



Apocalyptic Time Apocalyptic Time

Emanuel Swedenborg



Apocalyptic Time Apocalyptic Time:

Apocalyptic Time Albert I. Baumgartner, 2018-11-13 Millennial movements are characterized by their nature and perception of time and the ways in which these groups confront inevitable disappointment and then return to normal time This is the theme for the book *Apocalyptic Time* The volume consists of revised essays based on presentations made at an international conference devoted to that theme Authors adopt a number of disciplinary approaches to the topic analyzing millennial movements from the three Abrahamic faiths as well as from the East This book will be of particular interest to students of millennial movements who wish to benefit from the comprehensive and comparative view it gives of the phenomenon based on a wide variety of cases This work greatly contributes to the theory of millennialism by supplying specific data and theoretical reflection

Apocalyptic Time Albert I. Baumgarten, 2000 The theme of this volume is the nature and perception of time in millennial movements The authors adopt a number of disciplinary approaches to the topic analyzing millennial movements from the three Abrahamic faiths as well as from the East

Ethics for Apocalyptic Times Daniel Shank Cruz, 2023-11-21 *Ethics for Apocalyptic Times* is about the role literature can play in helping readers cope with our present day crises including the COVID 19 pandemic climate change and the shift toward fascism in global politics Using the lens of Mennonite literature and their own personal experience as a culturally Mennonite queer Latinx person Daniel Shank Cruz investigates the age old question of what literature s role in society should be and argues that when we read literature theapoetically we can glean a relational ethic that teaches us how to act in our difficult times In this book Cruz theorizes theapoetics a feminist reading strategy that reveals the Divine via literature based on lived experiences and extends the concept to show how it is queer decolonial and equally applicable to secular and religious discourse Cruz s analysis focuses on Mennonite literature including Sofia Samatar s short story collection *Tender* and Miriam Toews s novel *Women Talking* but also examines a non Mennonite text Samuel R Delany s novel *The Mad Man* alongside practices of haiku and tarot to show how reading theapoetically is transferable to other literary traditions Weaving together close reading and personal narrative this pathbreaking book makes a significant and original contribution to the field of Mennonite literary studies Cruz s arguments will also be appreciated by literary scholars interested in queer theory and the role of literature in society

Political Realism in Apocalyptic Times Alison McQueen, 2017-12-28 From climate change to nuclear war to the rise of demagogic populists our world is shaped by doomsday expectations In this path breaking book Alison McQueen shows why three of history s greatest political realists feared apocalyptic politics Niccol Machiavelli in the midst of Italy s vicious power struggles Thomas Hobbes during England s bloody civil war and Hans Morgenthau at the dawn of the thermonuclear age all saw the temptation to prophesy the end of days Each engaged in subtle and surprising strategies to oppose apocalypticism from using its own rhetoric to neutralize its worst effects to insisting on a clear eyed tragic acceptance of the human condition Scholarly yet accessible this book is at once an ambitious contribution to the history of political thought and

a work that speaks to our times **A Brief History of End Time** Paula Clifford, 2016-11-15 With subjects ranging from William Blacke to Nostradamus this book considers all things apocalyptic and asks the question of why the end of time has captured the human imagination in so many ways *The Apocalypse Explained According to the Spiritual Sense* Emanuel Swedenborg, 1894 **The Apocalypse Explained According to the Spiritual Sense in which the Arcana There Predicted But Heretofore Concealed are Revealed** Emanuel Swedenborg, 1889 Apocalypse John Michael Greer, 2012-04-26 The ancient Egyptians would have known it as the sixth day of Pachon The Mayans named it 4 Ahau 3 Kankin To us it is 21 December 2012 On this day it is said the world will come to an end This is not the first time we've been told that our time is up And touch wood it probably won't be the last Religious and secular past and present Apocalypse covers each and every one of our prophesized dooms featuring asteroids Antichrists solar flares Singularities Utopias UFOs Zoroastrians and Zapotecs to mention but a small few The result is a thorough history of one the most fascinating threads of our cultural existence spanning from the first warnings of our ancient ancestors to the contemporary yet equally glum forecasts for our future *The Apocalypse Explained: Chapters VII-X* Emanuel Swedenborg, 1928 **The Apocalypse Explained** Emanuel Swedenborg, 1982 *Apocalyptic Fever* Richard G. Kyle, 2012-08-01 How will the world end Doomsday ideas in Western history have been both persistent and adaptable peaking at various times including in modern America Public opinion polls indicate that a substantial number of Americans look for the return of Christ or some catastrophic event The views expressed in these polls have been reinforced by the market process Whether through purchasing paperbacks or watching television programs millions of Americans have expressed an interest in end time events Americans have a tremendous appetite for prophecy more than nearly any other people in the modern world Why do Americans love doomsday In *Apocalyptic Fever* Richard Kyle attempts to answer this question showing how dispensational premillennialism has been the driving force behind doomsday ideas Yet while several chapters are devoted to this topic this book covers much more It surveys end time views in modern America from a wide range of perspectives dispensationalism Catholicism science fringe religions the occult fiction the year 2000 Islam politics the Mayan calendar and more **The Expository Times**, 1891 The Apocalypse Explained: Chapters XI-XII Emanuel Swedenborg, 1928 *The Apocalypse Translated and Expounded*. By James Glasgow, 1872 **The Apocalypse Revealed** Emanuel Swedenborg, 1907 **Critique of Information** Scott Lash, 2002-01-21 This penetrating book raises questions about how power operates in contemporary society It explains how the speed of information flows has eroded the separate space needed for critical reflection It argues that there is no longer an outside to the global flows of communication and that the critique of information must take place within the information itself The operative unit of the information society is the idea With the demise of depth reflection reflexivity through the idea now operates external to the subject in its circulation through networks of humans and intelligent machines It is these ideas that make the critique of information possible This book is a major testament to the prospects of culture politics and theory in

the global information society **Apocalypse Now?** Duncan B. Forrester, 2017-03-02 How may people of faith respond wisely constructively and courageously to the challenges of a time of terror How might religious reasons in public debate be a force for reconciliation rather than violence and hatred In a world in which religious arguments and religious motivations play such a huge public role there is an urgent responsibility for interpreting what is happening and engaging with religious views which are commonly regarded as alien threatening or dangerous In *Apocalypse Now* Duncan Forrester argues that disorders and atrocities which include the Gulag the Holocaust 9 11 the Afghanistan and Iraq wars and the Tsunami disaster have shown us that we stand not at the end of history but in the midst of an apocalyptic age of terror which has striking similarities to the time in which Christianity was born Moving between two times of terror the early Centuries of Christianity and today Forrester asks how religious motivations can play a positive role in the midst of conflicts and disasters Reading the signs of the times to try to understand what is happening in today s age of terror Forrester argues that there are huge resources in the Christian tradition that can be productively deployed for a more constructive and faithful response We are at a turning point this is a book which should be read Apocalypse John R. Hall, 2013-05-02 Winner of the American Sociological Association s Distinguished Book Award in the Religion category For most of us *Apocalypse* suggests the cataclysmic end of the world Yet in Greek *apocalypse* means revelation and the real subject of the Book of Revelation is how the sacred arises in history at a moment of crisis and destiny With origins in ancient religions the apocalyptic has been a transformative force from the time of the Crusades through the Reformation the French Revolution and modern communism all the way to the present day Islamic Jihad and War on Terror In *Apocalypse* John R Hall explores the significance of apocalyptic movements and the role they have played in the rise of the West and The Empire of Modernity This brilliant cross disciplinary study offers a novel basis for rethinking our social order and its ambivalent relations to sacred history *Apocalypse* will attract general readers seeking new understandings of the world in challenging times Scholars and students will find a compelling synthesis that draws them into conversation with others interested in religion theology culture philosophy and phenomenology as well as sociology social theory western civilization and world history **The Apocalypse, a ser. of special lects. Unabridged and unmutilated** ed Joseph Augustus Seiss, 1882 **The Apocalypse Explained: Chapters V-VI** Emanuel Swedenborg, 1928

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