

As I indicated at the beginning of this thread, I am in the process of thinking my way into the next trade book, which I think will be on the book of Revelation and how it has been read by modern fundamentalists, who think it is predicting what is going to happen in our own world very soon, and how that reading has immigrated into, and even infested, the wider culture, the actual secular world, both socially and politically.

I said a few words about the social impact of apocalyptic thinking since 1945, and the advent of the nuclear age (the End really **is** near!), and now, as it has transmogrified (a word we ought to use more often) in the post-Soviet era to issues connected with climate change, etc. One of my theses is that the social concerns have come to affect the political landscape in America, particularly starting in the 1980s.

My ideas on this are not based on wild speculation, but on very interesting scholarship produced by American cultural and political historians, in such books (in case you're interested in pursuing the matters), as Jonathan Kirsch, [A History of the End of the World](#); Stephen D. O'Leary, [Arguing the Apocalypse](#); and Daniel Wojcik, [The End of the World as We Know It: Faith, Fatalism, and Apocalypse in America](#). There are lots of other studies, by experts. What I have to say will not be "news" to these people, but I will explain what they have found to a broader readership, in light of a scholarly analysis of what the book of Revelation is really all about.

Here is how I'm thinking of a couple of issues, as expressed in my self-write up that I've done to crystalize where I am at this point:

Relatedly, in the political realm more widely, the apocalyptic sense that our structures are falling apart with massive apocalyptic chaos very much around the corner connects closely with debates over the Second Amendment. No one is ...

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