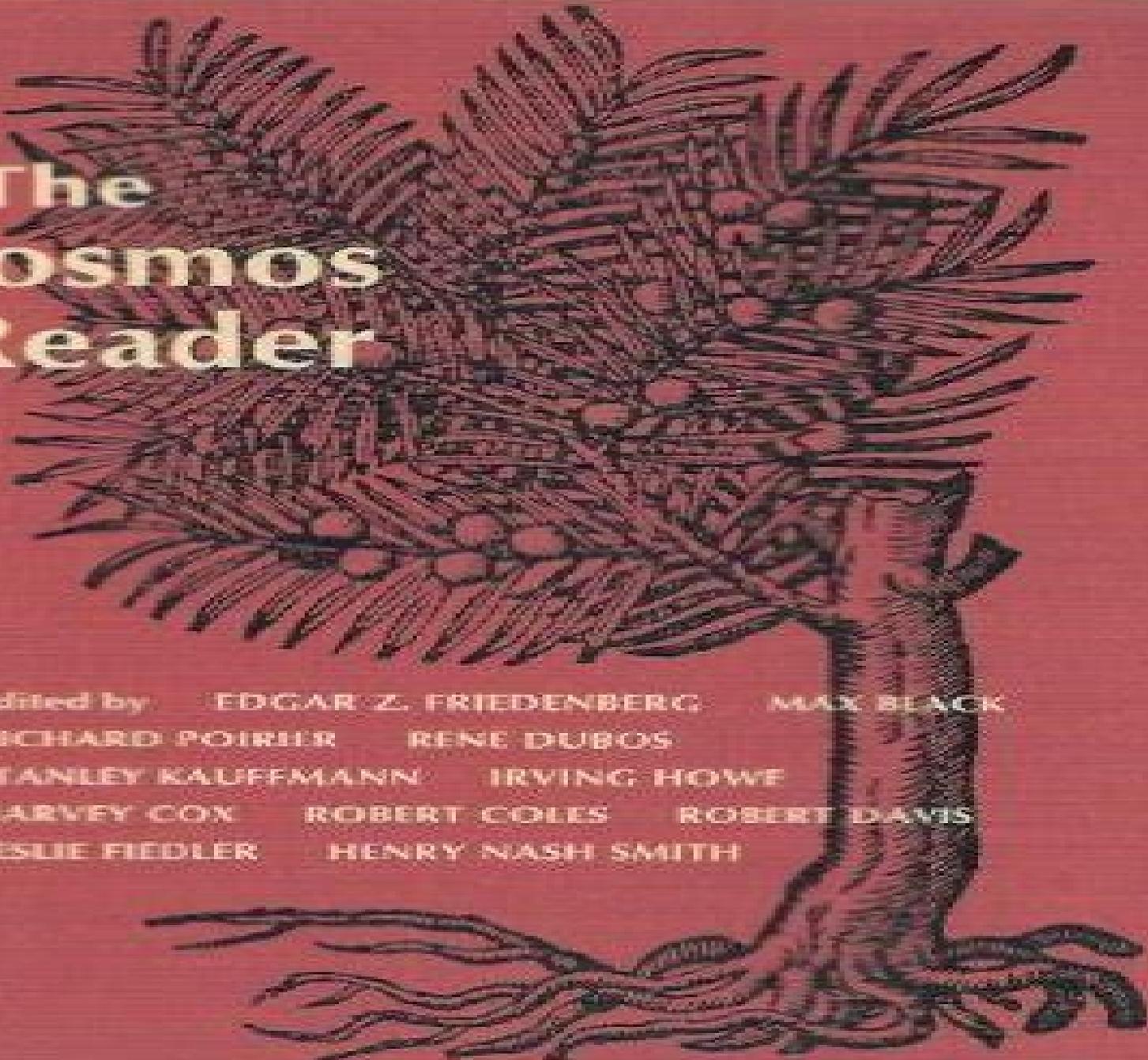


# The Cosmos Reader

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# The Cosmos Reader

**Thomas Festa, David Ainsworth**



## **The Cosmos Reader:**

**The Cosmos Reader** Edgar Zodiag Friedenberg,1971-01-01      **The Cosmic Journey in the Book of Revelation** Joel M. Rothman,2023-05-18 Joel M Rothman considers the significance of cosmology in biblical and extra biblical texts and the role of the cosmic journey in many apocalyptic narratives He posits that Revelation s narrative likewise takes the hearer on a virtual journey through a cosmic story space of great theological significance While scholarship commonly assumes a three tiered cosmos in Revelation Rothman argues that Revelation s narrative operates in a four tiered cosmos with the hyper heaven sitting above the sky heaven earth and abyssal depths a cosmic story space that is recreated in the imagination of the hearers Beginning with a methodology of visual narrative reading Rothman then discusses the assumptions and existing conceptions regarding heaven and earth He stresses that Revelation does not exhibit tension in its portrayal of heaven between heaven as a site of conflict and heaven as the realm in which God truly reigns but rather shows readers a sky heaven characterised by archetypal conflict between powerful sky beings and a hyper heaven defined by full recognition of the Throne In journeying through the sky structure and God space and by analysing the four cosmic layers in operation the distinct nature of the two sky spaces cosmic change and the ideological import of the cosmic structure Rothman demonstrates that the existence of the hyper heaven in contradistinction with the limited lived cosmos of earth and sky heaven is a present guarantee of the final cosmic transformation that creates a new space for human life exclusive of imperial draconian elements

**The Reader's Digest** DeWitt Wallace,Lila Acheson Wallace,1930      **The Reader's Art** Mark Goldman,2015-06-03 No detailed description available for The Reader s Art      **Locating Milton** Thomas Festa,David Ainsworth,2021-11-16 *Locating Milton Places and Perspectives* collects nine previously unpublished essays that examine Milton s works as the product of his unique intellectual experiences at home and abroad while also tracing the ways in which those works themselves express the influence of his travel his reading and his political engagement Following an interpretive introduction that seeks to locate Milton through his last surviving letter the first group of essays examine how young Milton locates himself through his travels in Italy how Milton s early reading leads him to situate himself intellectually and how the intellectual framework Milton generated remains pertinent to students and communities today The second group calculates the impact of early modern mathematical and scientific models on Milton s cosmology demonstrating how Milton s complex negotiations of such models give form and perspective to his greatest poetic works The final group of essays locates Milton distinctly through his works global reception ranging from the anonymous English poem *Praeexistence* to Milton s place in the new world and science fiction to his presence as a figure inspiring political resistance in communist Hungary

*Reader's Guide to Periodical Literature Supplement* ,1922      Reasonable Doubt Hanz Gutierrez Salazar,2024-10-29 The Bible itself generates in the reader legitimate doubts Those doubts do not concern wrong readings but rather the correct ones because every correct reading is always partial and unilateral No reading ever catches and reflects the whole biblical

horizon That would be idolatrous and dangerous A healthy interpretation of the Bible acknowledges both the structural unavailability of the text and the inevitable unilateralism of every reading Therefore a biblical hermeneutics of paradox does not aim and stop at the answer but rather aims at the extension and enrichment of the question Biblical hermeneutics is not and cannot be a synthetic and resolving instance of meaning It is not a hermeneutic of clarity but of complexity Indeed of dynamic complexity that is of paradox The meaning sought thus always remains elusive both in the text from which one starts Bible account taken of its structural ambivalence and in the interpretation to which the reader arrives because that legitimate and necessary interpretation derived with effort and enthusiasm nevertheless remains partial and transitory capable of touching the meaning only tangentially and provisionally For this reason the reasonable doubt is the best way to stand and marvel in front of the text

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