

Abstracts

BÁCSKAY, ANDRÁS

Flood stories and the divine personification of the Flood in ancient Mesopotamia

The paper aims to investigate ancient Mesopotamian concept of the mythical Flood which describes the annihilation of the human kind. In this paper I present, at first various Mesopotamian cuneiform sources containing narratives of the Flood then I discuss further sources describing the personification of the Flood as a destructive divine force associated with the divine sphere.

Keywords: Flood, Ninurta, Marduk

BALOGH, BEATRIX

Puritan Apocalyptic History and American Exceptionalism

American exceptionalism or sense of mission can be traced back to the Puritan emigration to New England. This study examines the eschatological energy that fueled the original mission and the Puritan experience in the period between 1630 and 1760. Being God's Chosen People tasked with building a New Israel, or a "shining city on a hill" was central to self-definition, but evaluation of contemporary events in England or the relationship with the indigenous population was adjusted to political realities in a pragmatic fashion. In addition to the exodus as an Errand into the Wilderness, the article also discusses the Apocalyptic Frontier: the native population alternatively deemed providential elements, subjects of evangelizing mission, or Satan's soldiers. Conversely, the extension of religious tolerance to the colonies and the intensifying Anglo-French rivalry gave rise to a new vision of Anglo-American protestant unity and the reinterpretation of the Puritan mission in the 18th century.

Keywords: American exceptionalism; puritan eschatology, early American history

FENYVES, KRISZTIÁN

The Eschatological Aspects of Saint Jerome's Writings

Hieronymus is one of the best known Church Fathers due to the Latin translation of the Bible, the Vulgate. Interestingly, the uncertainty and diversity of patristic eschatology that resulted from the scriptural treatment of eschatology lasted until Jerome's time. He has left us no methodological and comprehensive studies of theological questions, since the *vir trilinguis* was not a theologian, but rather an exegete and a polemist, however, his teaching on most theological subjects remained buried in his work, and this paper attempts to examine his eschatology. After exploring the patristic interpretation of eschatology and judgement, the importance of Jerome's teaching will be explored, since he lived before the general outlines of Christian eschatology were definitively settled in the minds of Christian writers. This paper will sketch the broad outlines of two important eschatological systems and two particular eschatological errors that claimed adherents before and during Jerome's lifetime, in which related disputes he

himself was also involved, and finally his apocalyptic interpretation of history will be referred to.

Keywords: eschatology, judgement, St. Jerome

FRÖHLICH, IDA

Apocalyptic and Apocalypses — The origin of a Genre

The concept of the genre apocalyptic is related to the peak of the genre, John's *Revelation (Apocalypse)*, the revelation of the secrets and the fulfilment of previous prophecies, in the context of an eschatological judgment. Works included in the long list of apocalypses that are earlier than John's do not fully meet these criteria. Perhaps the earliest of these is the story of the Watchers in 1 Enoch (1En 6–11). Aramaic fragments of the collection were found in the Qumran library, and the tradition of the story can be traced back to the Eastern Jewish diaspora of the Persian period. The story of the fallen Watchers and their punishment, followed by the revelation of an ideal solar calendar of 364 days in the collection reflects a polemic with the widespread practice of astral magic, as well as the canonization of a new calendar system and the healing method based on it.

Keywords: apocalyptic, Enochic tradition, calendar systems

HORVÁTH, CSABA PÉTER

The Explanation of End Times in Early Modern Hungarian Sermon Literature

In our paper we present the Hungarian literary forms of the apocalyptic view on history. Before the 1570s the main sources of this concept are the songs of Protestant congregations, as well as volumes explaining certain books of the Holy Scripture. Afterwards we encounter expressions of the general worldview of the 16th century in the postils of Lutheran, and later Helvetican reformers. The pericope read and analyzed on the second Sunday of Advent (Lk. 21, 25–33), includes the statements of Jesus Christ regarding the fast-approaching Last Judgment. In the present paper we examine this section of the Bible in the interpretation of contemporary sermon authors, at the same time placing it in the context of Hungarian and world history. We also shed light on the early modern ideological background of the formation of Hungary as a premodern nation. We do all this in order to prove: apocalypticism was an ideological point of view in the 16th century. The reason of its decline after the Fifteen Year War is twofold, on one hand the demystification of the Ottoman occupation, on the other hand the obvious hostility of John Calvin and the thinkers of Catholic renewal towards apocalypticism.

Keywords: apocalypticism, sermon literature, premodern nation

JERNYEI KISS, JÁNOS

Apocalypse in the 18th-century fresco painting

In the Central Europe fresco painting was the most highly valued medium of fine arts. In addition to the technical difficulties, the pictures and image cycles painted on the walls and ceilings of churches, monasteries, residences of rulers and lords depicted the most important themes of the world of life at that time, the lofty and thought-rich sphere of religion, history, and literature. Monumental depictions of the Apocalypse have been present on church murals since the Middle Ages, but by the 18th century, a particular shift in emphasis can be observed

in terms of the selected scenes and their pictorial staging, which can be partly explained by changes in the history of ideas and partly by the development of pictorial rules of early modern ceiling painting. In the present study, I will first review the main motifs and theological aspects of the text of the Apocalypse, which were also emphasized in the visual arts, and which, for example, became typical themes of 16th-century text illustrations and graphic series that somewhat carried on the conceptual heritage of the Middle Ages, and then, through a few examples, I will present the motifs of the Book of Revelation 18 century representation.

Keywords: fresco painting, all saints, iconography

KOCSIS, IMRE

The Optimistic View of History in the Book of Revelation in the Light of the Lamb Vision (Rev 5:1–14)

We know well that apocalypticism became widespread among the Jews of the centuries before Christ. The Book of Revelation is related to the Jewish writings in its focus on the end times and its symbolic language, but it is also imbued with a distinctively Christian perspective. The Jewish apocalyptic writings reflect a pessimistic view that the course of present history is increasingly determined by the forces of evil and that God will act only in the future, when he will bring an end to the evil world and accomplish the salvation. The book of Revelation, on the other hand, is pervaded by the conviction that salvation is already experienced through the death and resurrection of Jesus Christ. At the end of history, God will bring to completion what has already begun through Christ. This conviction is revealed in particular in the so-called vision of the Lamb (Rev 5), which is the key text of the document and the analysis of which is the main aim of this paper.

Keywords: book of Revelation — vision of the Lamb — view of history

KOVÁCS, ESZTER

The last and final great battle of the Saints

Armageddon theories about the Ottoman expansion in the Czech literature (16th–17th centuries)

In the 16th–17th centuries the interpretation of the Ottoman expansion became one of the most difficult questions in Hungary and the Czech lands as well. All intellectuals were looking for an answer to the question: If the Christian faith is the true religion, why does God allow this catastrophe? The most accepted theories are the following: 1. theory of crime and punishment (Biblical parallels); 2. Apocalyptic interpretation; 3. humanists' explanation that the Ottoman expansion is a foreign political and not a theological-philosophical problem. In my study the apocalyptic interpretation by Czech Scholars will be presented, especially the motif of final battle at Armageddon. The most important sources about it are: Václav Budovec z Budova: *Antialkorán*, Jiřík Johannides: *Dwogj spis včíněný*, [Anonymous]: *Obaudwauch Antykrystůw, Konstantynopolitanského a Ržjmského*, Partlic ze Špicberka, Šimon: *Flagellum Dei. Bič aneb metla Božj* and *Metamorphosis mundi*.

Keywords: Ottoman expansion, Czech humanists, Armageddon theories

ÓZE, SÁNDOR

„We want Mohács”!

Central European national consciousness and the expectation of an apocalyptic end in the modern age

The Battle of Mohács was a shocking event in its own time, but it was not the end of the world that was strongly awaited in that period in general and in Hungarian society. The expectation of apocalypticism associated with losing battles was common in the region. The generation of the 200th anniversary of the battle of Mohács will mythologize it. The defeat of the 1948–49 War of Independence was superimposed on the event of Mohács, linking to it a secularised apocalypse and a history of national suffering. The Trianon Peace Treaty, which brought the First World War to a catastrophic end for Hungary, was later associated with the myth of Mohács. For this reason, the Mohács debates have been repeated for decades.

Keywords: apocalypticism, battle, memory

PERENDY, LÁSZLÓ

Saint Justin’s Eschatology — The hope of the martyr of Christ

Saint Justin († c. 165), often titled as philosopher and martyr, deals with eschatological questions in all his extant works, the *Dialogue with Trypho the Jew* and his *First* and *Second Apologies*. In my contribution I survey the main themes around which his statements related to eschatology can be grouped. They are the following: the Second Coming of Christ, the resurrection of the body, and the final judgement. In his *Apologies* he relies on philosophical ideas because they are addressed to the pagan world. The *Dialogue* contains a lot of arguments taken from the *Bible*. In this work he concentrates mainly on the idea of millenarism, *i.e.* the terrestrial kingdom of Christ to come. In his *Apologies* he describes the end of this world with the Stoic idea of the final conflagration. Despite the attempts of several scholars, this tension between the two kinds of descriptions of the end of this world cannot be completely smoothed over.

Keywords: eschatology, Justin, millenarism

TUNA, RITA

Historical apocalypses in the Book of Daniel

We consider the biblical Book of Daniel to be the source of historical apocalypses. In this study, I would like to present the history of Book of Daniel in the light of Jewish tradition. In the first part of the study, I describe Daniel’s visions. My aim is to review the historical aspects of Daniel’s visions. I will analyse the narrative of the “four kingdoms” and the so-called “statue analogy” with particular attention. In the Jewish tradition, knowledge of the Qumran texts is an important assistance in understanding historical apocalypses: 4Q180-181 shows the eras of history, 4Q246 shows the visions of a king, 4Q248 is about an Egyptian campaign. Understanding the Akkadian prophecies also plays an important role in the historical apocalypse tradition. These prophecies can be compared to the biblical Jewish tradition. I will touch on that as well the Persian dualism and the Mesopotamian fortune-telling tradition also influenced the Jewish historical thinking.

Keywords: historical apocalypse, book of Daniel, Jewish tradition

WINDHAGER, ÁKOS

Apocalypse and Apotheosis in the Symphonies Inspired by Petőfi

I shed light on how the interpretation of apocalypse and apotheosis in the memory of the Hungarian poet and freedom fighter martyr Sándor Petőfi (1823–1849) changed in Hungarian historical memory prior to and after World War I. I have chosen Aladár Radó's (1882–1914) *Petőfi Symphony* (1909) and Jenő Hubay's (1858–1937) *Petőfi Symphony* (1923) for my research. Radó was a loyal inhabitant of Austria-Hungary who perished valiantly in World War I. His intention was to write the apotheosis of a famous hero without any political overtones. Hubay, on the other hand, was the musical leader of post-Trianon Hungary, and he utilised the poet's life's work narrative to update a recent tragedy. He also represented the apocalypse and apotheosis in his composition. Until 1918, the eschatology was only used to describe Petőfi's catastrophe, and then the national tragedy. As we can see, Petőfi's existence had been mythologized in literary and historical historiography.

Keywords: Radó, Hubay, Petőfi

