

## Apocalypse Of Pseudo Methodius Wikidata

This book offers a new approach to the vexing question of how to write the early history of Islam. The first part discusses the nature of the Muslim and non-Muslim source material for the seventh- and eighth-century Middle East and argues that by lessening the divide between these two traditions, which has largely been erected by modern scholarship, we can come to a better appreciation of this crucial period. The second part gives a detailed survey of sources and an analysis of some 120 non-Muslim texts, all of which provide information about the first century and a half of Islam (roughly A.D. 620-780). The third part furnishes examples, according to the approach suggested in the first part and with the material presented in the second part, how one might write the history of this time. The fourth part takes the form of excurses on various topics, such as the process of Islamization, the phenomenon of conversion to Islam, the development of techniques for determining the direction of prayer, and the conquest of Egypt. Because this work views Islamic history with the aid of non-Muslim texts and assesses the latter in the light of Muslim writings, it will be essential reading for historians of Islam, Christianity, Judaism, or Zoroastrianism--indeed, for all those with an interest in cultures of the eastern Mediterranean in its traditional phase from Late Antiquity to medieval times. The publication of the King James version of the Bible, translated between 1603 and 1611, coincided with an extraordinary flowering of English literature and is universally acknowledged as the greatest influence on English-language literature in history. Now, world-class literary writers introduce the book of the King James Bible in a series of beautifully designed, small-format volumes. The introducers' passionate, provocative, and personal engagements with the spirituality and the language of the text make the Bible come alive as a stunning work of literature and remind us of its overwhelming contemporary relevance. This gospel is reported by Barnabas, one of the 12 apostles of Jesus. The sincere reader will be immediately aware of the immense wisdom it contains. Many Muslims consider that if a Gospel is to be chosen to designate the one mentioned in the Koran, it is this. In this work, no partner has ever been given to God: the axiom "There is existence and oneness of God" is never violated. In addition, Jesus announces the coming of the last prophet of God: Muhammad. This gospel is for many people (including Muslims) the most authentic of all. Whether you are Muslim, Christian, Jewish, or a disbeliever, it is a must read for everyone. Judge by yourself !

For many centuries Manicheism was a powerful and far-reaching religion, rivaled only by Christianity in its scope, but today it is virtually unheard of. It was more dualistic, Gnostic and spiritual so became the arch rival of Christianity and was ultimately stamped out. Every effort has been made to remove it from the memory of humankind and, for the most part, these efforts were a success. Today, however, there is a resurgence of interest in Gnostic thought and

teachings. This book will contribute a wealth of new information that would otherwise be lost to history. There is without question no better book on the subject. The author has assembled every known lost fragment of the faith that could possibly be found in order to accurately reassemble its doctrines and teachings. The information is presented factually, without a bias in either direction, to document this movement and its history accurately. He lets the teachings speak for themselves, which allows the reader to make an independent assessment regarding its veracity. From an historical point of view the book is valuable because it both broadens and clarifies our view of religious history, showing what Christianity was truly up against and why Manicheism remained so popular for so long. There is no doubt that the prophet Mani was a great spiritual teacher - he had to be for the religion to flourish for so long. It lasted for over one thousand years in one form or another. Many of the holy books written by Mani have been lost or destroyed, only fragments remain, while his followers were killed and persecuted for centuries. What has been recovered has been painstakingly pieced together in this important work for the benefit of scholars, religious researchers and those interested in alternative spiritual paths. The Apocalypse informed medieval expectations of the end of the world, responses to strange and exotic invaders, and the legend of Alexander the Great. An Alexandrian World Chronicle represented the early Christian chronicle tradition that would dominate medieval historiography. Both crossed the Mediterranean in Late Antiquity.

Presents an alternative interpretation of early Christian history that claims that Jesus intended to establish a royal dynasty, based on his descent from King David, for the spiritual and political redemption of the Jews.

Charlemagne never traveled farther east than Italy, but by the mid-tenth century a story had begun to circulate about the friendly alliances that the emperor had forged while visiting Jerusalem and Constantinople. This story gained wide currency throughout the Middle Ages, appearing frequently in chronicles, histories, imperial decrees, and hagiographies—even in stained-glass windows and vernacular verse and prose. In *Emperor of the World*, Anne A. Latowsky traces the curious history of this myth, revealing how the memory of the Frankish Emperor was manipulated to shape the institutions of kingship and empire in the High Middle Ages. The legend incorporates apocalyptic themes such as the succession of world monarchies at the End of Days and the prophecy of the Last Roman Emperor. Charlemagne's apocryphal journey to the East increasingly resembled the eschatological final journey of the Last Emperor, who was expected to end his reign in Jerusalem after reuniting the Roman Empire prior to the Last Judgment. Instead of relinquishing his imperial dignity and handing the rule of a united Christendom over to God as predicted, this Charlemagne returns to the West to commence his reign. Latowsky finds that the writers who incorporated this legend did so to support, or in certain cases to criticize, the imperial pretensions of the regimes under which they wrote. New versions of the myth would resurface at times of transition and during periods marked by strong assertions of Roman-style imperial authority and conflict with the papacy, most notably during the reigns of Henry IV and

Frederick Barbarossa. Latowsky removes Charlemagne's encounters with the East from their long-presumed Crusading context and shows how a story that began as a rhetorical commonplace of imperial praise evolved over the centuries as an expression of Christian Roman universalism.

Amid so much twenty-first-century talk of a "Christian-Muslim divide"--and the attendant controversy in some Western countries over policies toward minority Muslim communities--a historical fact has gone unnoticed: for more than four hundred years beginning in the mid-seventh century, some 50 percent of the world's Christians lived and worshipped under Muslim rule. Just who were the Christians in the Arabic-speaking milieu of Mohammed and the Qur'an? *The Church in the Shadow of the Mosque* is the first book-length discussion in English of the cultural and intellectual life of such Christians indigenous to the Islamic world. Sidney Griffith offers an engaging overview of their initial reactions to the religious challenges they faced, the development of a new mode of presenting Christian doctrine as liturgical texts in their own languages gave way to Arabic, the Christian role in the philosophical life of early Baghdad, and the maturing of distinctive Oriental Christian denominations in this context. Offering a fuller understanding of the rise of Islam in its early years from the perspective of contemporary non-Muslims, this book reminds us that there is much to learn from the works of people who seriously engaged Muslims in their own world so long ago. Some images inside the book are unavailable due to digital copyright restrictions.

From the Author's Preface: It could be this octogerian's last book and there were several things I wanted to do. One was to provide a primer in covenant theology. Another was to make more accessible the gist of some of my previous biblio-theological studies and to do so in a form serviceable to a wider readership than most of my publications. The major move in this democratic direction was to enliven the analysis of the covenants by introducing the series of covenant administrations within the intriguing story line of Har Magedon, the mountain of God. Extending as it does from creation to consummation, the tale of Har Magedon readily accommodates the total history of the covenants . . . Moreover, quite apart from such considerations the current state of secularized and dispensational versions of Armageddon (fantastic fiction all) makes a review of the biblical Har Magedon motif timely. Though the covenants remain the theological foundation and heart of the matter, by its adoption as our narrative framework, Har Magedon becomes the dominant surface theme. As we track this theme through the Scriptures we discover a recurring pattern, an eschatological megastructure that appears in each of the typological world ages culminating respectively at mounts Ararat and Sinai/Zion and then once again, climactically, in the antitypical New Covenant age. This Har Magedon paradigm, which shapes our telling of the covenantal tale, consists in the following complex of elements: establishment of a kingdom covenant by the Lord of Har Magedon; a meritorious accomplishment by the covenant grantee, triumphant in the Har Magedon conflict; a common grace interim before the coming of the covenanted kingdom; an antichrist crisis; consummation of the Glory-Kingdom through a last judgement victory of the covenant Lord in a final battle of Har Magedon. If only in condensed, digest fashion the present work is thus a comprehensive biblio-theological survey of the kingdom of God from Eden to the New Jerusalem.

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.

Paul was the most influential figure in the early Christian church. In this epistle, written to the founders of the church in Rome, he sets out some of his ideas on the importance of faith in overcoming mankind's innate sinfulness and in obtaining redemption. With an introduction by Ruth Rendell

The first Christians to meet Muslims were not Latin-speaking Christians from the western Mediterranean or Greek-speaking Christians from Constantinople but rather Christians from northern Mesopotamia who spoke the Aramaic dialect of Syriac. Living in what constitutes modern-day Iran, Iraq, Syria, and eastern Turkey, these Syriac Christians were under Muslim rule from the seventh century to the present. They wrote the earliest and most extensive accounts of Islam and described a complicated set of religious and cultural exchanges not reducible to the solely antagonistic. Through its critical introductions and new translations of this invaluable historical material, *When Christians First Met Muslims* allows scholars, students, and the general public to explore the earliest interactions of what eventually became the world's two largest religions, shedding new light on Islamic history and Christian-Muslim relations.

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.

*When Christians First Met Muslims*  
A Sourcebook of the Earliest Syriac Writings on Islam  
Univ of California Press

This fascinating history surveys apocalyptic religion through time, setting it within a political and social context.

The contributions in this volume deal with crucial subjects of political and theological dialogue and controversy that characterized the varying responses of the Christian communities in the Byzantine Eastern provinces to the Islamic conquest and its subsequent impact on Byzantine society and history.

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This book makes available major texts in the Christian apocalyptic literature from the 4th to the 16th centuries. The apocalyptic tradition is that of traditional philosophy based on revelation and concerned with the end of the world.

The Secret Gospel gives the first real evidence of the method by which Jesus of Nazareth initiated his disciples into the esoteric practices of his teaching, making this is a very important book for the history of humankind. In 1958, Morton Smith traveled to Jerusalem to do research in the monastery library of Mar Saba, in the Judean Desert. What he found was no routine corroboration of New Testament history, but a precious fragment of a second-century document that would change our understanding of the teaching of Jesus of Nazareth. As exciting as the most suspenseful adventure story, Professor Smith's book is a lively and readable account of the discovery and unraveling of some of Christianity's most intriguing mysteries. ??The Secret Gospel invites a wide community of readers to share in the challenge of [Professor Smith?s] discovery, and to evaluate for themselves the provocative?and fundamental?questions it raises.? from the Foreword by Elaine Pagels, *The Gnostic Gospels*

Beginning shortly after Charlemagne's death in 814, the inhabitants of his historical empire looked back upon his reign and saw in it an exemplar of Christian universality - Christendom. They mapped contemporary Christendom onto the past and so, during the ninth, tenth, and eleventh centuries, the borders of his empire grew with each retelling, almost always including the Christian East. Although the pull of Jerusalem on the West seems to have been strong during the eleventh century, it had a more limited effect on the Charlemagne legend. Instead, the legend grew during this period because of a peculiar fusion of ideas, carried forward from the ninth century but filtered through the social, cultural, and intellectual developments of the intervening years.

Paradoxically, Charlemagne became less important to the Charlemagne legend. The legend became a story about the Frankish people, who believed they had held God's favour under Charlemagne and held out hope that they could one day reclaim their special place in sacred history. Indeed, popular versions of the Last Emperor legend, which spoke of a great ruler who would reunite Christendom in preparation for the last battle between good and evil, promised just this to the Franks. Ideas of empire, identity, and Christian religious violence were potent reagents. The mixture of these ideas could remind men of their Frankishness and move them, for example, to take up arms, march to the East, and reclaim their place as defenders of the faith during the First Crusade. *An Empire of Memory* uses the legend of Charlemagne, an often-overlooked current in early medieval thought, to look at how the contours of the relationship between East and West moved across centuries, particularly in the period leading up to the First

Crusade.

Throughout history, Christians have expressed their faith through story. They created texts featuring important early Christian figures, like Jesus, Peter, Paul, Mary Magdalene, and Judas, to express their relationships to God and to the world around them. Some of these texts are found in today's New Testament, but there is a wide assortment of other texts that are not included in the Bible. *Secret Scriptures Revealed* answers, in clear accessible terms, many frequently asked questions about the Christian Apocrypha. It describes and explains the key texts and includes a much-needed discussion.

**DIVWorld War III Has Begun!**  
This revision of *Jerusalem Countdown*, updated to address the recent conflict with Hezbollah, the roles of North Korea and Syria in the coming nuclear showdown, and the infiltration of Islam

Shortly after Vatican II many began to speculate that we might be in the 'end times' and that prophecies were being fulfilled. Some speculated that the Three Days of Darkness may be near or that Antichrist was already on earth. Yves DUpont assembled many prophecies, including some that refer to a comet striking the earth. With Comet Kahoutek in 1972, many thought this might be the one, but it wasn't. With the deterioration of morals in the world many believe that these prophetic days may be close.

Mystery surrounds the parentage of Alexander, the prince born to Queen Olympias. Is his father Philip, King of Macedonia, or Nectanebo, the mysterious sorcerer who seduced the queen by trickery? One thing is certain: the boy is destined to conquer the known world. He grows up to fulfil this prophecy, building a mighty empire that spans from Greece and Italy to Africa and Asia. Begun soon after the real Alexander's death and expanded in the centuries that followed, *The Greek Alexander Myth* depicts the life and adventures of one of history's greatest heroes - taming the horse Bucephalus, meeting the Amazons and his quest to defeat the King of Persia. Including such elements of fantasy as Alexander's ascent to heaven borne by eagles, this literary masterpiece brilliantly evokes a lost age of heroism.

*The Apocalypse of Peter* is the first modern collection of studies on this intriguing Early Christian book, that has mainly survived in Ethiopic. The volume starts with a short survey of the *Forschungsgeschichte* and a discussion of the old question regarding its eventual inspiration: Greek or Jewish. It is followed by a new look at the circumstances of its finding, the composition of the codex and its character, and also by a new edition of the Bodleian and Rainer fragments. The major part of the book studies various aspects and passages of the Apocalypse: the nature of the Ethiopic pseudo-Clementine work that contained the Apocalypse, false prophets, the Bar Kokhba hypothesis, Paradise, the post-mortem 'baptism' of sinners, the grotesque body, the pattern of justice underlying our work, the Old Testament quotations and the reception of the Apocalypse in ancient Christianity. The book concludes with a study of the Gnostic Apocalypse of Peter. As has become customary, the volume is rounded off by a bibliography and a detailed index.

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This original and unusual book investigates a continuing Johannine apocalyptic tradition, represented in three strange Greek texts that are also linked to a Coptic manuscript. None of the Greek texts has been published in recent years, and they have

never been published together or associated in studies of Christian apocrypha. John Court, well known for his studies on Revelation, supplies the text of the Greek manuscripts, with English translations, introductions and detailed explanatory notes that set the texts and their ideas in the context of Christian views on the future and the afterlife.

Described by Origen as a writing that “even the masses of believers have read,” the Sentences of Sextus offers unique insights into popular Christian thought during the late second century C.E. Although it draws extensively on canonical texts for the composition of its sayings, it is especially fascinating for the manner in which it integrates these texts with material derived from two generically similar collections of Pythagorean maxims. This volume provides a critical edition including evidence from the Greek, Latin, Syriac, and Coptic versions; a new translation; and the first commentary for the Sentences, an important document for investigating the history of early Christian wisdom, asceticism, and ethics.

More than just an expression of religious authority or an instrument of social control, the Inquisition was an arena where cultures met and clashed on both shores of the Atlantic. This pioneering volume examines how cultural identities were maintained despite oppression. Persecuted groups were able to survive the Inquisition by means of diverse strategies—whether Christianized Jews in Spain preserving their experiences in literature, or native American folk healers practicing medical care. These investigations of social resistance and cultural persistence will reinforce the cultural significance of the Inquisition. Contributors: Jaime Contreras, Anne J. Cruz, Jesús M. De Bujanda, Richard E. Greenleaf, Stephen Haliczer, Stanley M. Hordes, Richard L. Kagan, J. Jorge Klor de Alva, Moshe Lazar, Angus I. K. MacKay, Geraldine McKendrick, Roberto Moreno de los Arcos, Mary Elizabeth Perry, Noemí Quezada, María Helena Sanchez Ortega, Joseph H. Silverman This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1995. "First published as: The Oxford companion to Christian art and architecture in 1996 by Oxford University Press." --T.p. verso.

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