



The Celestial Brides

Richard Folkard



The Celestial Brides:

The Celestial Brides Octavio Alvarez, 1978 **The Holy Land in History and Thought** Moše Šārôn, 1988 *Like a Bride Adorned* Lynn R. Huber, 2007-06-10

The phrase like a bride adorned is one of the ways Revelation describes the new Jerusalem which descends from heaven. This phrase can also be read as describing one of the ways interpreters historically have understood the relationship between Revelation and its metaphorical language. In contrast to views that suggest Revelation's metaphorical language is simple adornment, Huber argues that Revelation's persuasive power resides within the text's metaphorical nature and she articulates a method for exploring how Revelation employs metaphor to shape an audience's thought. In order to gain a sense of how metaphorical language works in Revelation's highly metaphorical text *Like a Bride Adorned*, Reading Metaphor in John's Apocalypse engages one set of conceptual metaphors in relation to Revelation's literary and social historical milieu. Specifically, Huber explores the conceptual metaphors undergirding Revelation's nuptial or bridal imagery. Positioned at the culmination of the text's nuptial imagery, it serves as one of the text's final and arguably one of its most important characterizations of the Christian community. Examining the function of Revelation's nuptial imagery involves investigating how the text redeploys conventional metaphorical constructions used in the writings of the Hebrew prophets and how its imagery engages Greco-Roman depictions of women, weddings, and brides. Discourse about marriage and family was such an important part of Revelation's historical context, especially as it was shaped by the Roman Empire, that any discussion of the text's nuptial imagery must examine how it reflects and responds to this discourse. By addressing these questions, we see that Revelation's nuptial imagery serves to further the text's goal of shaping Christian identity in opposition to the social demands of the Roman Empire. Moreover, exploration of the conceptual metaphors undergirding Revelation's bride adorned reveals how John seeks to shape Christian identity as a transitional identity. Through metaphor, Revelation encourages its audience to envision the Christian community as a bride who constructs her own identity as she transitions into a new role in relation to God and the Lamb. Through the process of exploring Revelation's nuptial imagery with insights gained from conceptual metaphor theory, we uncover the ways that John employs metaphorical language to persuade his audience's thought about themselves and about others. Consequently, this work contributes both to our understanding of the text's nuptial imagery and to our knowledge of how Revelation employs metaphor as a tool for persuasion.

Lucifer, 1897 The Greatest Mirror Andrei A. Orlov, 2017-09-19

A wide-ranging analysis of heavenly twin imagery in early Jewish extrabiblical texts. The idea of a heavenly double, an angelic twin of an earthbound human, can be found in Christian, Manichaean, Islamic, and Kabbalistic traditions. Scholars have long traced the lineage of these ideas to Greco-Roman and Iranian sources. In *The Greatest Mirror*, Andrei A. Orlov shows that heavenly twin imagery drew in large part from early Jewish writings. The Jewish pseudepigrapha books from the Second Temple period that were attributed to biblical figures but excluded from the Hebrew Bible contain accounts of heavenly twins in the form of spirits, images, faces,

children mirrors and angels of the Presence Orlov provides a comprehensive analysis of these traditions in their full historical and interpretive complexity He focuses on heavenly alter egos of Enoch Moses Jacob Joseph and Aseneth in often neglected books including Animal Apocalypse Book of the Watchers 2 Enoch Ladder of Jacob and Joseph and Aseneth some of which are preserved solely in the Slavonic language This book is the first complete effort to show how some pseudepigraphical works develop several unique traditions about heavenly counterparts It is particularly important for many scholars who do not have control of the Slavonic originals of the Ladder of Jacob and 2 Enoch Orlov also draws on a broad range of unfamiliar sources including Manichaeic and Mandaean materials which were often neglected by experts who previously investigated the heavenly counterpart imagery Alexander Kulik coauthor of Biblical Pseudepigrapha in Slavonic Tradition *Essays on Indo - Aryan Mythology - Vol. 1* Aiyangar Narayan, *New-Church Messenger* ,1886 *Plant Lore, Legends, and Lyrics* Richard Folkard,1892 **The minister's wooing** Harriet Beecher Stowe,1896 *Mormon Portraits Or the Truth about the Mormon Leaders from 1830 to 1886* Wymetal,1886 **The Annals and Antiquities of Rajast'han** James Tod,1899 *Teutonic mythology*, tr. by J.S. Stallybrass Jacob Ludwig C. [single works] Grimm,1888 **Teutonic Mythology** Jacob Grimm,1888 **Religion in the Light of Philosophy** ,1882 *The Canadian Methodist Magazine* ,1883 **Hymns for the Use of the New Church** ,1883 **Gladness of heart** Gladness,1881 **Catholic Ceremonies and Explanation of the Ecclesiastical Year** Alfred Durand,1896 *India* John Hobart Caunter,1872 *A Student's Manual of the History of India* Meadows Taylor,1883

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