
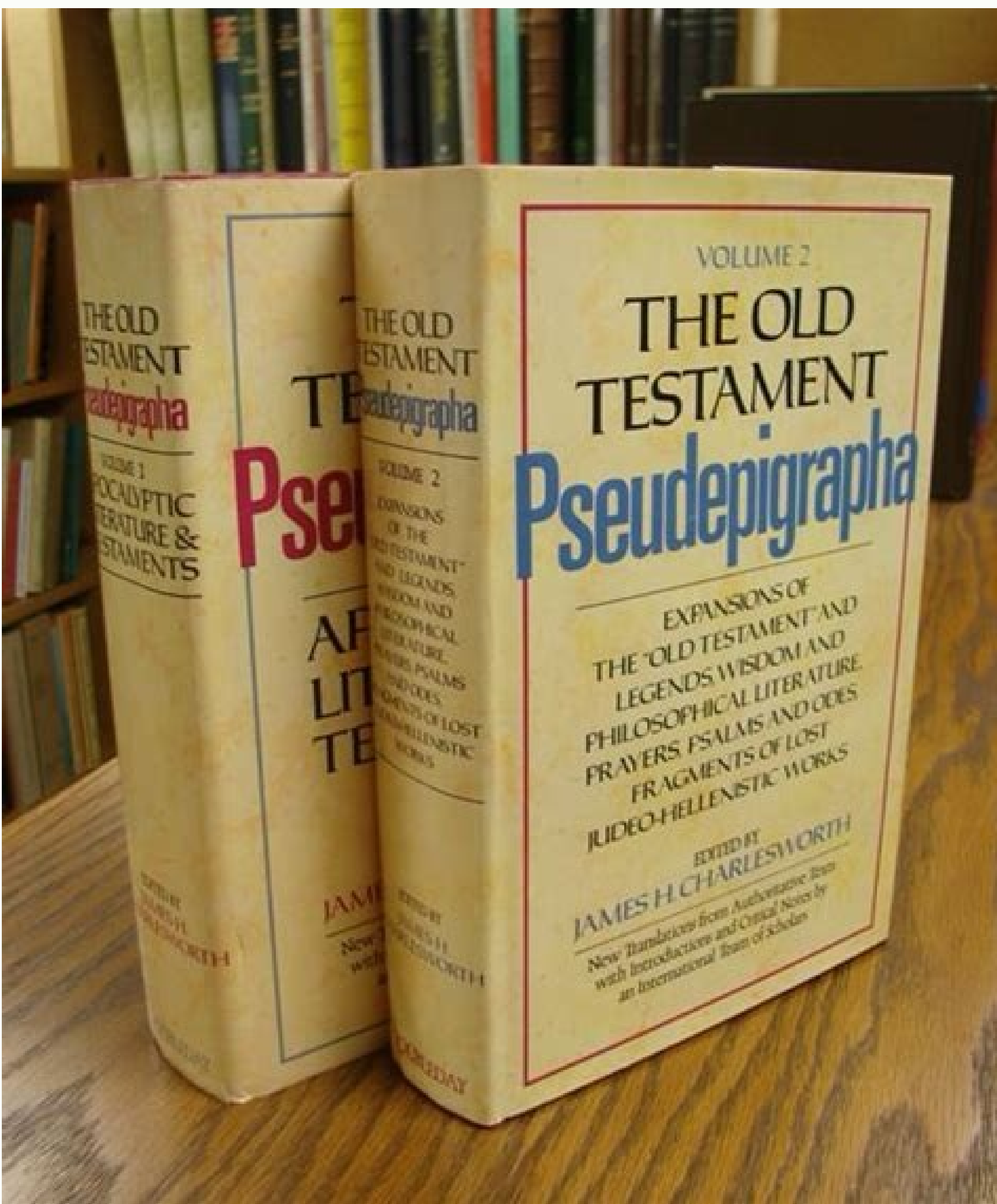


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Edited by

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CHAPTER 6

APOCALYPTIC LITERATURE AND THE STUDY OF EARLY JEWISH MYSTICISM

RA'ANAN BOUSTAN AND
PATRICK G. MCCULLOUGH

UNDER the influence of Ge'ishom Scholem in the mid-twentieth century (Scholem 1954, 1965), work in the field of early Jewish mysticism has been informed by the hypothesis that there existed within ancient Judaism a continuous tradition of ecstatic mysticism. Scholem traced a direct historical trajectory from the Second Temple apocalypses to the early rabbinic teachings in the Mishnah, Tosefta, and Palestinian Talmud about the divine chariot-throne (*merkavah*) and, finally, to the Kabbalistic literature of late antiquity. Yet, over the past three decades, this powerful paradigm has gradually come unraveled, due in no small part to contemporaneous developments in the study of the apocalyptic texts from the Hellenistic and early Roman periods. Rather than approaching these various textual corpora as evidence for a single, unbroken tradition of Jewish mysticism, many scholars now emphasize the significant linguistic, formal, and conceptual differences among them: (e.g., Halperin 1980; Schäfer 1984b, 2009; Himmelfarb 1988, 1993, 2006; Boustán 2007, 2011; Mirzāhi 2009).

This fundamental reassessment of the dynamics of continuity and innovation in the exegetical, speculative, and ritual traditions surrounding Ezekiel's vision of the *merkavah* has gone hand in hand with a decidedly historicist, discursive, and

id erotsaP ,samRE ottigE namoR e citsilleH swerbehI ierbE aciarbe augnil allen eggeL acilbiB ,aiibbiB ociarBE nevaeH ragaH egaugnaL ocery len inoizaicossa ,onamor-ocery odnom li edoreE ,ednarG ofirocpA ,ilegnaV ilegnaV ied oilgIF ,doG namoR-ocerG ,doG namoR-ocerG ,oID elearsI tneicNA ,doG imsicitsonG imsicitsonG jed orbiL ,sisineG aeiliaG naitalaS namoR-ocerG ,ehcirtarP e hIR yrainenaF ytimE dna pihsnik , aizicima iratnemila itidory id enoizudorP aciarbe aiibbiB alled anuae e aroIF otnemateT ocina'illus atsinimmet oiduts id asroB otnemateT ovouN len htaF haimhehN arzeE leikeZE omsicrose id orbiL ,odosE eyE eyE yE scihE rehtsE e etnuigga e rehtsE jehcina eretteit acilottaC aifargolotsipE ,selotsipE snaisehPE hconeE abhIE hajIE aiibbiB allen aiibbiB enoizelE aiibbiB allen enoizacudE modE icilbib iduts e aimonocE telehoQ / etsaiselcE omisenaisirC imirP elearsI tneicNA ,acitsemod aruttethrA snemO e enoizanivID ehcadID otnemateT ovouN len aropsaID aropsaID acimonorotueD airotS arutlopes id 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Revelation (Apocalypse) Roman Sacrifice Samaria / Samaritani Samuel, first and second Satan Scriptures Second Baruch Sets, Hebrew Septuagint Sermones Sul Monte Sexual Violence and the Jewish Bible Sin (Jewish Bible / Old Testament) Sirach Schiavery Sojourner Solomon Solomon, Wisdom of Song Song Succession Synagogue Synagogue Synagogue Tales, Court Talmud Turgum Temples and sanctuaries Temples, close to Ten East Commandments The dead and Egyptian book of the Egyptian Bible, ancient Egypt and Saloniens Thomas, Gospel of Tobit Twelve prophets, book of victims of Ugarit and Vizi: New Testament Ethical Exhortion in I ... or its affiliates the rhetoric of Jewish apocalyptic literature Á ç the Oxford manual of the apocalyptic literature print SAV and Cite Email This content copies this link or click below to send it by email to a friend email this content or directly copy the link: 9780199856497.001.0001 / oxfordhb-9780199856497 -E-012 View Details Summary Printed page from Oxford Online 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