



APOCALYPSE RECALLED

The Book of Revelation after Christendom

Harry O. Maier

Apocalypse Recalled

Daniela Niemeyer



Apocalypse Recalled:

Apocalypse Recalled Harry O. Maier, In the end *Apocalypse Recalled* seeks to free the imprisoned John of Patmos and employ his massively influential and controversial text to awaken a sleeping sidelined and culturally assimilated church to new imperatives of discipleship **BOOK JACKET** **Silence and Praise** Ryan Leif Hansen, 2014-05-01 Cosmology is a central focus in John's *Apocalypse* Ryan Leif Hansen argues but not in the sense that John envisions a stable cosmos Rather John employs cosmological themes for persuasive purposes that include a critique of Roman imperial cultic discourse Hansen's argument requires a discussion of the apocalyptic genre and rhetoric the ways in which apocalyptic literature makes meaning especially through the construction of symbolic worlds and then a comparison of this means with cosmological themes in which eternal Rome lies at the center of the cosmos John seeks to persuade his hearers that the world as governed and sustained by Caesar and the Roman gods and perpetuated through the Roman cult and economy is a false order passing away in order that God's new creation narrated by truthful worship and costly witness to the Lamb can emerge as gift The book concludes with suggestions for fruitful conversation with recent work in apocalyptic theology **Saving Shame** Virginia Burrus, 2013-04-19 Virginia Burrus explores one of the strongest and most disturbing aspects of the Christian tradition its excessive preoccupation with shame While Christianity has frequently been implicated in the conversion of ancient Mediterranean cultures from shame to guilt based and thus in the emergence of the modern West's emphasis on guilt Burrus seeks to recuperate the importance of shame for Christian culture Focusing on late antiquity she explores a range of fascinating phenomena from the flamboyant performances of martyrs to the imagined abjection of Christ from the self humiliating disciplines of ascetics to the intimate disclosures of Augustine Burrus argues that Christianity innovated less by replacing shame with guilt than by embracing shame Indeed the ancient Christians sacrificed honor but laid claim to their own shame with great energy at once intensifying and transforming it Public spectacles of martyrdom became the most visible means through which vulnerability to shame was converted into a defiant witness of identity this was also where the sacrificial death of the self exemplified by Christ's crucifixion was most explicitly appropriated by his followers Shame showed a more private face as well as Burrus demonstrates The ambivalent lure of fleshly corruptibility was explored in the theological imaginary of incarnational Christology It was further embodied in the transgressive disciplines of saints who plumbed the depths of humiliation Eventually with the advent of literary and monastic confessional practices the shame of sin's inexhaustibility made itself heard in the revelations of testimonial discourse In conversation with an eclectic constellation of theorists Burrus interweaves her historical argument with theological psychological and ethical reflections She proposes finally that early Christian texts may have much to teach us about the secrets of shame that lie at the heart of our capacity for humility courage and transformative love *Ex Auditu - Volume 20* Klyne Snodgrass, 2005-02-12 *Ex Auditu* began as the journal incorporating the papers of the Fredrick Neumann Symposium of Princeton Theological Seminary After the first four

volumes the journal began publishing the papers from the North Park Symposium on the Theological Interpretation of Scripture The intent from the first has been to provide a forum for doing interdisciplinary theology from a biblical perspective for the benefit of the Church Each annual publication focuses on a topic crucial to the life of today s Church Additionally each issue contains an annotated bibliography and a sermon which makes it a practical guide for pastors

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The Book of Revelation and Its Interpreters Ian Boxall, Richard Tresley, 2015-11-25 The Book of Revelation has fired the imaginations of theologians preachers artists and ordinary Christians across the centuries The resulting number of commentaries on the book is enormous and most studies can only touch upon at most a representative sample of this vast literature As a consequence many focus largely on the interpretation of the Apocalypse only within specific periods such as the patristic period or during the Reformation One result of this severe limitation given the vast literary corpus is how historical interpretations in critical commentaries of the Book of Revelations tend to prioritize authors from the modern period In *The Book of Revelation and Its Interpreters* Short Studies and an Annotated Bibliography editors Richard Tresley and Ian Boxall fill a significant gap in the scholarly literature At its heart is an extensive annotated bibliography covering commentaries on the book up to 1700 including most of the early illuminated Apocalypses Supporting the presentation of this survey of the historical interpretations of the Book of Revelation is an extended overview of Revelation s often colorful reception history by Christopher Rowland together with a number of short studies on various aspects of the book These include discussions of specific commentators such as Sean Michael Ryan s look at Tyconius and Francis X Gumerlock exploration of Chromatius of Aquileia alongside a more general treatment of Revelation s impact on the figure of John of

Patmos in an essay by Ian Boxall and the visual reception of Revelation in Natasha O Hear s article The Book of Revelation and Its Interpreters provides a valuable bibliographical resource for those working in the field of Biblical Studies history of Christianity eschatology and apocalyptic studies The accompanying essays orient the authors recorded in the bibliography within a larger context offering specific examples of the Apocalypse s capacity to speak in fresh and often surprising ways to diverse audiences throughout history **Journal of Theological Studies** ,1907 Homiletic Review ,1927 *Elenchus of Biblica* ,2005 Metropolitan Pulpit and Homiletic Monthly ,1927 **Substance and Manner** Audrey Ekdahl Davidson,1977 The Our Race News-leaflet ,1906 New Testament, History of Interpretation John Haralson Hayes,2004

A collection of scholarly articles originally published in the Dictionary of Biblical Interpretation about the interpretation of the individual New Testament books Also included as an appendix are the articles from the Dictionary of Biblical Interpretation about the Biblical Apocrypha and pseudepigrapha The articles have been lightly edited and the bibliographies updated Each article concisely covers the history of interpretation of each New Testament book Stands on the shoulders of previous interpreters of the Scriptures Useful for term papers classroom study Useful in the research and understanding of historical trends in Biblical interpretation The articles on the Apcrypha and pseudepigraph are included in two appendices

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opens with an enlightening introduction to the first century context of this difficult book Now available in paperback

Neotestamentica ,2007 Vols for 1967 1968 1971 1983 constitute Proceedings of the meeting of Die Nuwe Testamentiese Werkgemeenskap van Suid Afrika **Worship** ,1963 **A Postcolonial Commentary on the New Testament Writings** Fernando F. Segovia,R. S. Sugirtharajah,2007-11-27 A comprehensive analysis of the New Testament from the perspective of postcolonial criticism this title enables readers to relate biblical texts more sharply to the perennial geopolitical issues of imperialism and colonialism **A Grammar of the Greek New Testament in the Light of Historical Research** A. T. Robertson,1914 *And I Turned to See the Voice* Edith McEwan Humphrey,2007 Demonstrates how New Testament vision accounts conveyed and reinforced messages meant to impact hearers and readers **The Banner of Israel** ,1911

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