

## Abraham Cohen De Herrera Gate Of Heaven Brill 2002

Imagining HeavenThe Early History of HeavenIbn 'Ata' Allah, Muslim Sufi Saint and Gift of HeavenConcert  
PolkaAmerican Illustrated MagazineMen and Masculinity in the Hebrew Bible and BeyondA New  
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over the centuries humans have conjured images the stuff of dreams convictions and ardent desire to  
describe our afterlife the vision of heaven can appear as simple as a place among the stars or as complex  
as a universe filled with a multitude of busy souls positioned at the intersection of art religion and culture  
this book sheds new light on human creativity in its portrayal of the afterlife beginning with prehistoric

burial objects that help with one's heavenly needs it travels through history to probe ancient texts examines enigmatic carvings dissects the meaning of paintings and discusses contemporary perspectives in film and media the author demonstrates that humans around the world have always had the capacity to confront the final frontier in spirited hopeful and beautiful ways

when we think of heaven we generally conjure up positive blissful images heaven is after all where god is and where good people go after death to receive their reward but how and why did western cultures come to imagine the heavenly realm in such terms why is heaven usually thought to be up there far beyond the visible sky and what is the source of the idea that the post mortem abode of the righteous is in this heavenly realm with god seeking to discover the roots of these familiar notions this volume traces the backgrounds origin and development of early jewish and christian speculation about the heavenly realm where it is what it looks like and who its inhabitants are wright begins his study with an examination of the beliefs of ancient israel's neighbors egypt and mesopotamia reconstructing the intellectual context in which the earliest biblical images of heaven arose a detailed analysis of the hebrew biblical texts themselves then reveals that the israelites were deeply influenced by images drawn from the surrounding cultures wright goes on to examine persian and greco roman beliefs thus setting the stage for his consideration of early jewish and christian images which he shows to have been formed in the struggle to integrate traditional biblical imagery with the newer hellenistic ideas about the cosmos in a final chapter wright offers a brief survey of how later jewish christian and islamic traditions envisioned the heavenly realms accessible to a wide range of readers this provocative book will interest anyone who is curious about the origins of this extraordinarily pervasive and influential idea

the shadhiliyya sufi order gave the muslim world and those that are interested in sufism the inside workings of the great masters abu l hassan al shadhili and abu l abbas al mursi ibn ata allah also a master of the shadhiliyya order is the author of many volumes his works occupy a unique position within the history of sufism and have been read consistently since their composition yet despite their enduring popularity to date there has been no systematic and thorough analysis of his worldview this book is the first study to highlight the constant interconnections between ibn ata allah's works it uses a scaffold approach to develop an understanding of ibn ata allah's sufism and his commitment to islam building from his

metaphysics of oneness tawhid and covering domains such as ontology epistemology eschatology and ethics while the bulk of this work covers the worldview of ibn ata allah it begins more generally with some comments on the need for reappraising approaches to sufism and its relation to islam accessible for anyone interested in sufism this work will appeal to scholars of religion in general and islam in particular

c 385 pp 30 47 50 35 scholar s price 60 95 70 list price hardback men and masculinity in the hebrew bible and beyond edited by ovidiu creang the study of masculinity in the bible is increasingly becoming established as a field of critical inquiry in biblical gender studies this book highlights a variety of methodological approaches that reveal the complex and multifaceted construction of masculinity in biblical and post biblical literature it focuses uniquely and explicitly on men and the world they inhabit documenting changes in the type of men and masculinities deemed legitimate or illegitimate across various social and historical contexts of the ancient near east at the same time it interrogates readers assumptions about the writers positioning of male bodies sexuality and relationships in a gender order created to reflect men s interests yet in need of constant reordering in this volume specific features of biblical masculinity are explored the masculinity of less favoured sons in genesis susan haddox the ideology of temple masculinity in chronicles roland boer the masculinity of moses brian dipalma the performative nature of masculinity in the sinai episode david clines deuteronomy s regimentation of masculinity mark george joshua s hegemonic masculinity in the conquest narrative ovidiu creang na aman s disability in relation to ideologies of masculinity cheryl strimple and ovidiu creang job s position as a man in charge in the testament of job maria haralambakis priestly notions of sexuality in the covenant of the rainbow and circumcision in genesis sandra jacobson samson s masculinity in terms of male honour ela lazarewicz wyrzykowska the popular depiction of jeremiah as a lamenting prophet against the book of jeremiah s male ideology c j patrick davis the gendered interaction of a bible study group with daniel s dreams andrew todd finally david j a clines and stephen d moore offer closing critical reflections that situate the book s topics within a broader spectrum of issues in masculinity

this dissertation investigates how religious beliefs influence economic decisions highlighting the often overlooked role of religion and religious actors in the development of eighteenth century capitalism it argues that bethlehem s moravians a german pietist missionary community with acute business acumen

created a form of moral capitalism neither at odds with economic development nor guided solely by weber s spirit of capitalism the group met its religious and economic needs through a flexible approach to economic structures that allowed for economic innovation profit maximization and religious oversight through the moravians story this work addresses scholarly debates over declension and early america s transition to capitalism and argues for taking religion as an engine of economic development in colonial british north america more seriously than scholars generally have bethlehem founded as a communitarian town in 1741 developed into a frontier crossroads embedded in pennsylvania s economy while maintaining an internal economic structure seemingly at odds with capitalist pursuits simultaneously the international moravian church capitalized on its mission network to engage in transatlantic commerce although church sponsored capitalism is itself historiographically striking this project is not simply a story of economic success by believers of heaven and earth also explores how the moravians responded to new economic challenges and situations in 1762 contraction in the international moravian community required that a cash based system replace bethlehem s communalism and leaders created a market driven economy from the ground up individuals gained economic freedom and the town s new economy exhibited market based pricing and profit motives in business contracts nonetheless moravian moral capitalism remained the guiding spirit behind that new economy and church leaders monitored prices internal competition and general business practice with the explicit goal of ensuring that commerce be conducted after the spirit of jesus this study follows the moravians through to the end of the eighteenth century the moravians flexible attitude toward economic activity remained consistent throughout this period as church leaders used market innovations to finance missionary work by the end of the century however increased european settlement and the westward movement of native peoples transformed bethlehem from a mission outpost into a settled community fundamentally changing its religious purpose

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