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Written in Syriac in the late seventh century, the Apocalypse of Pseudo-Methodius shaped and influenced Christian eschatological thinking in the Middle Ages. Falsely attributed to Methodius of Olympus, a fourth-century Church Father, the work attempts to make sense of the Islamic conquest of the Near East. The Apocalypse is noted for incorporating numerous aspects of Christian eschatology such as the invasion of Gog and Magog, the rise of the Antichrist, and the tribulations that precede the endApocalypse of Pseudo-Methodius - Wikipedia
The Apocalypse of Pseudo-Methodius is a 7th-century apocalypse that shaped the eschatological imagination of Christendom throughout the Mediæval period. The work was written in Syriac in the late 7th century, in reaction to the Islamic conquest of the Near East, and is falsely attributed to the 4th-century Church Father Methodius of Olympus (†311).Apocalypse of Pseudo-Methodius - OrthodoxWiki
Greek Apocalypse of Daniel. It was rediscovered and published at the end of 19th century. It should not be confused with numerous other medieval works ascribed to Daniel or to Methodius, such as the Syriac Apocalypse of Daniel of the seventh century, the Hebrew Apocalypse of Daniel of the twelfth century or the Apocalypse of Pseudo-Methodius .Greek Apocalypse of Daniel - Wikipedia
The Apocalypse of the Pseudo-Methodius
Although relatively little known today the Apocalypse of the Pseudo-Methodius was the equivalent of a bestseller of its day. Supposedly written by a fourth century Christian holy man called Methodius, the text was likely composed originally in Syriac around 690-92 CE based on various other similar texts.The Apocalypse of the Pseudo-Methodius - Rhakotis
Apocalypse of Pseudo-Ephraem (known today as the Sermon at the end of the world) is a pseudoepigraphical text attributed to the church father Ephrem the Syrian. Two distinct documents have survived—one in Syriac and one in Latin.Apocalypse of Pseudo-Ephraem - Wikipedia
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An apocalyptic pseudo-prophecy [citation needed] exists among the Sibylline Oracles, which was attributed to the Tiburtine Sibyl. Its earliest version may date from the fourth century, but in the form that it survives today it was written in the early eleventh century, and has been influenced by the Apocalypse of Pseudo-Methodius .Tiburtine Sibyl - Wikipediain
historical apocalypse. One such text is the little-studied Syriac Christian work known to modern scholars as the Apocalypse of Pseudo-Ezra.1
The author of Ps.-Ezra, as the work's title implies, writes pseudonymously, taking up the mantle of the biblical Ezra. Capitalizing on Ezra's reputation forThe Apocalypse of Pseudo-Ezra: Syriac Edition, English ...
The First Apocalypse of James is an early third century Gnostic apocalypse.First Apocalypse of James - Wikipedia
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P. J. Alexander , “ The Syriac Original of Pseudo-Methodius’ Apocalypse ” , in Proceedings of the Twenty-Seventh International Congress of Orientalists [celebrado en] Ann Arbor, Michigan 13th–19th August, 1967 , D. Sinor , Ed.Pseudo-Methodius of Patara | syri.ac
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The Apocalypse of Pseudo-Methodius was translated into Greek and Latin within fifty years of its composition, and in those languages the book spread to Byzantium and Europe. Among the works it affected was the so-called Primary Chronicle of Novgorod, a monastic chronicle written at the monastery of Caves in the first quarter of the twelfth century.My Albion: The Apocalypse of Pseudo-Methodius and the ...
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Earlier Studies on the Syriac Pseudo-Methodius
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