

HISTORY OF CHRISTIAN ESCHATOLOGY

Instructor: Fr. Augustine Thompson, O.P.

Office Hours: Tuesday 11:00-12:00 and Friday 11:00-12:00 (by appointment only)

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COURSE DESCRIPTION:

This course will examine Christian speculation on the End of the World from the first century to the Year 2000 and beyond. Special emphasis will be paid to Biblical and apocryphal sources for such speculation, ancient Christian millenarianism, medieval and Reformation apocalypticism, nineteenth- and twentieth-century dispensationalism, and contemporary images of the End in literature and film. Required readings will be taken from original sources.

Required Reading (and viewing)

Course Packet. Incl. Bible and Apocrypha, Irenaeus, Hippolytus, Augustine, and the *Geneva Bible* (1560). This will be emailed to you as a PDF.

Apocalyptic Spirituality, trans. Bernard McGinn (New York: Paulist, 1979)
<https://www.amazon.com/Apocalyptic-Spirituality-Classics-Western/dp/0809122421> (\$24.95)

John Williamson Nevin, *The Anxious Bench, Antichrist, and the Sermon "Catholic Unity"* (Eugene OR: Wipf and Stock, 1999)
<https://www.amazon.com/Anxious-Bench-Antichrist-Sermon-Catholic/dp/1579104290> (\$18:00)

Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids: Zondervan, 1981)
<https://www.amazon.com/Late-Great-Planet-Earth/dp/031027771X> (\$9:59)

Michael O'Brien, *Father Elijah: An Apocalypse* (San Francisco: Ignatius, 1996)
<https://www.amazon.com/Father-Elijah-Apocalypse-Michael-OBrien/dp/0898706904> (\$21.95).

Michael Tolkin, dir., *The Rapture* (New Line Cinema, 1991).
<https://www.amazon.com/Rapture-Mimi-Rogers/dp/B0002XNT1C> (\$9.99)

Other Requirements of Course:

1. First In-Class Exam on first half of course (30% of grade), which includes:
A Book Report, due on Monday of Week 6.
2. Term Paper (40% of grade), which includes:
Oral Presentation of a Paper Proposal (*Prospectus*) to the instructor, Friday of Week 6.
3. Second In-Class Exam on second half of course (30% of grade)
4. *Active* participation in discussions (will influence grade).

CHRISTIAN ESCHATOLOGY SYLLABUS

WEEK ONE: APOCALYPSE AS A GENRE

READ: O.T. Selections in Packet, pp. 18-62

Feb. 4— **Lecture: Introduction to the Genre and the Ancient Background**

Apocalyptic Sources

Feb. 7— **Lecture: Jewish Eschatology**

WEEK TWO: THE FIRST-CENTURY INHERITANCE

N.T. Selections, in Packet, pp. 62–88

Feb. 11— **Lecture: Jesus of Nazareth and the End Times**

Feb. 14— **Discussion: The Sources of Christian Apocalyptic**

Early Millenarians and their Critics

WEEK THREE: SECOND-CENTURY ESCHATOLOGY

Read: Irenaeus and Hippolytus in Packet, pp. 88-137.

Lactantius, *Institutes* 7.13-27 in *Apocalyptic Spirituality*, pp. 53-79

Feb. 18— **Lecture: Heretical Speculation**

Feb. 21— **Lecture: "Great Church" Apocalyptic**

WEEK FOUR: CHILIASM AND ITS CRITICS

Have Read: Augustine, in Packet, pp. 133-179.

Feb. 25— **Discussion: Irenaeus, Hippolytus, Lactantius, Augustine**

Medieval Antichrist and Eschatology

Feb. 28— **Lecture: Byzantine and Early Medieval Eschatology**

WEEK FIVE: SYMBOLIST ESCHATOLOGY

Read: Adso and Joachim in *Apocalyptic Spirituality*

Mar. 3 — **Lecture: Latin Symbolists**

Mar. 6 — **Lecture: Joachim and Joachimism**

WEEK SIX: THE MEDIEVAL HISTORICISTS

Concentrate on Book Report / Prospectus

Mar. 10 — **Discussion: Adso and Joachim (BOOK REVIEW DUE)**

Mar. 13 — Meetings with Instructor on Paper Prospectus

WEEK SEVEN: POVERTY AND APOCALYPSE

Mar. 17 — IN-CLASS EXAM (Ancient Eschatology)

Mar. 20 — **Lecture: Franciscanism and the Apocalyptic Francis**

Spring Recess (Mar. 23–27): No class

WEEK EIGHT: THE PAPAL ANTICHRIST

Have Read: Franciscan Spirituals in *Apocalyptic Spirituality*, pp. 159-82

Mar. 31 — **Discussion: Franciscan Spirituals**

Apr. 3 — **Lecture: Classical Protestant Apocalyptic**

WEEK NINE: REFORMATION ESCHATOLOGY

Read: *Geneva Bible Notes* in Packet, pp. 179-209.

Apr. 7 — **Lecture: Eschatology in New Worlds**

Apr. 10: Good Friday (no class)

WEEK TEN: THE APOCALYPTIC REVOLUTION

Read: J. W. Nevin "Antichrist"

Apr. 14 — **Discussion: Apocalyptic in the Age of Reformations**

Modern Eschatology, Especially in the United States

Apr. 17 — **Lecture: Anglicans and Radicals and Russians**

WEEK ELEVEN: AMERICAN ESCHATOLOGIES

Read: Hal Lindsey, *Late Great Planet Earth*

Apr. 21 — **Lecture: Dispensationalism**

Apr. 24 — **Discussion: Nevin and Lindsey**

WEEK TWELVE: MODERN ROMAN CATHOLICS

Apr. 28 — **Lecture: Marian Apocalyptic**

May 1 — **Lecture: Theological Eschatology** (Guest Lecturer)

WEEK THIRTEEN: TERM PAPER WRITING RECESS

Father Elijah (if necessary, you can omit pp. 238–316)

May 5: No Class: Work on Term Paper!

May 8: No Class: Work on Term Paper!

**WEEK FOURTEEN: APOCALYPSE IN LITERATURE AND FILM
TERM PAPER DUE THIS TUESDAY!**

Watch: *The Rapture*

The End Times in Literature, Film, Popular Science

May 12 — **Lecture: Apocalyptic Fiction**

May 15 — **Discussion—Fiction: *The Rapture* and *Father Elijah***

EXAM WEEK

May 19 — **IN-CLASS EXAM** (Medieval and Modern Eschatology)

Purposes, Outcomes, and Grading Rubrics for the Course

Course Goals

This introductory level survey course seeks to impart to students:

1. A sufficient understanding of the sources, theory, major writers, and political and religious contexts of Christian speculation on the End Times from the Bible to the present day so that they can achieve **intellectual integration** of this material.

2. A sense of the ever provisional nature of all historical studies, which should encourage the students to model the **academic humility** and openness to contrasting opinions and methods that inform historical debate. They will do this in part by a careful reading of authors whose theology is often alien to the students so that they come to understand and appreciate these world-views before they judge or dismiss them.

3. By reading difficult and alien writers on their own and achieving the mastery necessary to perform well on the course exams, the students should begin to develop the **self-direction** necessary for their future historical study.

4. Since the essay questions for the exams will be distributed before the exam and the students encouraged to work together preparing their answers, the course will foster a climate of **collaboration** and common ownership proper to research work and teaching.

5. By encountering a thought world that is profoundly different from our own modern one, students will acquire new perspectives that will allow them to **prophetically challenge** the commonplaces and prejudices of modern culture especially as these concern the theology of history and future hope.

Course Outcomes

1. A **broad knowledge** of the history of Christian writing and reflections on the theology of history and expectations about the End Times..
2. Beyond the broad outlines, ability to produce more **focused and critical written reflections** of a particular author or monument (e.g. representational art or film) that has eschatological or apocalyptic form or content.
3. The **ability to communicate** the fruits of their study, especially in class discussions..
4. The ability to bring sound historical conclusions to bear on **contemporary theological and ecclesiastical-political issues**, especially during discussions.
5. An understanding of the historical relations between Christianity and **non-Christian religions**, in particular ancient Judaism, Paganism, and modern secular ideologies.

Grading Rubrics

“A” signifies a comprehensive and accurate general understanding of the development of Christian Eschatology and a sure and solid control of the ideas of all authors studied.

“A-“ signifies a generally solid familiarity with the development of Christian Eschatology and the ability to sketch out the basic ideas of the major authors and most minor authors studied.

“B+” signified a basic familiarity with the general development of Christian Eschatology, but somewhat sketchy recall of the ideas of individual authors, including the major ones. This is only marginally satisfactory in master’s level work, even in an introductory class.

“B” signifies even less secure understanding of development and serious lacunae for even major authors and trends. As such, although passing, this is probably not sufficient quality for master’s credit.

Below a “B” means that, for all intents and purposes, the performance is so poor that it should not be used to fulfil requirements in a master’s program.

NOTE: If you need special arrangements to meet the course requirements for reasons of some documented disability, please see the instructor after the first meeting of the seminar.

STUDY GUIDE QUESTIONS

Discussion 1: Sources of Christian Apocalyptic

All Biblical passages mentioned are in the Packet.

In the readings from Amos, Joel, Isaiah, and Zachariah:

What is the nature of the "Day of the Lord"?

How is it related to God's Judgment?

What are the characteristics of the Messianic Kingdom?

Compare and Contrast:

Ezekiel 38-29 and Apoc 19:7-10 on Gog and Magog.

Dan 7 and Apoc 12, on the "Fourth Kingdom"

Dan 12 and Apoc 12, on Michael and the Angels

Outline the following texts on "antichrist(s)"

2 Thess 2, 1 John 2, Apoc 13, 2 Peter 2

Can you synthesize them into a single coherent picture?

Draw up "time lines" or order of events for events described in:

Daniel Chapters 10-12

Paul's Writings (1 Cor 15, 1 Thess 4, 2 Thess 2)

The Synoptic Gospels (Mk 13, Mt 24-25; Lk 21)

Try to reduce them to a single coherent narrative.

Attempt to place the events of Apoc 12-14 and Apoc 17-20 into this narrative?

Finally, compare and contrast the tone, message, and language of the Old Testament, Intertestamental, and New Testament texts. Can you trace developments over time? (The order of the texts in the reader is chronological.)

STUDY GUIDE QUESTIONS

Discussion 2: Irenaeus, Hippolytus, Lactantius, Augustine

Be ready to compare Irenaeus, Hippolytus, Lactantius, and Augustine on:

- Dating the End of the World
- The Order of Events in the End Time
- The Person and Rule of Antichrist
- The 1000 Year Millennium
- The Two Resurrections
- The Final unloosing of Satan (Gog and Magog)
- The Last Judgment and the New Creation

What audience does each author address?

What Biblical sources are most important to each?

Can we see any sense of development from Irenaeus (2nd Century) to Hippolytus (3rd Century), to Lactantius (4th Century)?

To what extent do Irenaeus, Hippolytus, and Lactantius represent a "premillennarian" consensus?

How does Augustine (5th Century) defend his rejection of "premillenarianism"?

Why made Augustine's position so attractive it replaced the earlier view completely and for so long (over 1200 years)?

STUDY GUIDE QUESTIONS

Discussion 3: Adso and Joachim

In *Apocalyptic Spirituality*: Adso, "Letter," pp. 89-96; Joachim: Letters, *Book of Concordance*, Figures (NOTE Plates VI and VII), pp. 113-148. ALSO READ intro. to Joachim, pp. 97-112, which explains plates III (p. 105), IV (p. 109), and V (p. 110).

QUESTIONS ON ADSO:

- 1) Compile his time table for the end times.
- 2) To what extent can dates for events be predicted?
- 3) What are his sources (consult both readings and your class notes)? How has he changed them? What is totally new?
- 4) His text basically replaced all earlier authors in popularity. Why would it be so popular?

QUESTIONS ON JOACHIM:

- 1) Explain Joachim's idea of a *concordia* (parallelism) between the Old and New Testaments. Give examples from his interpretation of the Bible. How does this allow him to organize world history.
- 2) Outline his time table of history. Explain how it is organized according to the Trinity. What are the overlaps between the three "ages" or *status*'s?
- 3) What are his teaching on the "Third Age" or Age of the Holy Spirit? Identify his sources in the Bible and earlier writers.
- 4) Explain the parallel between the teaching that Holy Spirit "proceeds from both the Father and the Son" the Third Age's origins in the two other ages.
- 5) Collect all Joachim's references to the end times tribulations and Antichrist. What are his teachings?

COMPARATIVE QUESTIONS:

- 1) How are the two author's outlines of the Last Days, Antichrist, return of Christ, etc. different in content and chronology?
- 2) How are the two authors' approaches to the Bible different.
- 3) How are their chronologies for history and the end times different? Explain how this is the result of their different approaches to the Bible.
- 4) Joachim not only replaced Adso, but become the source of most Christian and much non-Christian speculation into the Modern Period--in spite of his obscurity and complexity. Why would his system be so attractive?

STUDY GUIDE QUESTIONS

Discussion 4: Spiritual Franciscans

The two readings of this week (*Apocalyptic Spirituality*, pp. 159-81) show Franciscan Spirituals defending their orthodoxy. If you are unclear about the Spiritualist controversy, read "Part IV: The Franciscan Spirituals," on pp. 149-58.

SPECIFICALLY ON ANGELO OF CLARENO, "LETTER OF DEFENSE" (14TH CENT.)

What heresies have the "spirituals" been accused of?

Who is doing the accusing? And what would be the motives?

How does Angelo view persecution?

How would these (esp. p. 160) be linked to apocalypticism?

What is the significance of Poverty for Angelo?

What are its eschatological overtones?

Can it be related to Joachim's vision of history? How?

Angelo suggests that the papacy take certain courses of action. What apocalyptic implications would the pope's possible choices have?

ON PETER JOHN OLIVI, "LETTER TO CHARLES II'S SONS" (13TH CENT.)

How does Olivi use Biblical prophecy?

What does the bible imply about true believers?

How does that relate to signs of the End Times?

Considering his use of prophecy and the historical background of the Poverty Debate, can you "decode" what current events he thinks are implied by the Biblical quotations on pp. 177-78?

MORE GENERALLY

How have the Spirituals reinterpreted Joachim's eschatology?

How has apocalyptic become a potential weapon to criticize the Christian Church itself?

When viewed against apocalyptic speculation in the first 1200 years of Christianity, how revolutionary are the changes signalled by Spiritual Franciscan apocalypticism? (You might start by listing elements of continuity and change before answering this question!)

How dangerous is the Spiritualist vision to the Institutional Church? If you were pope, how would you react?

STUDY GUIDE QUESTIONS

Discussion 5: Puritan Apocalypse in the Age of Reformations

Read the notes to Revelation in the "Geneva Bible" in course packet. English Calvinist exiles produced this Bible in Geneva Switzerland in 1560. Calvin himself never commented on Revelation but his followers had much to say about it. Notice that these notes comment on passages of Revelation (in large print)--see text of Rev. earlier in packet for context. This Bible was the most popular Bible, used by Shakespeare, etc., in England until the 1700s--for more so than the "King James Bible" of 1611. The notes were the source of the popularity! This was also the Bible of the Pilgrim Fathers and Colonial New England.

Start by identifying particular interpretations. What are:

The Dragon? 666? Abaddon / Appolyon? Sixth Angel? 1260 years? 1000 Years (Millennium)? 42 months? Two witnesses? The "Beast of the Land," "Beast of the Sea," etc? The Signs in Heaven and Earth? The beast who dies and is healed? The "mark of the beast"? Christ's return? Nature of New Heaven and Earth? The Harlot? The Seven Heads? The Ten Horns?

What is the overall interpretative structure?

Does it apply to history, current events, individual spiritual life?

Where is the "Millennium" historically speaking?

What about the Antichrist(s)? Are they personal, mystical, corporate?

Can one do "calendar calculation" on the end times? Why or why not?

Where do these Puritan ideas come from?

What kind of arguments are used to prove the interpretations?

What ideas are drawn from earlier writers?

Are any groups previously studied especially important?

Is it more "Post-Millennial" like Augustine or more "Pre-Millennial" like Irenaeus?

Or is it unique?

What is new and different?

Finally some general questions:

What does it teach about the True Church? The False Church?

What expectations for the future does it suggest to the reader?

Why would this system be so popular?

What purposes does it serve for the reader?

How does it position the believer in world history?

What attitudes does it encourage toward non-Puritans?

How does this system live on in the U.S. today?

STUDY GUIDE QUESTIONS

Discussion 6: Lindsey and Nevin

Lindsey's *Late Great Planet Earth* was the best selling non-fiction book of the 1970s. In fact, is a modern version of the Eschatology produced by J. N. Darby back in the 1830s. J. W. Nevin's "Antichrist" remains the classic attack on Dispensationalism.

How has Lindsey applied these "Dispensationalist" themes?

The Role of Israel.

Gog and Magog.

The Revived Roman Empire: The 10 Horns.

The Antichrist and False Prophet.

Babylon and the Harlot.

The Rapture.

Armageddon.

Christ's return.

Lindsey made identifications that are now "dated."

Why are these errors insufficient to disprove his vision?

How does his system influence the way one looks at the world?

How would your behavior (moral, political, economic, religious) be different if you accepted Dispensationalism as essentially true? (Or, if you are Dispensationalist, if you rejected it?)

Does *Late Great Planet Earth* prove/disprove the criticism that is anti-semitic.

Dispensationalism ...

is a tool of the "Israel Lobby."

breeds apathy toward social and political involvement

gives people a motive for imposing their ideas in politics.

encourages rabid anti-communism.

encourages fatalism about communist world domination.

makes people unconcerned about war, pollution, and corruption.

is fixated on war, pollution, and corruption.

appeals to poor uneducated people

appeals to middle class Christians with nothing better to do.

Or do you have some other, better, criticism?

Why does Dispensationalism provoke so much hostility and fear, not only from secular people, but also from "liberal" Christians?

Finally, why would J. W. Nevin consider a theology like Lindsey's the true presence of Antichrist in the world? How effective is this critique of the pre-millennialist vision? We will spend about half the dicussion on this, so think carefully about it.

STUDY GUIDE QUESTIONS

Discussion 7: Fiction (*The Rapture* and *Father Elijah*)

This discussion will focus on Apocalypticism in fiction generally. *The Rapture* is loosely based on American Protestant models; *Fr. Elijah* is overtly Catholic. In preparing these questions, feel free to draw on other "apocalyptic" novels or films with which you are acquainted. You may also draw on secular or non-religious apocalyptic fiction!--for examples see the last page of the bibliography for term papers.

Why write apocalyptic fiction?

What purpose do works like these serve for believers?

What is the cause of their appeal? Even to non-believers?

Did you enjoy the two works? Why? Why not?

Does having a "eschatological theory" destroy artistic creativity? (Many literary critics think it does)

How is apocalyptic fiction a "cultural critique"?

What forces do the authors identify as "anti-christian"?

How do they relate sin, satan, and contemporary society?

Can you generalize as to their views on politics?

What response do the creators of "apocalyptic" fiction hope for in their viewers and readers?

How effective is it as a "conversion" tool?

What attitudes does it encourage toward society and its problems?

Compare the Catholic and Protestant fictionalized End Times.

What elements of historical Christian eschatology do they use?

Which elements do they ignore?

How do they treat the Bible? Is it used differently?

What do they have in common?

How are the two versions different.

How do the views of sin and conversion differ?

As literature/entertainment: of apocalyptic fictionalizations you know ...

which were the most effective?

which were flops?

what makes some better than others?

did any especially offend or inspire you? Why?

Note: if you are having trouble finishing *Fr. Elijah* in time, you may skim pp. 241-316, but get it finished by discussion.

THE END OF THE WORLD IN CHRISTIAN THOUGHT TERM PAPER

Forty percent of your grade will be determined by a carefully researched and well-written term paper. The final paper will most likely be about 15 pages long. The topic should be chosen accordingly. The paper will be written in a four-step process.

Step one: During week 1, choose one of the fields of possible research on the attached bibliography.

For each there is a bibliography of introductory monographs. Choose one and read it. As you read it take notes on the sources available and other useful monographs; formulate a paper topic.

Step two: Write a 3 to 5 page book report. **THIS ESSAY IS THE "TAKE-HOME" PART OF YOUR MID-TERM.** Staple to the end of your book report a 1 page "prospectus" for your term paper, which includes: 1 paragraph describing your research project; a list of sources available in English; a bibliography of at least three other scholarly monographs useful to your project.

Step three: During an appointment with the instructor be prepared to discuss your **PROSPECTUS.** **THIS DISCUSSION OF THE TERM PAPER PROPOSAL IS THE "ORAL" PART OF YOUR MID-TERM.**

Step four: Using as a foundation the original sources and the topic discovered during steps 1-3, research and write a creative essay. The final draft is due Monday of Week 14. You should email me (athompson@dspt.edu) an outline by week 12. I will comment on drafts and outlines before that date. **BUT NOT AFTER THAT WEEK.**

KEEP IN MIND:

You may consult books by modern scholars of Christian apocalyptic, but your term paper itself should focus on developing an original thesis founded on Christian apocalyptic writings themselves. The term paper should not be a second book report nor a summary of historians' conclusions.

Do consult the essay related to your project in *The Encyclopedia of Apocalypticism*, ed. J. Collins, B. McGinn, and S. Stein, 3 vols. (New York: Continuum, 1999).

CITATION IN PAPERS

Use *Chicago Manual of Style* forms, not use "social science" in text citation.

For a scholarly book:

First cite:

Bernard McGinn, Antichrist: Two Thousand Years of the Human Fascination with Evil (San Francisco: Harper Collins, 1994), p. 20.

Subsequent cites:

McGinn, Antichrist, p. 25.

For a published source:

First cite:

Augustine of Hippo, Concerning the City of God against the Pagans 6.10, trans. Henry Bettenson (London: Penguin, 1984), p. 249.

NOTE that "6.10" refers to the book and chapter numbers (like chapter and verse in the Bible); these should be supplied if found in the edition used.

Subsequent cites:

Augustine, City of God 11.1, Bettenson trans., p. 430.

For a source document in a collection: NOTE THAT YOU MUST CITE THE SOURCE, NOT JUST THE COLLECTION:

First cite:

Lactantius, Divine Institutes 7.6, trans. Bernard McGinn, Apocalyptic Spirituality (New York: Paulist, 1979), p. 39.

Subsequent cites:

Lactantius, Institutes 7.9, McGinn trans., p. 44.

For a journal article:

First cite:

E. R. Daniel, "The Double Procession of the Holy Spirit in Joachim of Fiore's Understanding of History, Speculum 55 (1980), 475.

Subsequent cites:

Daniel, "Double Procession," p. 480.

The Bible. Use standard forms:

Gen. 1.20

Exod. 2:4

1 Thess. 3.5 etc.

If the particular Bible translation used is important give it at the first cite.

When in doubt, consult the Kate L. Turabian, *A Manual for Writers*

In the Library: LB2369 .T8 1996

On the Web: http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html

THE END OF THE WORLD IN CHRISTIAN THOUGHT BIBLIOGRAPHY

Note that each area contains introductory books (for book reports / prospectus) and a sampling of possible sources for papers. Neither list is exhaustive! Your book report should NOT be on a book listed under "sources." If we don't have a book, order it on Inter-Library Loan (explained at end of this bibliography).

BIRTH OF CHRISTIAN APOCALYPTIC

Introductory Books (possible book reports)

Dale C. Allison, *The End of the Ages Has Come: An Early Interpretation of the Passion and Resurrection of Jesus* (Philadelphia: Fortress, 1985)

J. C. Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980)

R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John* (New York: Scribners, 1920)

J. H. Charlesworth, *The Messiah: Developments in Earliest Judaism and Christianity* (Minneapolis: Fortress, 1992)

Adela Yarbro Collins, *Crisis and Catharsis: The Power of the Apocalypse* (Philadelphia: Westminster, 1985)

John J. Collins, *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity* (New York: Crossroad, 1984)

The Jewish Apocalyptic Heritage in Early Christianity, ed. James C. VanderKam and William Adler (Minneapolis: Fortress, 1996)

Christopher Roland, *The Open Heaven: A Study of Apocalyptic in Judaism and Christianity* (New York: Crossroad, 1982)

H. M. Shires, *The Eschatology of Paul in Light of Modern Scholarship* (Philadelphia: Westminster, 1966)

Possible Sources for use term papers (not for book reports): The Bible WITH the Apocrypha (Revised Standard Version suggested); *The Old Testament Pseudepigrapha*, ed. James H. Charlesworth (1983); *New Testament Apocrypha*, ed. Wilhelm Schneemelcher (1964); *The Dead Sea Scrolls in English*, trans. G. Vermes (1982); other editions of individual texts as found in bibliographies of above books.

ANCIENT CHRISTIAN ESCHATOLOGY (A.D. 100-600)

Introductory Books (possible book reports)

David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983)

Caroline Walker Bynum, *The Resurrection of the Body in Western Christianity, 200-1336* (New York: Columbia Univ. Press, 1995)

B. E. Daley, *The Hope of the Early Church* (Cambridge: Cambridge Univ. Press, 1991)

Early Christian Apocalypticism: Genre and Social Setting, ed. Adela Yarbro Collins (Decatur GA: Scholars, 1986)

Geir Hellemo, *Adventus Domini: Eschatological Thought in Fourth-Century Apses and Catecheses* (Leiden: Brill, 1989)

C. E. Hill, *Regnum Caelorum: Patters of Future Hope in Early Christianity* (Oxford: Oxford Univ. Press, 1992)--warning texts quoted in Latin and Greek.

Bernard McGinn, *Antichrist: Two Thousand Years of the Human Fascination with Evil* (San Francisco: Harpers, 1994)

Kenneth B. Steinhauser, *The Apocalypse Commentary of Tyconius: A History of Its Reception and Influence* (New York: Lang, 1987)

Possible Sources for term papers (not for book reports): *The Ante-Nicene Fathers*, ed. Alexander Roberts and James Donaldson (1866-72); *The Nicene and Post-Nicene Fathers* (1870-80); Tyconius, *Book of Rules* (Atlanta: Scholars Press, 1989); Cyril of Jerusalem, *Catechetical Lectures*, in *Cyril of Jerusalem and Nemesius of Emesa*, trans. William Telfer, Library of Christian Classics 4 (1955); John Williams, *The Illustrated Beatus: A Corpus of the Illustrations of the Commentary on the Apocalypse* (1994ff.)--for pictures; There are many other translations (often more modern) of individual church Fathers and Christian apocalypses. See also sources for Origen.

MEDIEVAL AND BYZANTINE SPECULATION (600-1500)

Introductory Books (possible book reports)

Paul Alexander, *Byzantine Apocalyptic Tradition*, ed. D. Abrahamse (Berkeley: Univ. of Calif. Press, 1985)

Andrew Runni Anderson, *Alexander's Gate, Gog and Magog, and the Enclosed Nations* (Cambridge: Medieval Academy, 1932)

David Burr, *Olivi's Peaceable Kingdom: A Reading of the Apocalypse Commentary* (Philadelphia: Univ. of Penn. Press, 1993)

Caroline Walker Bynum, *The Resurrection of the Body in Western Christianity, 200-1336* (New York: Columbia Univ. Press, 1995)

Norman Cohen, *The Pursuit of the Millennium*, 3 ed. (New York: Oxford, 1957); don't use other earlier editions.

Decima L. Douie, *The Heresy of the Fraticelli* (Manchester: University Press, 1932)

Richard K. Emmerson, *Antichrist in the Middle Ages* (Seattle: Univ. of Washington Press, 1981)

Henri Focillon, *The Year 1000* (New York: Harper and Row, 1969)

Graham D. Caie, *The Judgment Day Theme in Old English Poetry* (Copenhagen: Nova, 1976)

Howard Kaminsky, *The History of the Hussite Revolution* (Berkeley: Univ. of California Press, 1967)--paper must focus on apocalyptic elements of Hussitism.

Kathryn Kerby-Fulton, *Reformist Apocalypticism and 'Piers Plowman'* (Cambridge: Cambridge Univ. Press, 1990)

Robert E. Lerner, *The Powers of Prophecy: The Cedars of Lebanon Vision from the Mongol Onslaught to the Dawn of the Enlightenment* (Berkeley: Univ. of Calif. Press, 1983)

Bernard McGinn, *Antichrist: Two Thousand Years of the Human Fascination with Evil* (San Francisco: Harpers, 1994)

Bernard McGinn, *Apocalypticism in the Western Tradition* (Hampshire: Variorum, 1994)

Bernard McGinn, *The Calabrian Abbot: Joachim of Fiore in the History of Western Thought* (New York: McMillan, 1985)

Suzanne Lewis, *Reading Images: Narrative Discourse and Reception in the Thirteenth Century Illuminated Apocalypse* (Cambridge: Cambridge Univ. Press, 1995)

Alison Morgan, *Dante and the Medieval Other World* (Cambridge: Cambridge Univ. Press, 1990)--you must work on apocalyptic elements, not simply tours of hell, etc.

Barbara Newman, *Sister of Wisdom: St. Hildegard's Theology of the Feminine* (Berkeley: Univ. of Calif. Press, 1987)--this is an intro., you must work on her apocalyptic ideas.

Prophecy and Millenarianism: Essays in Honour of Marjorie Reeves, ed. Ann Williams (Essex: Longford, 1980)

Joseph Ratzinger, *The Theology of History of St. Bonaventure* (Chicago: Franciscan Herald, 1971)--you would write on his "Joachimism."

Marjorie Reeves, *The Influence of Prophecy in the Later Middle Ages: A Study of Joachimism* (Oxford: Clarendon, 1969)

Marjorie Reeves, *Joachim of Fiore and the Prophetic Future* (New York: Harpers, 1976)--warning, quotes in Italian and Latin.

Frederick van der Meer, *Apocalypse: Visions from the Book of Revelation in Western Art* (London: Thames & Hudson, 1978) history is of interest to you.

Donald Weinstein, *Savonarola and Florence: Prophecy and Patriotism in the Renaissance* (Princeton: Princeton Univ. Press, 1970)

Rosemary Muir Wright, *Art and Antichrist in Medieval Europe* (Manchester: Manchester Univ. Press, 1995)

Possible Sources for term papers (only a sampling): Visions of the End: Apocalyptic Traditions in the Middle Ages, ed. Bernard McGinn (1979); *Byzantine Apocalyptic Tradition*, trans. Paul Alexander, ed. D. Abrahamse (1985); *The Play of Antichrist*, trans. John Wright (1967); Hildegard of Bingen, *Scivias*, trans. Columba Hart and Jane Bishop (1990); Joachim of Fiore, *Book of Concordance*, ed. E. Randolph Daniel, in *Abbot Joachim of Fiore: Liber de Concordia Novi et Veteris Testamenti* (1983); *Heresies of the High Middle Ages*, trans. Walter Wakefield and Evans (1969); William Langland, *The Vision of Piers Plowman: A Complete Edition of the B-Text* (1978); *Apocalyptic Spirituality*, ed. B. McGinn (1979); Marjorie Reeves, *The Figurae of Joachim of Fiore* (Oxford: Clarendon, 1972)

REFORMATION EXPECTATIONS (1500-1600)

Introductory Books (possible book reports)

"*Astrologi Hallucinati*": *Stars and the End of the World in Luther's Time*, ed. Paolo Zambelli (New York: de Gruyter, 1986)

Bruce Barnes, *Prophecy and Gnosis: Apocalypticism in the Wake of the Lutheran Reformation* (Stanford: Stanford Univ. Press, 1988)

Klaus Deppermann, *Melchior Hoffman: Social Unrest and Apocalyptic Visions in the Age of the Reformation* (Edinburgh: Clark, 1987)

Katherine R. Firth, *The Apocalyptic Tradition in Reformation Britain, 1530-1645* (Oxford: Oxford Univ. Press, 1979)

John Headley, *Luther's View of Church History* (New York: Yale, 1963)

Scott H. Hendrix, *Luther and the Papacy: Stages in a Reformation Conflict* (Philadelphia: Westminster, 1981), but better would be: Jane E. Strohl, *Luther's Eschatology: The Last Times and the Last Things*, Ph.D. diss., University of Chicago, 1989.

Walter Klaasen, *Living at the End of the Ages: Apocalyptic Expectation in the Radical*

Reformation (Lanham: Univ. Press of America, 1992)

Heiko Oberman, *Luther: Man between God and the Devil* (New Haven: Yale Univ. Press, 1989)--remember, your term paper must be on an apocalyptic element in Luther's thought

Rodney L. Peterson, *Preaching in the Last Days: The Theme of "Two Witnesses" in the Sixteenth and Seventeenth Centuries* (New York: Oxford Univ. Press, 1993)

Heinrich Quistorp, *Calvin's Doctrine of the Last Things* (Richmond: John Knox, 1955)

Jonathan B. Riess, *The Renaissance Antichrist: Luca Signorelli's Orvieto Frescoes* (Princeton: Princeton Univ. Press, 1995)

Possible Sources for term papers (only a sampling): Martin Luther, *Works*, ed. J. Pelikan and H. T. Lehmann (1955-76)--esp. *Against the Roman Papacy: An Instrument of the Devil* (1545), and *The Depiction of the Papacy* (1545); John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, 2 vols. (Philadelphia: Westminster, 1960); *Spiritual and Anabaptist Writers: Documents Illustrative of the Radical Reformation*, ed. George H. Williams and Angel M. Mergal (1957); Luca Signorelli, *The Rule of Antichrist*. [a fresco cycle] Orvieto Italy, Duomo; Kenneth Strand, *Woodcuts to the Apocalypse in Dürer's Time* (1968)--for pictures.

ENGLISH SECTARIAN AND REFORM MILLENARIANISM (1600-1700)

Introductory Books (possible book reports)

The Apocalypse in English Renaissance Thought and Literature, ed. C. A. Patrides and Joseph Wittreich (Ithaca: Cornell Univ. Press, 1984)

Bryan W. Ball, *A Great Expectation: Eschatological Thought in English Protestantism to 1660* (Leiden: Brill, 1975)

Ruth Bloch, *Visionary Republic: Millennial Themes in American Thought, 1756-1800*.

Bernard S. Capp, *The Fifth Monarchy Men: A Study in Seventeenth-Century English Millenarianism* (London: Farber and Farber, 1972)

Paul Christianson, *Reformers and Babylon: English Apocalyptic Visions from the Reformation to the Eve of the Civil War* (Toronto: Univ. of Toronto Press, 1978)

James West Davidson, *The Logic of Millennial Thought: Eighteenth-Century New England* (New Haven: Yale Univ. Press, 1977)

J. A. De Jong, *As the Waters Cover the Sea: Millennial Expectations in the Rise of Anglo-American Missions, 1640-1810* (Kampen: Kok, 1970)

Katherine Firth, *The Apocalyptic Tradition in Reformation Britain, 1530-1645* (Oxford: Oxford Univ. Press, 1979)

Clarke Garrett, *Respectable Folly: Millenarians and the French Revolution in France and England* (Baltimore: Johns Hopkins Univ. Press, 1975)

W. Clarke Gilpin, *The Millenarian Piety of Roger Williams* (Chicago: Univ. of Chicago Press, 1979)

Christopher Hill, *Antichrist in Seventeenth-Century England* (London: Oxford Univ. Press, 1971)

Frank E. Manuel, *The Religion of Isaac Newton* (Oxford: Oxford Univ. Press, 1974)--you must write on his Apocalypse Commentary.

Puritans, the Millennium, and the Future of Israel: Puritan Eschatology, 1600-1660, ed. Peter Toon (Cambridge: Clarke, 1970)

P. G. Rogers, *The Fifth Monarchy Men* (London: Oxford Univ. Press, 1966)

Tudor Apocalypse: Sixteenth-Century Apocalypticism, Millenarianism, and the English Reformation, ed. Richard Bauchkham (Appleford: Courtenay, 1987).

Possible Sources for term papers (only a sampling): Isaac Newton, *Observations upon Daniel and the Apocalypse* (1733); Jonathan Edwards, *Collected Works*, vol. 5 (1977)--esp. "A Humble Attempt: Samuel Langdon, *Observations on the Revelation of Jesus Christ to St. John* (1791); Leroy Edwin Froom, *The Prophetic Faith of Our Fathers* (1946-54)--vol. 2; Cotton Mather, *Tripuradisis*.

DISPENSATIONALISM AND ITS ANTECEDENTS (1700-1950)

Introductory Books (possible book reports)

J. Bergman, *Jehovah's Witnesses and Kindred Groups* (New York: 1984)

Michael Barkun, *Crucible of the Millennium: The Burned-Over District of New York in the 1840s* (Syracuse: Syracuse Univ. Press, 1986)

The Disappointed: Millerism and Millenarianism in the Nineteenth Century, ed. Ronald L. Numbers and Jonathan M. Butler (Bloomington: Indiana Univ. Press, 1987)

Robert C. Fuller, *Naming the Antichrist: The History of an American Obsession* (New York: Oxford Univ. Press, 1995)

J. F. C. Harrison, *The Second Coming: Popular Millenarianism, 1780-1850* (London: Routledge & Kegan Paul, 1979)

Nathan O. Hatch, *The Sacred Cause of Liberty: Republican Thought and the Millennium in Revolutionary New England* (New Haven: Yale Univ. Press, 1977)--you must write on apocalyptic aspects of revolutionary thought.

C. Norman Kraus, *Dispensationalism in America: Its Rise and Development*. (Richmond:

John Knox, 1958)

James H. Moorhead, *American Apocalypse: Yankee Protestants and the Civil War* (New Haven: Yale Univ. Press, 1978)

W. H. Oliver, *Prophets and Millennialists: The Uses of Prophecy in England from the 1790s to the 1840s* (Auckland: Univ. of Auckland and Oxford Univ. Presses, 1978)

J. M. Penton, *Apocalypse Delayed: The Story of the Jehovah's Witnesses* (Toronto: Univ. of Toronto Press, 1985)

Marjorie Reeves and Warwick Gould, *Joachim of Fiore and the Myth of the Eternal Evangel in the Nineteenth Century* (Oxford: Clarendon Press, 1987); and you thought *he* was history?

Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* (Chicago: Univ. of Chicago Press, 1970)--you would write on Dispensationalist millenarianism.

Ernest Lee Tuveson, *Redeemer Nation: The Idea of America's Millennial Role* (Chicago: Univ. of Chicago Press, 1968)

Grant Underwood, *The Millenarian World of Early Mormonism* (Urbana IL: Univ. of Illinois Press, 1993).

Timothy P. Weber, *Living in the Shadow of the Second Coming*. 2nd ed. [includes post 1925 developments] (Chicago: Univ. of Chicago Press, 1987)

Dwight Wilson, *Armageddon Now! The Premillenarian Response to Russian and Israel Since 1917* (Grand Rapids: Baker, 1977)

Possible Sources for term papers (only a sampling): Works of John Nelson Darby, William Miller, Scofield, Irving (*For the Oracles of God*), Plymouth Brethren, Adventist, and Russellite writers; Gary North, *Rapture Fever* (conservative Protestant critique of Dispensationalism), Charles Ryrie, *Dispensationalism; Prophetic Times*--an American interdenominational millenarian journal published 1863-1888.

ROMAN CATHOLIC END TIMES SPECULATION (1600-Present)

Introductory Books (possible book reports)

William Christian, *Visionaries: The Spanish Republic and the Reign of Christ* (Berkeley: Univ. of Calif. Press, 1996)

Paul Gottfried, *Conservative Millenarians: The Romantic Experience in Bavaria* (New York: Fordham Univ. Press, 1979)

J. A. Lyons, *The Cosmic Christ in Origen and Teilhard de Chardin: A Comparative Study* (Oxford: Oxford Univ. Press, 1982); as a "Modern Catholic eschatology" focus on Teilhard.

Christopher F. Mooney, *Teilhard de Chardin and the Mystery of Christ* (London: Collins, 1966); for an eschatology combined with evolution and pantheistic speculation.

John Leddy Phalen, *The Millenarian Kingdom of the Franciscans in the New World* (Berkeley: Univ. of Calif. Press, 1970)

Joseph Ratzinger, *Eschatology, Death, and Eternal Life* (Washington DC: Catholic Univ. of America Press, 1988); "official" Catholic teaching.

Sandra Zindars-Swartz, *Encountering Mary from La Salette to Medjugorje* (Princeton: Princeton Univ. Press, 1991)--you would have to write on an apocalyptic aspect.

Possible Sources for term papers (only a sampling): Nostradamus and his Prophecies, ed. and trans. Edgar Leoni (this is the best translation into English, but ignore the translators own interpretations); *Prophecies of St. Malachi*; Lucia dos Santos, *Fatima in Lucia's Own Words* (1976); R. Gerald Culleton, *The Reign of Antichrist* (1974); Yves Dupont, *Catholic Prophecy: The Coming Chastisement* (1973); Vincent P. Miceli, *The Antichrist* (1981); Annie Kirkwood, *Mary's Message to the World* (1991); Pierre Teilhard de Chardin, *The Phenomenon of Man* (1955); Daniel Berrigan, *Nightmare of God* (1983)--a radical reads Revelation's "Harlot" as the U.S.; the Internet may also prove useful . . .

CONTEMPORARY ENDINGS: CHRISTIAN AND SECULARIZED (1950-Present)

Introductory Books (possible book reports)

William M. Alnor, *Soothsayers of the Second Advent* (Old Tappan: Fleming-Revell, 1989); odd Premillennialisms.

Paul Boyer, *When Time Shall Be No More: Prophecy Belief in Modern American Culture* (Cambridge: Harvard Univ. Press, 1992)

David Chidester, *Salvation and Suicide: An Interpretation of Jim Jones, the Peoples' Temple, and Jonestown* (Bloomington: Indiana Univ. Press, 1988)--you must write on his religious apocalypticism, not simply on political or economic theory.

Alex Heard, *Apocalypse Pretty Soon: Travels in End Time America* (New York: Norton, 1999). From Earth-goddesses to flying saucers: a journalistic tour--bibliographies on the groups (pick one only for a paper) are at the end.

Millennium, Messiahs, and Mayhem: Contemporary American Apocalyptic Movements, ed. Thomas Robbins and Susan Palmer (New York: Routledge, 1997)--you will have to pick one (Christian) group to write on.

James D. Tabor and Eugene V. Gallagher, *Why Waco? Cults and the Battle for Religious Freedom in America* (Berkeley: Univ. of Calif. Press, 1995)--term paper on the apocalyptic theory of Branch Davidians, not the politics of Waco.

Damian Thompson, *The End of Time: Faith and Fear in the Shadow of the Millennium*

(Hanover NH: Univ. Press of New England, 1996)

Daniel Wojcik, *The End of the World as We Know It: Faith, Fatalism, and Apocalypse in America* (New York: New York Univ. Press, 1997)--you must write on Christian Apocalyptic themes in this material, but not Hal Lindsey.

Susan Zakin, *Coyotes and Town Dogs: Earth First! and the Environmental Movement* (New York: Penguin Books, 1993)--if you choose this, the term paper will be on the apocalyptic rhetoric and visions of radical ecologists, not on ecology itself.

Possible Sources for term papers (only a sampling): Hal Lindsey, *The 1980's: Countdown to Armageddon* (1981), and others; John F. Walvoord, *Armageddon, Oil, and the Middle East Crisis* (1990); H. L. Wilmington, *The King is Coming* (1991); Edgar C. Whisenant, *On Borrowed Time* (1988); Mary Stewart Relfe, *When Your Money Fails* (1981). And, yes, the Internet will have plenty of examples . . .

THE END IN LITERATURE AND FILM

Introductory Books (possible book reports)

David M. Bethea, *The Shape of the Apocalypse in Modern Russian Fiction* (Princeton: Princeton Univ. Press, 1989)

Mary Wilson Carpenter, *George Eliot and the Landscape of Time: Narrative Form and Protestant Apocalyptic History* (Chapel Hill: Univ. of North Carolina Press, 1986)

Crisis Cinema: The Apocalyptic Idea in Post-Modern Narrative Film (Washington DC: Maisonneuve Press, 1993)--your term paper must focus on use of Christian ideas.

Frank Kermode, *The Sense of Ending* (New York: Oxford Univ. Press, 1974)--your term paper must be on Christian elements.

Edward Kessler, *Flannery O'Connor and the Language of Apocalypse* (Princeton: Princeton Univ. Press, 1986)--you must write on Christian elements of her apocalypticism.

David Ketterer, *New Worlds for Old: The Apocalyptic Imagination, Science Fiction, and American Literature* (Bloomington: Indiana Univ. Press, 1974)--your term paper must be on Christian elements.

John R. May, *Toward a New Earth: Apocalypse in the American Novel* (Notre Dame: Univ. of Notre Dame Press, 1972)--your term paper must be on Christian elements in novels.

Maxine Lavon Montgomery, *The Apocalypse in African-American Fiction* (Gainesville: Univ. Press of Florida, 1996)--your term paper must be on Christian elements.

Douglas Robinson, *American Apocalypses: The Image of the End in American Literature* (Baltimore: Johns Hopkins Univ. Press, 1985)--your term paper must be on Christian

elements.

Visionary Poetics: Milton's Tradition and his Legacy, ed. Joseph Anthony Wittreich (San Martino CA: Huntington Library, 1979)

W. Warren Wagar, *Terminal Visions: The Literature of the Last Things* (Bloomington: Univ. of Indiana Press, 1982)--your term paper must be on Christian elements.

GENERAL REFERENCE (NOT FOR BOOK REPORTS): Valerie P. Zimbaro, *The Encyclopedia of Apocalyptic Literature* (Santa Barbara CA: ABC-CLIO, 1996).

Possible fiction sources include: Vladimir Solovyiev, "Three Conversations," in Alexander Bakshy's *War, Progress, and the End of History* (1915); Robert Hugh Benson, *The Lord of the World* (1907); Charles Williams, *All Hallows Eve* (1979); Salem Kirban, *666* (1970); Carol Balizet, *The Seven Last Years* (1980); Ban Betzer, *Beast: A Novel of the Future World Dictator* (1985); Pat Robertson, *The End of the Age* (1995); Daniel Quinn, *The Story of B.* (1997); Tim La Haye and Jerry B. Jenkins, *Left Behind* [and the rest of this series], Stephen King, *The Stand* (1978); as well as more secularized visons like: James Redfield, *The Celestine Prophecy* (1992); Walter Miller, *A Canticle for Leibowitz* (1959), etc. Or connect to WorldCat (Web) and putting in 2 subject words, "fiction" **AND:** "antichrist" or "eschatology" or "end of world" etc.

Apocalyptic films as sources include: Russ Doughton, dir., *A Thief in the Night*, and sequels (1972-1999); David Seltzer, dir., *Omen* (1976), *Damien* (1978), *The Final Conflict* (1981); Orson Wells, dir., *Late Great Planet Earth* (1977); Mike Garris, dir., *The Stand* (1994); Peter Hyams, dir., *The End of Days* (11/24/1999); there are also secularized "end times" films: *Dr. Strangelove* (1964), *The Day After* (1983), *The Seventh Sign* (1988), *Mad Max* and sequels (1979-83); *The Terminator* (1984) and sequels; *Armageddon*, *Deep Impact*, etc. For filmography, see Wagar, *Terminal Visions.*, pp. 221-33.

Pop music, too: Barry Maguire, "The Eve of Destruction" (1965)); David Bowie, "[We've got] Five More Years" (1972); Sex Pistols, "Anarchy in the U.K." (1976); Jean Siberry, "Mimi on the Beach" (1984); Nick Cave, "City of Refuge" (1988); Elvis Costello, "Waiting for the End of the World" (1977), "Hurry Down, Doomsday" (1991); Genesis, "Apocalyse in 9/7," *Foxtrot* (1972); Aphrodite's Child, *666* (1972); DeGarmo and Key, "Six, Six, Six" (1985). etc., etc. In serious music: Carl Orff, *De Temporum Fine Comoedia* (1973); Richard Missiaen, *Quartet for the End of Time* (1940), etc.

REMEMBER: YOUR TERM PAPER MUST BE MORE THAN A BOOK REPORT ON A SINGLE NOVEL OR FILM! You must develop a thesis and argue for it using several novels and / or films as examples.

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Christian History 18:1 (1999) contains good popular essays; useful review for tests?