-apocalyptic approach to the Book of Revelation. It also shows that throughout the Exposition Tyconius made use of interpretive rules that he had laid out in an earlier work on hermeneutics, the *Book of Rules*, strongly suggesting that Tyconius wrote his Exposition as a companion to his *Book of Rules*.

Thus, the Exposition served as an exemplar of how those rules would apply to interpretation of even the most intriguing of biblical texts, the Apocalypse.

In *Revelations of Ideology*, G. Anthony Keddie critically investigates the social motivations and implications of apocalyptic class rhetoric in late Second Temple Judaism, including the Jesus movement.

A profound exploration of the Bible's most controversial book—from the author of *Beyond Belief and The Gnostic Gospels* The strangest book of the New Testament, filled with visions of the Rapture, the whore of Babylon, and apocalyptic writing of the end of times, the Book of Revelation has fascinated readers for more than two thousand years, but where did it come from? And what are the meanings of its surreal images of dragons, monsters, angels, and cosmic war? Elaine Pagels, New York Times bestselling author and "the preeminent voice of biblical scholarship to the American public" (*The Philadelphia Inquirer*), elucidates the true history of this controversial book, uncovering its origins and the roots of dissent, violence, and division in the world's religions. Brilliantly weaving scholarship with a deep understanding of the human needs to which religion speaks, Pagels has written what may be the masterwork of her unique career.

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