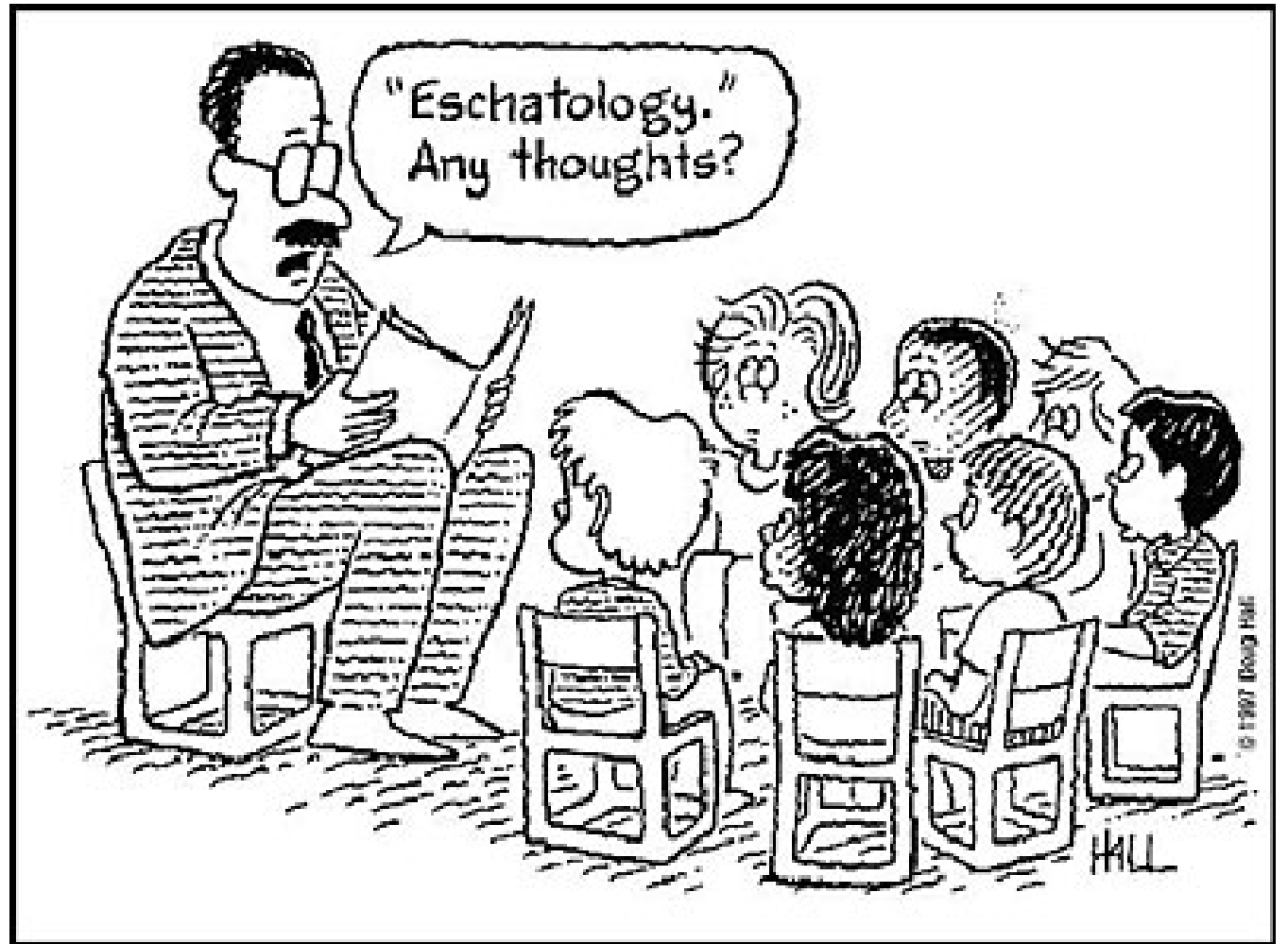




BSS 194 (2020): Unintended and Natural Threats -
Eschatology

Eschatology

Eschatology,
the doctrine
of the last things.

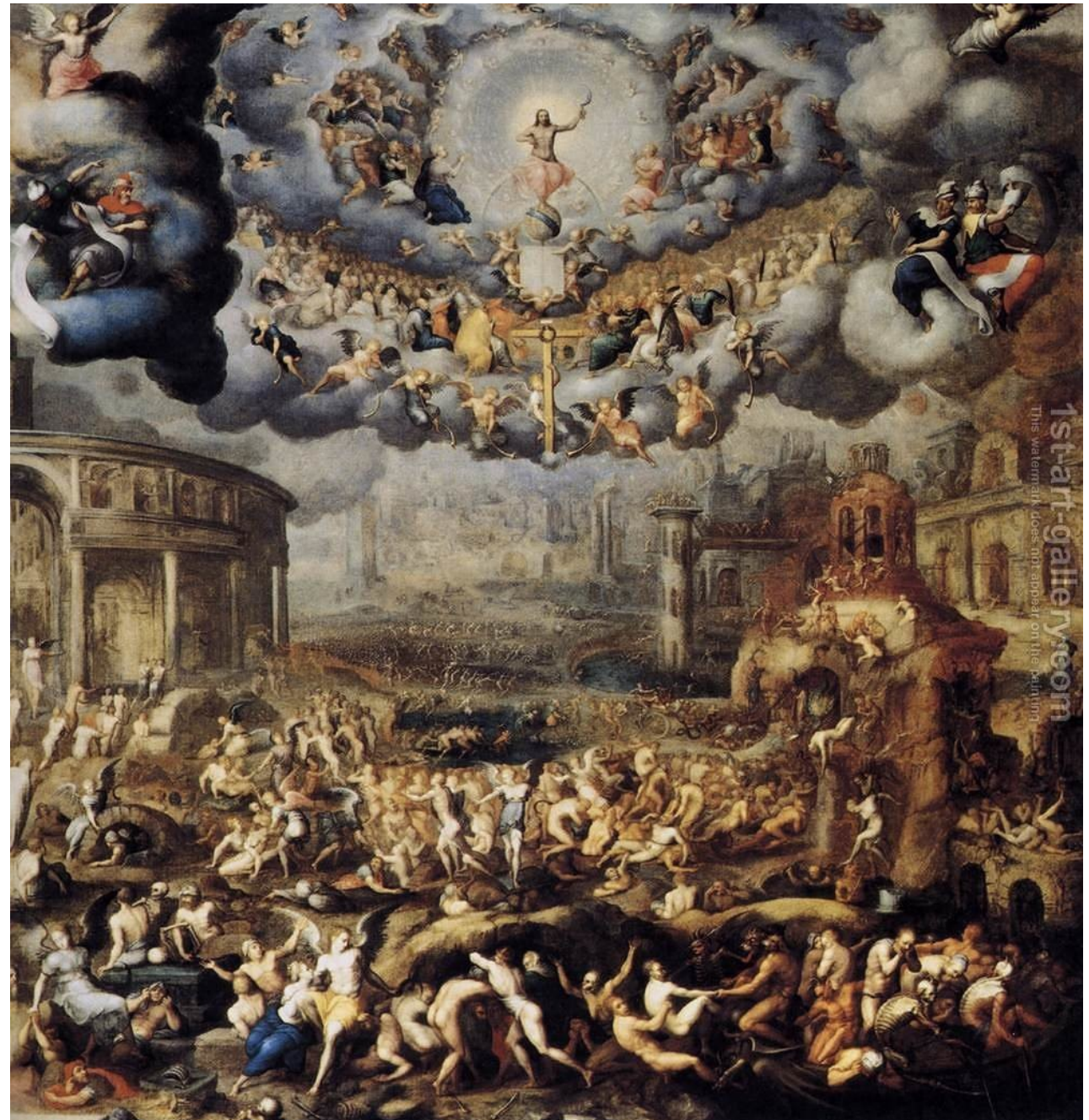


Those are:

Cristianity/Islam/Judaism:

- Dying
- Death
- Final Judgement (artwork by Jacob de Backer, 1585)
- Afterlife (Heaven and Hell)
- Return of Jesus / Mahdi

*historical/mythological



Hinduism/Buddhism/Jainism

- Dying
- Death
- Afterlife:
 - Samsara (Cycle of Reincarnation)
 - Karma
 - Nirvana
 - Moksha

(ultimate state of soteriological release, the liberation from repeated rebirth)



Bhavachakra (cyclic existence)

Differences in Eschatology

Monotheisms

- codified / canonized
- Linear time-frame
- Everyone has the same strategy
- Judge is a Person

Eastern religions

- Canon is less agreed upon
- Cyclical time
- Eschatological strategies:
Karma-oriented vs nirvana-oriented life
- Judge is im-personal

Eschatology – Mental Impact



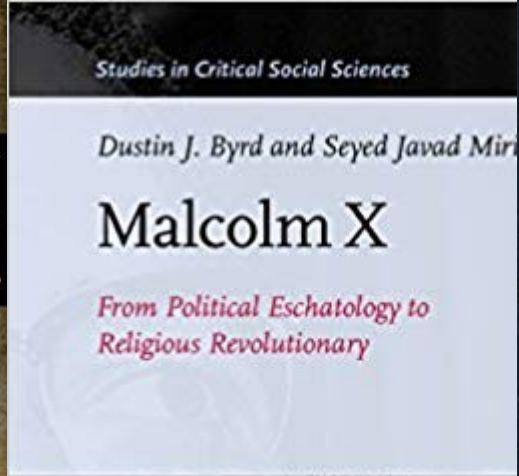
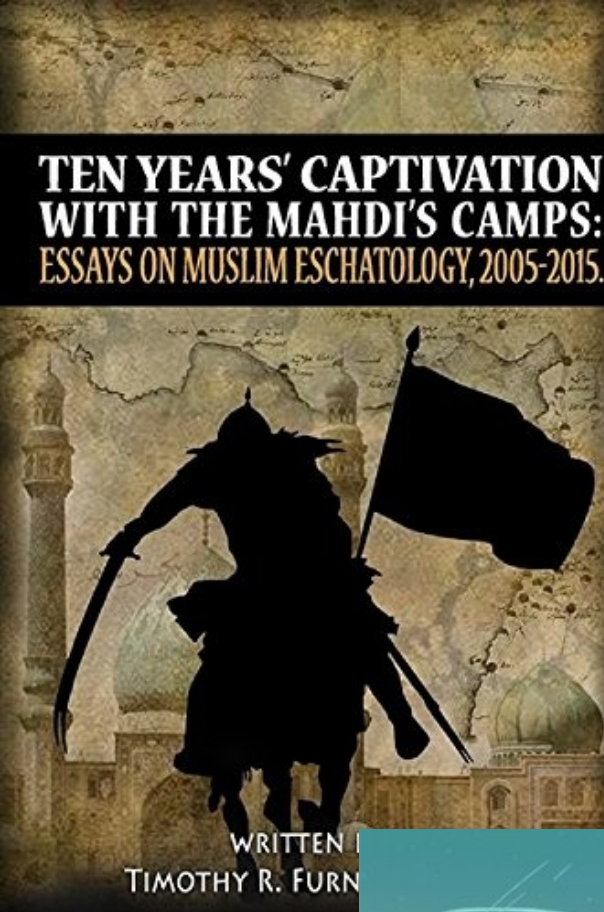
- Eschatological themes thrive during crises, serving as consolation for those who hope for a better world or as motivation for a revolutionary transformation of society.
- Shaped by the extent and nature of the believer's involvement in the world, eschatological expectations assume either:
 - Individual form - tend to foster either apolitical or politically conservative attitudes—predicated on the belief that each person experiences God's judgment upon death and that there is therefore little purpose to changing the world.
 - Collective form – sometimes involve political activism and the expectation of the public manifestation of God's justice. Not only do they hope for collective corporeal salvation and a transformation of the world, but they actively prepare for it.

Why Eschatology at Unintentional and Natural Threats?



Because: Eschatology and Politics

Israel Replacement Eschatology



CYBORG BUDDHA W/ JAMES HUGHES

DE GRUYTER
OPEN

Pneumatology and Politics: The role of the Holy Spirit in the articulation of an Orthodox political theology

NIKOLAOS ASPROULIS*

In this paper an attempt is made to discuss the importance of the Holy Spirit in the development of an Orthodox political theology, by bringing into critical dialogue the recent contributions of two of the most known Orthodox theologians of the young generation, namely A. Papanikolaou and P. Kalaitzidis. It is commonly recognized that the Holy Spirit is closely related both to the very "constitution of the whole Church" in virtue of the Eucharistic event, as well as to the everyday charismatic lives of individual Christians due to the various forms or stages of asceticism. In this respect a careful comparative examination of these two important works, would highlight some invaluable elements (Eucharistic perspective, eschatological orientation, historical commitment, ethical action, open and critical dialogue with modernity etc.) toward a formulation of a comprehensive and urgently necessary political theology. This sort of political theology should have inevitable implications for the Christian perception of the communal and the individual ecclesial life. This "theo-political" program proposed by the two thinkers and founded on a robust Pneumatology, could be perfectly included, following the apostolic kerygma and the patristic ethos, into a new way of doing (Orthodox) Christian theology, that takes as its starting point the grammar of the self-Revelation of God in the ongoing history of salvation ("Church and World Dogmatics").

Keywords: *Pneumatology, orthodox political theology, communion, eschatology, public sphere*

Introduction

It was commonplace¹ until recent times that Orthodox theology in particular² had nothing to do at all with politics or social issues, due to its supposed meta-historical and liturgical dimension, while this political attitude was attributed explicitly to various trends of Western theology (i.e. liberation theology, theology of hope, etc)³ characterized by a more profound historical

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¹ See the relative discussion about "why has orthodoxy not developed a political or liberation theology" in Pantelis Kalaitzidis *Orthodoxy and Political theology*, WCC Publications, Geneva 2012, p. 65-80.

² For a very comprehensive and detailed overview of the various theological trends in western tradition see: Rosino Gibellini, *La teologia del XX secolo*, Brescia 1990. Especially on political theology see: Elizabeth Phillips, *Political theology. A Guide for the Perplexed*, Blooms-

Example I.
- Islamic
State of
Iraq and
al-Sham



- A pillar of ISIS ideology that makes it different from other Islamist and jihadist movements, including al-Qaeda, is the group's emphasis on **eschatology and apocalypticism:**

a belief in a final Day of Judgment by Allah, and specifically, a belief that the arrival of one known as Imam Mahdi is near.

ISIS believes that it will defeat the army of "Rome" at the town of Dabiq, in fulfilment of prophecy. Following its interpretation of the Hadith of the Twelve Successors, ISIS also believes that after al-Baghdadi there will be only four more legitimate caliphs.

- *“References to the End Times fill Islamic State propaganda. It's a big selling point with foreign fighters, who want to travel to the lands where the final battles of the apocalypse will take place. The civil wars raging in those countries today [Iraq and Syria] lend credibility to the prophecies. The Islamic State has stoked the apocalyptic fire. [...]*

For Bin Laden's generation, the apocalypse wasn't a great recruiting pitch. Governments in the Middle East two decades ago were more stable, and sectarianism was more subdued. It was better to recruit by calling to arms against corruption and tyranny than against the Antichrist.

Today, though, the apocalyptic recruiting pitch makes more sense than before.”

McCants, W., *The ISIS Apocalypse: The History, Strategy, and Doomsday Vision of the Islamic State*, St. Martin's Press, 2015, p. 147.

World Muslims beliefs about Eschatology

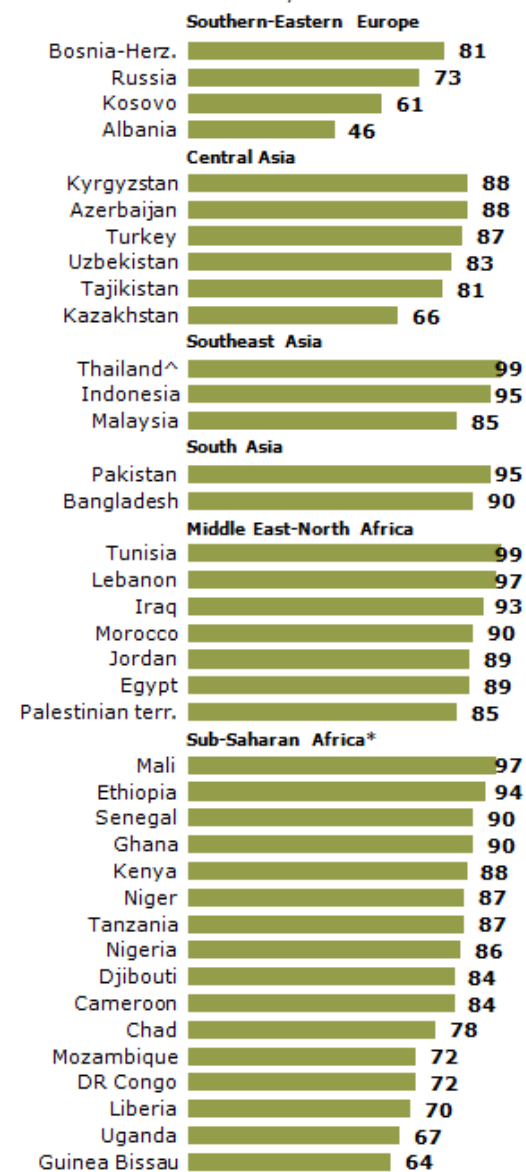
- Pew Research Centre: most Muslims believe they will live to see the return of the Mahdi. This expectation is most widespread in Afghanistan (83%), Iraq (72%), Turkey (68%) and Tunisia (67%).

Views of return of Jesus (prophet Isa) are similar, since they are tied to the return of Mahdi. The Mahdi is an end-times messianic figure of Islam who will fill Earth with justice and equity, restore true religion, fight the Dajjal (“Antichrist”) and usher in a short golden age during his rule for several years before the Judgment Day and the end of the world.

But before the golden age, Mahdi and his army of the faithful will be almost eliminated, down to only 5000 fighters. ISIS uses this part of the prophecy when it starts to look like they are losing. This way even being close to defeat is a rallying point – because it is all part of the plan of Allah that was foretold and it fits the narrative about the apocalyptic battle. Jesus will arrive a while after Mahdi to join him in his war against the Dajjal and to persuade the People of the Book (Jews and Christians) to join Islam.’

Belief in Hell

% who believe in eternal punishment



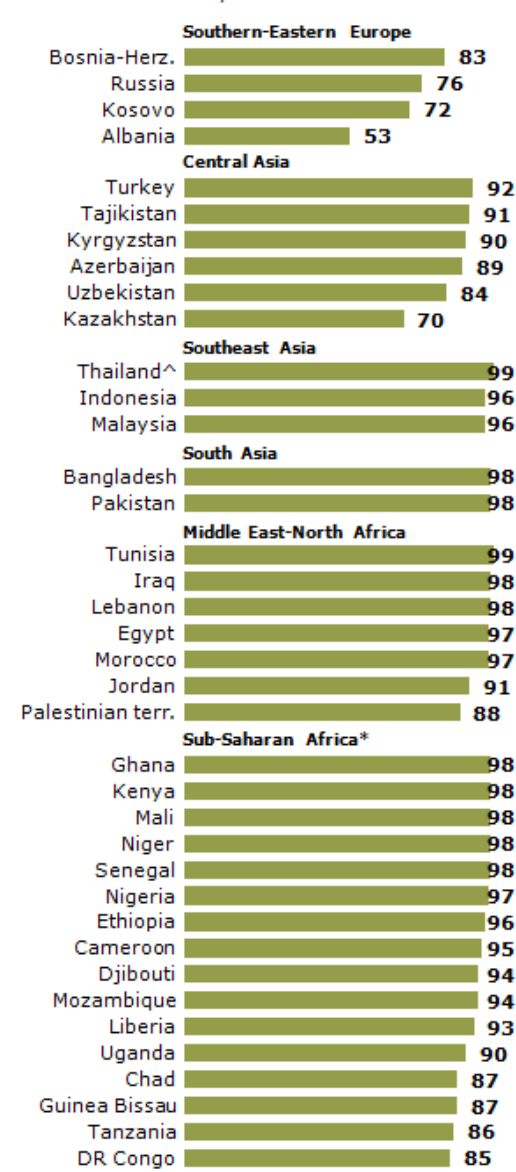
*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43b.

Belief in Heaven

% who believe in a place of eternal reward



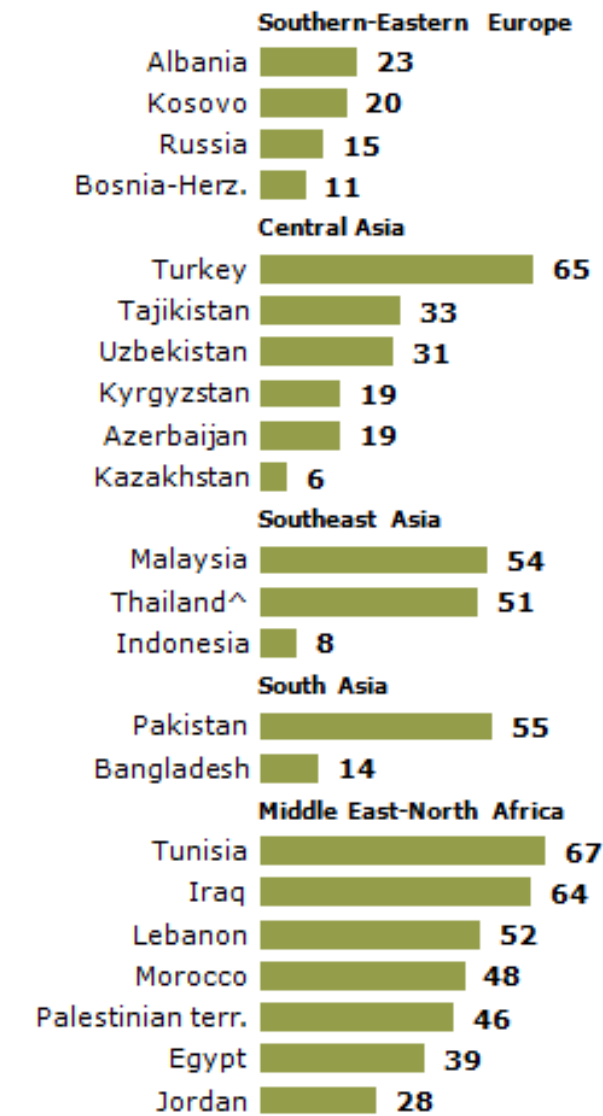
*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43a.

Belief in Jesus' Imminent Return

% who expect Jesus to return in their lifetime

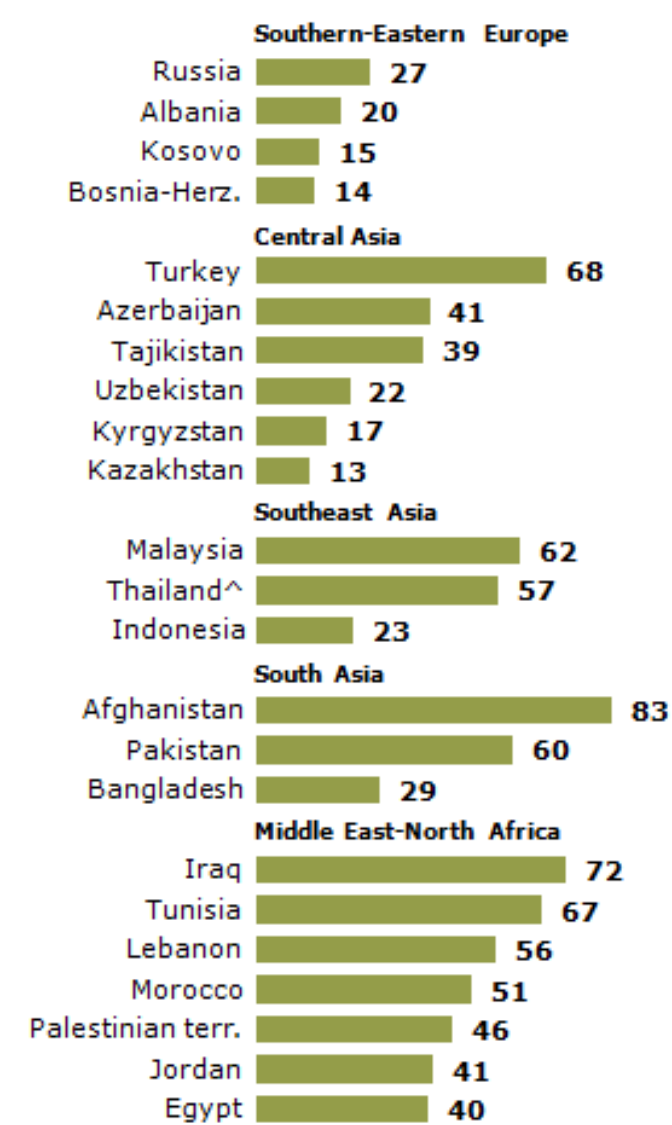


[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43h.

Belief in Mahdi's Imminent Return

% who expect Mahdi to return in their lifetime



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43i.

Meaning...



Other practical applications.



<https://web.archive.org/web/20030817214431/http://www.sundayobserver.lk/2003/07/13/new50.html>

**Islamic Preppers –
Sheikh Omar Baloch**



Shiekh Omar Baloch
Zverejnené: 2. 1.
2019

- Prophet saw.: said “THE LIFE OF MY COMMUNITY WILL NOT EXTEND MUCH PAST 1500 YEARS.”

(Suyooti, Al-Kashf ‘an Mujawizat Hadhihi al-Ummah al-Alf, ‘Al-Hawi lil-Fatawi’, Suyuti. 2/248, (Arabic) 4/262, Ahmad Ibn Hanbal, Kitab al-`Ilal, P. 89).



Hľadat



The Age of The Ummah - The Most Significant Hadith of The Century - End of History (Important !)

4 053 zhladnutí

👍 161 🗨️ 1 ➔ ZDIEĽAŤ ≡ ULOŽIŤ ...

Islamic
Apocalyptic
Commandos –
Malhama
Tactical





Example II.:
Buddhist vs.
Muslim
Violence in
Burma

**Ashin
Wirathu on
Muslims**

The monk preaching Myanmar's Buddhist nationalism
Mandalay, Myanmar



groundtruth

Buddhist monk



Iran on the Inside / Veterans and Service

TIME

The image shows the cover of TIME magazine. It features a close-up portrait of Ashin Wirathu, a Buddhist monk with a shaved head, wearing a red robe. The text on the cover includes the magazine title 'TIME' at the top, the headline 'THE FACE OF BUDDHIST TERROR' in large white letters, and a sub-headline 'HOW MILITANT MONKS ARE FUELING ANTI-MUSLIM VIOLENCE IN ASIA' at the bottom. The author's name 'BY HANNAH BEECH' is also visible.

**THE
FACE OF
BUDDHIST
TERROR**

HOW MILITANT MONKS ARE FUELING ANTI-MUSLIM VIOLENCE IN ASIA

BY HANNAH BEECH

Who is Ashin Wirathu?

- is a Burmese Buddhist monk (50), head of the Masoyein Monastery in Mandalay and the communal leader of the anti-Muslim movement in Myanmar.
- He leads the movement that calls itself 969, three digits that monks say symbolize the virtues of the Buddha, Buddhist practices and the Buddhist community.
- Supports President Thein Sein's (2012) plan to send Burmese Rohingya Muslims to a third country.

<https://www.nytimes.com/2013/06/21/world/asia/extremism-rises-among-myanmar-buddhists-wary-of-muslim-minority.html>

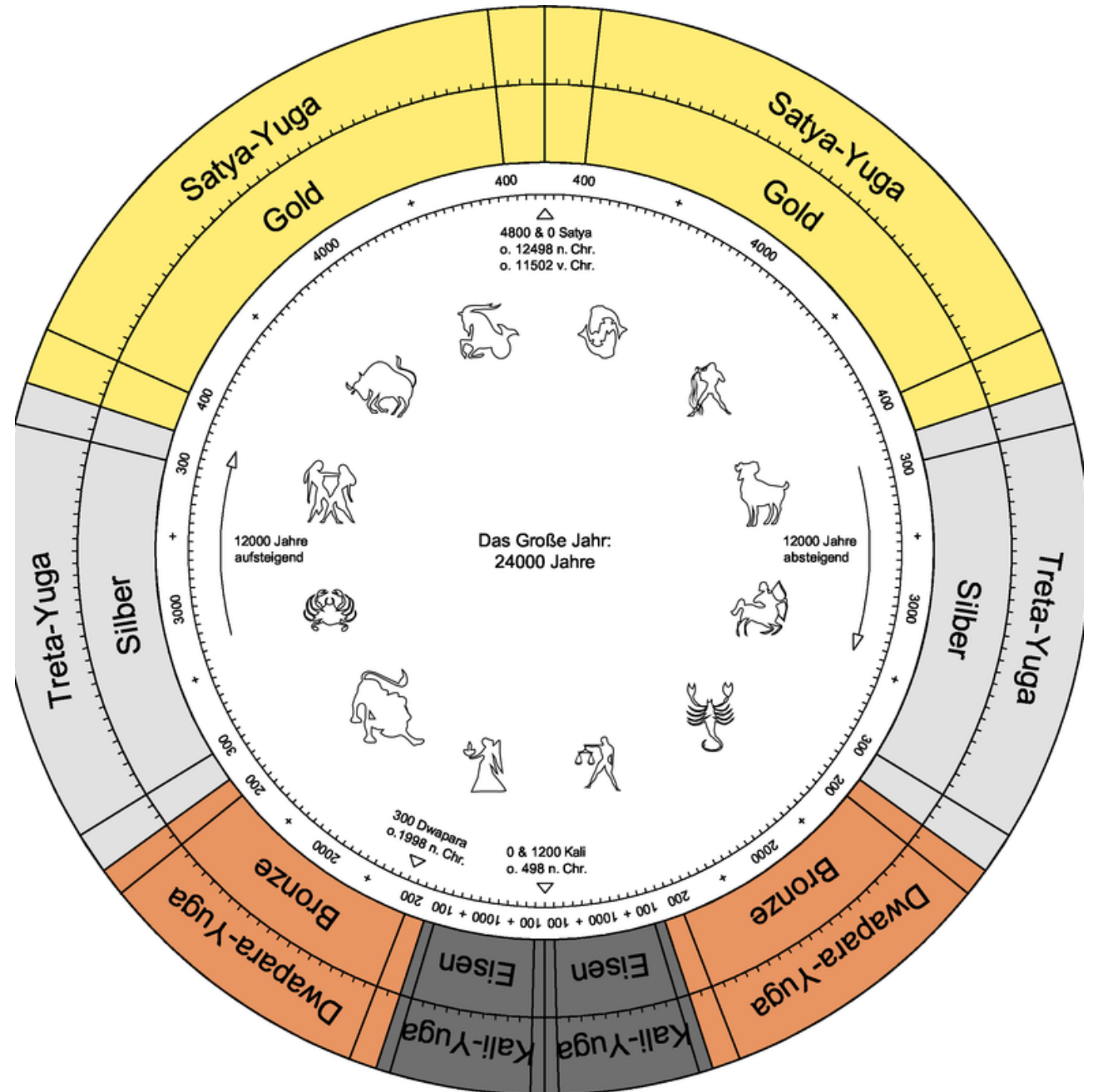
<https://www.nytimes.com/2013/06/21/world/asia/extremism-rises-among-myanmar-buddhists-wary-of-muslim-minority.html>



What does that have to do with Eschatology?

- A lot
- Cyclical time – 4 ages (kalpas)
- Popular interpretation:

Can be influenced by human actions (especially by Sangha), and we live in the last quarter of last kalpa



Sangha – one of three jewels of Buddhism

- If its strong and faithful, the approach of The End is slowing down
- If its weak and corrupt, its speeds up
BUT
- If it disappears completely, The End will come very quickly. Meaning:

Attack on a monk is perceived both as:

1. Attack on Buddhism as a Way of Life and Buddhist Community
2. Attack on the stability of the whole world and accelerating the approach of The End of all things.

<https://historyweb.dennikn.sk/clanky/detail/apologia-nasilia-v-budhizme>

Killing
Muslims thus
according to
some
interpretations
does not
generate bad
karma

I am sure you think – i
have no eschatological
fears...

REALITY OR
ULTRA REALITY?

Relax, you
wouldnt be
alone.



Why does Eschatology work?

Thank you
for your
attention

THOSE WAITING FOR
IMAM MAHDI

SHOULD KNOW THAT
THEIR LOCAL IMAM IS WAITING
FOR THEM FIVE TIMES A
DAY AT THEIR CLOSEST

MASJID