**The Future of Time**

**Introduction**

The subject of time has preoccupied countless thinkers across diverse disciplines throughout time. Questions such as whether time exists externally to us or whether we move within it, when time began, and what preceded it have been posed in both philosophy and physics. Does time have some independent and absolute being, as Plato claimed, or is its being rather dependent upon change or motion, as Aristotle contended? (Shalin, 2016; Hagar, 2004, 10–11) The great myths too concern themselves with the essence of time. For Chronos, the God of Time in Greek mythology, time is eternal, continuous, perfect, and ceaselessly flowing. Questions such as whether time will cease or reach the end of history are raised in various religious contexts as well as in connection with scientific predictions of global warming (Shagiv, 2016).

Every culture’s perspective on time dictates and circumscribes that culture’s form of thought. All knowledge is time, for man lives within the framework of time (Krishnamurti and Bohm, 2003). At different periods throughout western culture, various conceptualizations of time have existed contemporaneously with one another, sometimes contradicting one another and other times complementing one another (Funkenstein, 1991). For this reason, discourses on the subject of time should not be confined to scientific or philosophical contexts exclusively and should instead be understood in light of broader cultural, political, and artistic contexts. Time stands at the very center of our conceptualization of our reality. As Virilio claims, reality offers us multiple, diverse layers of meaning from which we must extract a personal and cultural meaning (Virilio, 2006).

In this article, we shall undertake a genealogical investigation of time and its traces by studying both the changes that the concept of time has undergone as well as our attempts to understand the future of time. Although this engagement with genealogy shall have as its subject the past, its goal is the comprehension and critique of contemporary reality. Since culture is determined by foundational assumptions that are often so entrenched as to be completely invisible save in the hindsight of later era, disclosing the past diminishes its power to completely determine our lives. Adopting a genealogical method for the sake of critique is further supported by both Nietzsche and Foucault: Nietzsche is considered the father of the critical-genealogical method (Deleuze, 2006, 2), while Foucault built upon Nietzsche’s work. In Foucault’s opinion, the genealogical method enables one to take a new perspective on values (Foucault, 1977, 152).

People in the West today, I would like to suggest, live according to two different earthly timelines. The first is the linear, historical, and cultural timeline that tends towards the end of days, the eschaton. Even though this timeline has undergone several permutations in connection with changing culture, it is fundamentally based upon a well-established religious narrative. The second timeline is that of “personal time” which characterizes capitalism and the culture of individualism. In addition to these two timelines, in the Judeo-Christian West there also exists an other-worldly dimension of time, namely, the mystical. These various timelines, which together form our conceptualization of future time, are undergoing changes in this current period of global crisis. Most significantly, the eschatological narrative is becoming more prominent, beginning to penetrate and influence even “personal time”. In addition, in this article we shall consider the accelerated changes that are currently taking place in both the earthly timelines and the other-worldly, mystical dimension of time in connection with developments in virtual reality and other cultural shifts.

Narratives of living on the precipice of the apocalypse tend to become profuse in periods of crisis characterized by fear and uncertainty around the unknown and unknowable future. Such narratives originally emerged out of a religious worldview deeply embedded in Western culture. Accordingly, there is a pervasive feeling that our experience of the present moment—on the heels of the Covid-19 pandemic and in the midst of climate crisis—ought to be characterized as life on the verge of the apocalypse, for ours is a period of great uncertainty and fear. Yet, while this may seem to be a warning about the nature of time itself (Lebovic, 2020), and while the apocalyptic sensibility of believing that one is living at the end of time tends to arise principally in periods of crisis, at the same time, such a view is built upon foundations deeply embedded in the culture of the West. For this reason, discourse on the future of time is always relevant.

Our genealogy of of time begins with the religious sources of Western culture. Various systems of thought and cultural values are reflected in the religious doctrines of a given culture. Both Western culture and Christianity were based off of Jewish scriptures, the latter of which were scattered throughout the provinces of the Roman Empire, and then preserved and disseminated by Christianity (Malkin, 2003, 44). Bible is considered a sacred text in both religions, tantamount to absolute truth, the fruit of divine revelation. In the early modern period, the Lutheran Reformation made scripture even more central, establishing Jewish sacred texts as central to European identity (HaCohen, 2006, 23; Eliav-Feldon, 1997, 30). Accordingly, we shall investigate the roots of the Western perspective on that timeline that is directed towards the end of days, the eschaton, and we shall locate the basis for this apocalyptic perspective in both biblical and other Christian religious texts. We shall also investigate the parallel development of the personal timeline. That is to say, in what follows, we shall also investigate the changes that occurred in these perspectives under the influence of capitalist culture vis-à-vis shifts in the zeitgeist and the influence of virtual reality.

**The Arrow of Linear Time**

According to the Western Judeo-Christian tradition of thought in which we are mired, time has both a beginning—“in the beginning God created” (cf Gen. 1:1)—and an end—“in the end of days” (cf Isa. 2:2). Linear biblical time is irreversible, eternally aimed towards the eschaton and the reign of the divine kingdom (Leibowitz, 2002). The prophets assure us that we exercise influence over the nature of this end rather than it being a preordained future: “But if ye thoroughly amend your ways and doings…then I will cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever” (cf Jer. 7:5–7). In the Bible, man exists in time; at each and every moment he is likely to encounter some trial in which he can either carry out or fail to carry out the will of God (Rauch, 1978, 10–11). Earthly time in the Bible is also linear but it is not discussed explicitly save in connection with the cosmology of the creation narrative. For example, Moses’ mission has an implicit sense of linear time, for it contains within it the expectation of some future success. This expectation both for and of the future, which we first encounter in the Bible and which supplanted the antique world’s conceptualization of a preordained future, brought with it a new perspective on faith. According to this perspective, time is not cyclical, but is rather unidirectional and irreversible. Acknowledgement of divine commandments in the present is simultaneously the hope for a better future, a future in which one receives reward. This perspective is expressed when God says to Abraham: “Now the Lord said unto Abram: ‘Get thee out of thy country and from thy kindred and from thy father’s house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee and make thy name great” (cf Gen. 12:1–2); “and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore” (cf Gen. 22:17).

“In the beginning God created”—this is the beginning of time. In the debate surrounding the question as to whether the universe has a beginning, and if so, how it began, there are two main schools of thought. The first, which includes Judaism, Christianity, and Islam, maintains that the universe was created ex nihilo and that the human race is clearly evolving. “However, there was nothing prior to the heavens and the earth…. And were it not for these being made by You, nothing would exist at all” (Augustine, 2001, 294). The second school assumes the worldview that follows from the God of Plato and Aristotle. According to this perspective, God is conceptualized as an architect or a designer, but not as a creator. Relatedly, the matter from which the world is formed is conceptualized as eternal, not as created. “If the world be indeed fair and the artificer good, it is manifest that he must have looked to that which is eternal” (Plato, 1999, 530). “God…finding the whole visible sphere not at rest, but moving in an irregular and disorderly fashion, out of disorder he brought order, considering that this was in every way better than the other” (idem., 531). “For indeed, this model has existed always, while these heavens have been and shall continue to be at all times” (idem., 539). According to Aristotle, who distinguished between the concepts of time and void, time is eternal in both directions, meaning that time has neither a beginning nor an end. In his opinion, the universe has always existed and will continue to exist forever (Hawking, 1994, 88; Biletzki, 1996, 26–27).

“The end of days”—this refers to the end of time. In the first verse of Genesis, the foundation for an end of time is also assumed, for if something has a beginning, it also has an end. The biblical, linear vision of time marches on from the creation unto the end of days, and history proceeds along this continuum (Dan, 2000, 19). The procession of time yields generation after generation, event after event, up until the present moment, from whence the continuation of history shall proceed directly unto the end point, i.e., the end of days (Zeligman, 1992, 102–3). The Prophets of Israel were very interested in the endtimes, which, they asserted, was in turn dependent upon the behavior of the Israelite community: “But in the end of days it shall come to pass, that the mountain of the LORD'S house shall be established as the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it" (cf Mic. 4:1). “Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come back from the land of the enemy. And there is hope for thy future, saith the LORD; and thy children shall return to their own border” (cf Jer. 31:15–16).

In Christianity, this belief in the end of days was expressed principally in the prophetic Book of Revelation. The book was written under the influence of the apocalyptic visions of Daniel, the latter of which were taken to be a model for all subsequent prophetic works. “And he said: 'Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end” (cf Dan. 8:19)*.* The events that occurred in this vision became a sort of touchstone for the Western perspective on history. Empires would come and go, conquering and displacing each other, but the general structure and its principle would remain the same, namely, the course of history would have as its ultimate goal the consolidation of the entire process in that necessary motion towards the end of time.

The principles implicit in the Book of Daniel were developed explicitly in the Second Temple Period, in the wake of the destruction of the First Temple (Flusser, 2009, 131–2). Indeed, some claim that this literature was written out of despair and a profound loss of belief in the power of religious worship to effect either individual or collective redemption (Dan, 2000, 38). The roots of viewing the end of days as part of the new covenant lie already in the Bible (Efron, 2004, 269–70). Two different points emerge from this: First, the apocalyptic perspective on time, i.e., the Christian perspective, is impossible without assuming the prior foundation of biblical time. Second, at the same time, this apocalyptic perspective is also impossible without assuming a significant deviation from—or even shattering of—the biblical perspective on time (Dan, 2009). In contrast to most ancient eastern cultures, biblical belief disregards otherworldly dimensions and instead focuses on human reality as it unfolds in uni-dimensional earthly time. On this view, the end of time is included within historical existence. Biblical sources do not present a coherent image of redemption, but rather a series of apocalyptic motifs which emphasize the desire for redemption and repair at the end of days. Klausner (1999) emphasis that Israel was unique among the peoples of the ancient world in possessing a messianic vision. This inheritance was bequeathed to the western world, in turn, by way of Christianity.

Augustine (2001) was responsible for adapting the Jewish structure of history and time to Christianity (Russel, 2001, 231). Augustine defines internal, experiential time, identifying the past with historical memory and the future with expectation. In his view, human civilization advances and develops persistently. However, at the same time, Augustine emphasizes the eternal time of God, i.e., mystical time. “In eternity, by contrast, nothing passes away, everything exists” (Augustine 2001, Book XI, 297). Augustine attempts to find a solution, connecting two positions that seem to contradict one another: i.e., mystical, eternal time, on the one hand, and linear, earthly time, on the other. As a result, in the Christian West, there are two dimensions of time—the otherworldly, mystical, divine-cosmic dimension of time, and the historical, earthly dimension of time. Meanwhile, Christian history, which is to say, Augustinian history is linear.

For Western history, just as in the holy scriptures of the West, there is both a beginning and an end of time (Bloch, 2002, 56–57). The entirety of Christian thought unfolds within a sequence of time, and therefore within history. The story of history of mankind, as it is related in the west, assumes the existence of progress and development that trend ever upward, as expressed in the arrow of biblical time (Carr, 1986, 120–125). This linear conception of history and its division into sections which both proceed towards and add up to the end of time became dominant in virtually all cultural domains, since the biblical basis served as a universal foundation for all their worldviews (Dan, 2000, 265–308). Indeed, the foundation for such [a worldview] already exists in the book of Genesis.

The book of Genesis is a book of history that recounts to us “the history of the heavens and earth,” as well as how various generations are related to their families, tribes, and peoples. The Bible is characterized by an historiosophical approach. That is to say, scriptural writing is influenced by the historical experience, by the impressions left by events and by hope for the future (Zeligman, 1992,102–103). This biblical foundation has in turn influenced those aspects of culture that signify modernity—namely, capitalism and democracy. These are founded upon a Christian worldview, which inherited its conception of time and history from Judaism, vis-à-vis the Torah (Russel, 2001, 242–243). However, while the biblical framework saw in history a process external to divinity, Christianity applied the historical process to divinity.

The three historical religions shaped our consciousness to perceive history as a chain of ancestors (Sand, 2004, 24). Such a perception of history measures peoples and periods according to their contribution to human success. Names like the “Renaissance” and the “New Age,” which are said to have overturned the “dark” Middle Ages, express a faith in the powers of newness and redemption to work in history. Western culture is propelled by a Judeo-Christian view of history, whose basis is a faith that we are advancing towards a new Eden, an Eden of success and achievement in contradistinction to the failures of eras past.

In the created world, there is a place for history, for only with this perspective is it possible to deflect a theory of the eternal return of events that have already come to pass: A procession of generations, with no beginning and no ending, would transform history into a cyclical phenomenon without either any hope nor any final end. In the eyes of Christianity, the fate of humanity, suspended between the Fall and Judgement Day, is like a continuous adventure. And yet at the same time, in Christianity, theology isn’t derived from the future, but rather from a promise. Even though human existence is in fact an encounter with time, and while man’s actions occur within time, for Western civilizations, there are also great expectations of that time—this in contradistinction to other cultures. In the West, men who are inclined towards action and seek success continuously learn lessons from the past (Bloch, 2002, 56–57).

**The break between mystical time and earthly time**

These days, there is a fundamental assumption that the Bible’s view of time is linear in contrast to cultures whose views of time are cyclical (Zakay, 1998, 90–93). However, some oppose this general perspective as well as the assumption that the Greeks’ conceptualization of time was primarily special, while the Bible’s conceptualization of time is primarily temporal and finite, as illustrated by its division into fixed periods of time. According to these latter approaches, two different conceptualizations of time can be found in both the writings of the Greeks and the Bible. There are some also who attribute to the Bible both linear and cyclical conceptualizations of time, both of which are expressed in the calendar: While the cyclical conceptualization is manifest in the attention the Bible pays to the annual cycle of seasons in the land of Israel (Schweid, 1984, 14–15), the rules for observing this calendar entail a historical, linear memory. Belief in a single, otherworldly Creator-God removed power from the forces of nature and deterministic fate that underlay cyclical time. The Biblical Jew is pushed through time towards a better future at the end of days by way of divine will, and yet the biblical framework sees in linear history a process external to God.

That is to say, there are two types of time in the Bible: Mystical, eternal time that belongs to God, and linear, historical time that flows from the beginning to the end, i.e., earthly time. For biblical man, earthly time is distinctly linear and dependent upon the fulfillment of God’s commandments, though meanwhile, God exists outside of this time, eternally. In the Bible, time appears to be something that belongs to God; a sort of resource that He freely grants to man, as the Psalmist expresses it: “Thine is the day, thine also the night; thou hast established luminary and sun…thou hast made summer and winter” (cf Ps. 74:16–17). Man can only experience and participate in the holy, mystical dimension time when he is specially granted to do so; i.e., at designated times wherein he withdraws from earthly, linear linear time. The Creator unto whom all time belongs expropriates the Sabbath day from linear time, from the linear sequence, and transforms it into a period of holiness, thereby moving it into divine time. Linear time is a time of labor, of investing and working hard towards some final purpose. The Sabbath becomes a holy day by way of its being distinguished from the other ordinary days of the week and their continuous procession. One experiences divine-mystical time by perceiving the symbolism of this day (Schweid, 1984): “but the seventh day is a Sabbath unto the Lord thy God, in it, thou shall not do any manner of work….and He rested on the seventh day, wherefore the Lord blessed the seventh day and hallowed it” (cf Ex. 20:9–10). In Jewish culture, there is a distinction between holy time and profane time. Man experiences mystical time in the Garden of Eden (Agur, 1997, 213–215). Once he is expelled from the Garden of Eden, God who possesses of eternal time must give him designated periods in which he can unite with that eternal time.

The biblical authors shared a vision of the divine realm as awful and terrifying, and that a glimpse of mystical time is a profound yet terrifying experience. In the first chapters of Tanakh, mystical time is very close to human time as the latter goes forth and develops. God is completely enmeshed in the affairs of the first human beings: He breathes life into the first Man, forms woman, and abandons the Garden of Eden, while humans hear divine voices. In the Garden of Eden, God and men wander about, and the latter is embedded in mystical time (even though the Garden already contains the Tree of Life, which is forbidden to humans). The guarding of the Tree of Life begins together with the expulsion from Eden, and together with the beginning of human time: “So he drove out the man, and He placed at the east of the Garden of Eden the cherubim and the flaming sword which turned every way, to keep the way to the tree of Life” (cf Gen. 3:24). The first breach between divine time and earthly, linear time—the latter of which is reserved for man—occurs with the expulsion.

In the cultures of the east, mystical time is combined with earthly time. In Mesopotamia, human actions are a reconstruction of the mythical pattern, a reconstruction of the actions of gods and ancestors (Eliade, 2000, 13). In cultures with a cyclical view of time, earthly time is not disconnected from mystical time; for every creation is a return to the cosmogonical actions that characterized the creation of the world. To ensure the continued existence of reality, one must return, by way of rituals, to the divine action of creation and cosmic time. In these cultures, secular time has no meaning. Through rituals, earthly time and mystical time are combined, and man does not exist in a secular time devoid of meaning since he imitates a divine archetype (Funkenstein, 1991).

The mystical God is an eternal being, described in terms of eternal time. Support for this idea can be found in examining the etymology of God’s name, Yahweh, which is derived from the same root used to describe existence in the present tense. In the Catholic world, mystical time is bound up with religious experience.[[1]](#footnote-1) The Church promises unconditional love to whomever takes refuge therein and urges man to believe that God forgives him and loves him. The world was an easy place to understand: man stood at its center and would dwell in either heaven or hell in the future to come; i.e., in the promised mystical time. Indeed, this future was derived from the promise, i.e., from eschatology. As processes of secularization came to take hold in Europe towards the end of the Middle Ages and Renaissance, human longing for eternal, divine time diminished (Arbel, 2002, 87–88), and it was linear, earthly time that became the significant dimension of time.

The loss of connection with religious, mystical time occurred gradually. In pre-industrial, agrarian society, men lived according to the calm and orderly rhythm of the seasons and the cycles of working the land. The belief that there existed a realm of eternal time beyond these events of time instilled in people a certain faith in time. Conversely, the transition away from the calendar and eternal time and towards a life governed by the clock, coupled together with processes of secularization, instilled in peoples living in Western cultures new norms and worldviews in relation to time. Secular man was expelled from the Garden of Eden forever, cast out into earthly time, and his new freedom aroused within him both fear and a desire for competition, success, and fame (Nir, 2016).

**The personal timeline**

Most consider the Renaissance to be the period in which the individual in the modern sense was born. However, the Renaissance’s discovery of man was not a complete innovation, but rather was a new way of conceptualizing a phenomenon whose seeds were sown in the very soilbed of Western culture. Individualism is bound up with the birth of that self-consciousness that is necessary for the development of the individual. Although such a self-consciousness began to develop already in the classical world and in ancient Jewish tradition, the development of individualism in its modern form only became possible with processes of secularization (Shanahan, 1992, 56; Fromm, 1975, 51). Individualism allowed the individual to abandon his connection to the moral structures of a divine world, and to instead accept whatever “truth” he discovered.

Though it might seem paradoxical, individualism developed in Christianity despite a lack of freedom under the rule of the Catholic church. Christianity teaches the individual to distinguish between good and evil and permits him to “realize himself.” For the Jews and Greeks, individual responsibility is less important than it is in Christianity: Christian tradition emphasizes the power of spiritual activities and the individual’s potential to expand his capacity for divinity by way of spiritual labor. In this way, Christianity supports the development of self-consciousness, and it is precisely this self that attains its perfection in the Renaissance (Fromm, 1975, 53).

The process of secularization also influenced the Western preoccupation with history. Until the thirteenth century, Christian historiography was bound up with theology, that is to say, with the religious establishment, which firmly fixed which sources were fitting—and unfitting—to use as/in history (Arbel, 2002, 87–88). In the Renaissance, people adopted the approach of Cicero, who called history “life’s teacher,” and focused on human drama, on the relationships between people and in exposing their weaknesses and victories (ibid, 90). History underwent a process of secularization whose basis was the arrow of biblical, earthly time. That is to say, understanding human experience in the past aids in our understanding of the present, and may even possibly serve to predict the future.

These combined processes of secular individualism and a return to earthly time are reflected in Renaissance art (Fromm, 1992, 41). The relationship between art and cultural attitudes is quite complex, the study of art insists on the existence of a relationship between works of art and cultural trends (Arbel, 2002, 105; Huizinga, 2009, 332). Renaissance art celebrated the self-realized individual. An example of this can be found in the art of Renaissance biography. Biography investigates the distinctive characteristics of important personalities (Burckhardt, 1949, 249–250).

Renaissance art also reflected the individual consciousness and the different relationship to time in a number of ways, among which one might single out the technique of perspective. Perspective presented an individualistic worldview in which the observer could create his individual perspective while still operating within the earthly dimension of time. The disappearance of mystical time is also the disappearance of the simultaneous point of view that was characteristic of the Middle Ages and was not subordinate to the delimitations of time and space (Huizinga, 2009, 290–291). The approach to perspective that developed during the Renaissance testifies to a change in perspectives on time: Judgement of perspective was now taken to be chronological and causal, the observer’s individual perspective changing in accordance with his movement in time and space. For the observer, reality seems to change at every moment.

This changing approach to perspective constituted a transition away from the conceptualization of time as eternal, full of mystical symbolism and towards a new conceptualization of time influenced by the new scientific thinking, the latter of which was in turn governed by both logic and the individual experience of the observer within a fixed system. The technique of perspective is built upon an assumption that the individual perceives space from a particular vantage-point (Beckett, 1994, 88–89). In opposition to the divine perspective that is situated in eternal time and that dominated art previously, man now becomes the center-point of observation. By allowing light to enter into focus, i.e., into the eyes of the beholder, the individual artist becomes the center of the world.

The race in earthly time towards the future brought about, among other things, the development of the modern conceptualization of time (Levine, 2006, 51–67) together with an increasing role for competition in society. In this process, minutes became precious and time became a resource so valuable that man felt as though he should not waste it on that which was ussless (Fromm, 1992, 47). For example, the Renaissance artist Alberti Battista began each day by organizing his schedule so as to make the most of his time (Bluedorn, 2002, 227). Man became the master of his own fate and time became a personal resource. Linear-earthly time becomes the only significant time that remains (Debord, 1992).

With the process of secularization, and even more so, with the intensification of capitalism, the people of the West began to live in two parallel timelines. On the communal and cultural plane, the linear timeline exists in the grand narratives of the conceptualization of history, democracy and capitalism. On a personal and authentic plane, the man of the West is in an individual race for future success that is also based off of linear thinking and expectation for the future, but that exists on a separate, personal and authentic timeline. As for the religious basis of the linear axis, one must distinguish further between perspectives that see God as responsible for redemption, and perspectives that see man as having the ability to influence to influence his fate and set the wheels of redemption in motion. When man believes that he can influence his future, since the latter is not predetermined, he develops the motivation to race in time after some future, personal, authentic form of success. Although this motivation is religious at its core, in the course of time it has undergone processes of secularization.

In consumer capitalism and today’s technological society, time has become an individual and precious resource connected with success and achievement. Today, social and economic success are measured in terms of the ability of to achieve maximum efficiency and results in a limited timeframe, while those who do meet the designated schedule are deemed failures. Benjamin Franklin’s first uttered his famous refrain “time is money” (Levine, 2006, 9) in 1748. Later, the connection between time and money in the West yielded an economic expression of the value of time: temponomics, literally a combination of time and economy. Temponomics is based off of the assumption that time is a resource that should be managed just like money, and for that reason, it is possible to “earn time,” “save up time,” and “sell time” (Zakay, 1998, 93–94).

Time “passes,” time “runs away” and time is “runs out.” For the Western man feels as if time itself is in motion. Time is experienced as a resource that is being depleted (Davidson, 2004). It is a unit of value, a currency, a commodity for investment and consumption, and, above all, an important resource for success (Nir, 2016). Some even deem modern man to be “drunk on time” (Ayil, 1996, 141). Our current Western mythos is that we are chronically lacking time. In the secular life of the West, for those who do not believe in the perdurance of the soul after death, the general experience of time is that it progresses linearly until it runs out. On the personal or individual timeline, people the West live with the biological sense of time as life passing away, i.e., moving towards death and the annihilation of the individual. Expressions such as “the biological clock is ticking” express the idea that life is a sort of organic clock, that time is limited and finite from the outset.

**Time in the digital expanse**

In the digital space wherein we spend most of our time, the concept of time undergoes numerous changes following a changing perception of reality. Indeed, the digital age itself is undergoing rapid and substantial changes, each of which has consequences for our perceptions of time and space. Cyberspace is a network of digital databases that has been made available to users for the purposes of navigation and research of a wide range of information, “which resides in a certain space created as a result of interaction between a user and a computer and requires a navigator” (Rosen, 2016, 21). Cyberspace refers not to any real space, but rather to a virtual space that developed as a result of the use of computers.

Newtonian mechanics was and still remains the basis for our perception of physical time. This is because the experience of our senses is predicated upon order in time. This order, Einstein claims (2004), results in a mental structure of time that is subjective, while that subjective conceptualization of time in turn leads to other concepts like physical substance and space, i.e., to an objective perception of time. Newtonian physics attributes actual, independent existence to space, time, and matter. That is to say, until the twentieth century, physics treated time as absolute. In his famous article from 1905, Einstein showed that if we accept the equations of electrodynamics, we must relinquish this view of time as absolute. That is to say, the clock will measure different periods of time from different points of view, or in other words, time is relative (Unna, 1991). Einstein maintained that time could move at different speeds across the universe, depending upon the speed of our motion. As the speed of motion increases, time slows down, meaning that events that occur at the same time in one reference system do not necessarily occur at the same time in a different reference system (Kaku, 2005). Einstein’s definition of the concept of space-time at the beginning of the twentieth century is no longer relegated only to scientific contexts, but rather is found also in cultural, political, social, and individual contexts (Virilio, 2006). This change in our perception is further related to our changing perception of reality in the digital age. Electronic media destroys the uniqueness of both space and time.

In the age of digital information, a space of information-flow has been created which has in turn created a culture characterized by a timeless time and a spaceless space that are indistinguishable. Events unfold on the screen before us, here and now, with only a click of the mouse. The mechanical world, slow and fragmented, has disappeared, and an electronic, computerized world, simultaneous and unified, has sprouted in its place, chafing against the limits of our physical body and consciousness (Rosen, 2009). Cyberspace is a compressed space full of a vast amount of information that reaches us at light speed and yet it is not a space completely independent of time, for information reaches the web-surfer’s consciousness within his reaction-time. Thus, while one is surfing the web, one experiences “the compression of space and time” (Rosen, 2016, 23).

This space does not follow the rules of Euclidean geometry, for geometry in this space is non-linear. One of the characteristics of space-time is simultaneity. Simultaneity constitutes a violation of the logical sequence, since in Euclidean geometry a point in space cannot occupy two places at the same time. In classical physics, events that are simultaneous for one observer appear simultaneous also for a second observer who moves at a constant speed relative to the first observer. However, according to the theory of relativity, time is relative and not absolute, and the coordinates of time and space get mixed up when switching between descriptions of events by different observers (Garnot, 2016). In the high-speed motion of cyberspace, the linear perspective is flattened, so that the distance between different objects that have become two-dimensional grows shorter.

People today live simultaneously in the virtual world and in the real, physical world. The digital revolution has given us a reality in which space and time can no longer be distinguished, as they were for Newton. New forms of media have thus led to the development of “a new space-time” (Moses, 2003). Time is neither external to us nor distinguishable from space. Rather, we move within time as we occupy virtual space, and we are able to “exit” it into physical space and that “other” time, i.e., classical Newtonian time.

According to the Newtonian perspective, there is only a single timeline. In contrast, in large software systems such as Facebook and Twitter, each computer has its own timeline and time is not absolute—as Lorenz and Rosenan demonstrated using the room reservation system booking.com. In such a large software system, two different users in two parts of the world can attempt to reserve the same room, and the room will simultaneously be both available and unavailable. Thus, in the space of the internet, just as in the space of the actual universe, time is not absolute. Every computer has its own timeline, which is to say, a separate timeline from all other computers. Therefore, although each computer taken in itself behaves predictably, the behavior of the entire software system, considered as a whole, is unpredictable with respect to the user. The order of events may be different in each timeline, and it is difficult to synchronize them (Lorenz and Rosenan, 2016). The absolute timeline to which we were accustomed has thus been replaced by countless different timelines.

**Return to eternal time**

In the digital age, I would like to suggest, there is also a sort of return to conceptualizing time as eternal from the divine angle, a perspective which in the past was connected with the mystical-eternal conceptualization of time. Cyberspace has brought us back, in a way, to the divine perspective, for now it is possible to see and experience the world as a whole, simultaneously, through vast systems memory—such as previously would have been possible only for a sublime power like God (Rosen, 2016). Using virtual, 3D representation software such as Google Earth, the web-surfer can see the world from a perspective previously impossible—he can fly to every corner of the earth and see satellite images, maps, and 3D buildings from the galaxies of outer space to the ocean canyons. The web replaces real space-time and acts as a gateway to interactive virtual worlds. With the click of a mouse, one can navigate the entire galaxy using images and information provided by NASA and other space agencies (Rosen, 2016). This new point of view, made possible by the Internet, has unwittingly brought us to the perspective of Spinoza. According to Spinoza, the fullest and most complete perspective of reality is achieved only from the viewpoint of eternity (Weinrib, 2011, Vol. 1). When we consider things that happen in time, we do not see them as they truly are. Only from the divine perspective do we obtain the complete picture, since God, according to Spinoza, is eternal in the sense that He exists outside of time. The full and complete understanding is obtained only through the viewpoint of eternity (Morgan, 2002).

Information in cyberspace exists in an “over-space” that can be navigated and “browsed” electronically. In Big Data—i.e., a large quantity of data attained through a wide variety of sources—information is stored without being deleted and allows for the analysis of content in diverse fields, such as meteorology, trade, cyber warfare, military, and police intelligence. The ability to quickly retrieve information and identify patterns and connections that could not otherwise be predicted by humans, using millions of pieces of information remote in time and space, endows us with powers of simultaneous vision and action, thereby in a sense restoring us to a divine perspective. A large and cohesive picture of the world, in which all things are closely connected, is created, similar to the cosmos symbolized in medieval art. Such a perspective results not simply from being able to virtually view the world as a whole, as on Google Earth, but rather from the ability to make connections and predictions based on a vast amount of information. This image is consistent with Leibniz’s metaphysics. According to Leibniz, God created the world so that there is a pre-existing harmony amongst all the details; at every moment, all created monads operate so as to be in harmony with one another. For Leibniz, only the divine monad, i.e., the simultaneous monad, views the world through Laplace’s universal formula,[[2]](#footnote-2) while we experience the world through a formula that is deficient, ever-changing and transitory. In contrast to Spinoza, whose point of departure is the one whole that includes everything, Leibniz’s point of departure is the existence of individual things (Weinrib, 2011, Vol. 3). The world is made up of details, yet there is a predetermined harmony between all the monads such that they work together. Further, the harmony is complete despite the lack of mutual influence between the monads.

The return to a simultaneous conceptualization of time is expressed also in Augmented Reality. In 1994, Paul Milgram proposed that rather than conceptualize two extreme possibilities—one being the real world and the other being the virtual world—we should instead think about a continuum as existing between the two possibilities and accept various iterations of a mixed reality (Friedman, 2006). This area is called Enriched Reality or Augmented Reality. With Enriched Reality, there is also a return to a simultaneous conceptualization of time. This is a space-time that includes everything: past, present, and future. Further, this concept of time lies at the base of modern physics, in contrast to the linear sequence of Newtonian physics in which time flows from the past to the future (Hagar, 2004). For example, in the present, reality can be enriched by the addition of a virtual dinosaur from a bygone era that nevertheless seems to really exist. Thus, this is a simultaneous time in which several realities can be found side by side, past coexisting together with present. In Enriched Reality, the coexistence of different times breaks the Newtonian linear sequence.

The digital revolution also constitutes a return to eternal time in that it contains both a promise of remaining in eternal time and an illusion of eternal life. Although already in the Renaissance, earthly glory had come to replace religious glory—which is to say, a man’s name and deeds remained in the history books after his death (Burckhardt, 110) and glory compensated for both one’s insecurity in this world and one’s longing for eternity—in the current digital age, the yearning for eternal life has taken on new fervor. As an example, LivesOn, a Twitter-based company, promises to continue tweeting on behalf of a person even after their death: “When your heart stops beating, you’ll keep tweeting” (Tzezana, 2013, 112). Indeed, today we are surrounded by the ghosts of deceased Facebook users, their profiles transformed into memorial pages (117). In the digital space, one finds the promise of escaping that linear time which is always running out, and thereby "killing time"—i.e., transforming linear time into eternal time. As Lewis Carroll describes it in his *Alice's Adventures in Wonderland*, the clocks do not move because the Hatter "killed time" (Lewis 1954, 78–80).

**Epilogue**

We have embarked upon a genealogical journey following time in order to understand the future of time. In the beginning, we considered the sources of the linear conceptualization of time that is oriented towards the future. As we saw, the biblical arrow of time that serves as a basis for Western culture, which moves us from the beginning towards the end, is also found in the major narratives of the modern era. The concept of progress in relation to history has been popular for a long time, and at its basis lies the assumption of a beginning and an ending on the model of the biblical arrow of time.

At the same time, in the new consumer culture, which moves along the personal and authentic timeline, a more personal and subjective conceptualization of time is emerging. In societies that lives according to cyclical or mystical time, times that served to distinguish between everyday activities and communal, religion, or holy times were abundant, for example there was designed ritual time (Van Gennep, 1986, 107–110), celebration time, play time (Huizinga, 1966, 44–45), and ascension time. In contrast, in consumer capitalism, free time becomes times for consumption and/or bought time, i.e., time as a commodity. We thus live with a false consciousness of time (Debord, 2000, par. 158). In the secular life of the West, where people do not believe in the perdurance of the soul after death, the general perception of time is one of progress up to the point of annihilation. The future is understood as different from the past. Tine is experiences as flowing, uni-dimensional, and real.

As we have seen, these two linear timelines, i.e., the cultural and the personal, are undergoing rapid change, thus it is difficult to predict what our perception of time, as a culture, will look like in the future. In the digital age, we are witnessing the growth of various alternative conceptualizations of time, including changes in the experience of linear time in digital space (Rosen, 2016, 199). Moreover, we have seen that in the present era there is also a sort of return to eternal and simultaneous time, i.e., to the divine point of view. Today it is possible to see and experience the world as a whole, simultaneously, thanks to a vast memory similar that is nearly perfect, and that previously would only have been possible by divine power (Weinrib, 2011, vol. 3). Today, Augmented Reality has also made it possible to technically break the linear continuum by allowing the past, present, and future to coexist together, simultaneously in a virtual universe that is nevertheless perceived as real. In these spaces, time becomes relative and has no independent existence, as Newton previous claimed (Michon, 1985, 57).

Western time was created with the creation of the world, the latter of which can now in turn be likened to the creation of a simulated, virtual environment. That having been said, the virtual world can be very different from the real world even in its most fundamental assumptions. For one to have a complete experience of virtual reality, information that is as rich as possible must be provided to all of the senses. The term "virtual reality" refers to a three-dimensional reality in which people can move about while interacting with objects and other people. When we are inside virtual reality, our senses are solely engaged with the virtual world, to the exclusion of the real world (Friedman, 2006). In contrast to concepts like virtual environment, virtual reality designates an experience in which the participant experiences the environment using special equipment. In virtual reality, in addition to a wide field of vision, one can reproduce real-world space and depth-perception. Discussions of virtual reality in a sense bring us back to Plato’s cave, in which those in the cave, upon seeing shadows, mistakenly take them to constitute actual reality (Plato, 1999, Vol. 2, 7). However, in contrast to Plato’s cave, the experience of virtual reality is one that people undergo consciously, thus it may indeed by closer to hallucinatory time.

Hallucinatory time does not obey the rules of realism that govern normal reality. Hallucinations are defined as sensations or sensory perceptions that exist in the absence of an external reality (Sacks, 2013). Importantly, they are not defective sensory perceptions. Rather, hallucinations are "conjured" out of nothing. Hallucinations are very different from dreams, constituting a distinct and unique category of consciousness and mental life. During a hallucination, a person experiences an objective and real reality. Jung testifies to as much recollecting his own experience of hallucination: "I felt that I was floating in space [...] the sights and experiences were completely real. There was nothing subjective about them. Each one had a completely objective quality [...] nothing cannot be measured in temporal concepts [...] and yet everything existed together" (Jung, 1993, 274-276).

The Wachowsky brothers’ hit film *The Matrix* (1999) imagines the extreme of virtual reality. The material reality that everyone experiences is in fact a vitural reality, produced and coordinated by a supercomputer to which everyone is connected. When the hero wakes up in the midst of “actual reality,” he is met with a desolate landscape and the smoke of ruins (Zizek, 2002).

Today we are living at the seam of two different technologies, one mechanical and the other virtual and digital. This situation compels us to reexamine many aspects of our social and cultural reality, and not only our perception of time. Our question as to what the future holds in terms of changes in our perception of time, vis-à-vis virtual reality, is in its infancy. This article does not intend to make predictions about the future of time, heeding Virilio’s warnings about the “great accident.” In his book *The Critical Space,* Virilio claims that Western culture’s deployment of scientific rationalism, technology, and science to control the world of phenomena will bring about an accident that changes the human perception of technology—and that may even lead to the end of the modern project itself.

For this reason, we should be wary of the *Matrix*’s prophecies—of a day when virtual reality will overpower actual reality. Accordingly, it is incumbent upon us to contemplate the consequences of the digital revolution and to ask deep questions, principally about time. For example: Is it possible that we are passing through a stage in the evolutionary process in which there will eventually be no distinction between the mechanical and the biological, or between physical reality and virtual reality, as Kurzweil claims (2006)?

Another point to consider in thinking about our culture’s future conceptualizations of time is connected with a series of cultural changes, collectively designated by the term “New Age.” Although the process of secularization brought about a disconnection from mystical, eternal time and the growth of the individual, in recent years we have witnessed the rise of a new kind of religiosity. Our era is characterized by an unprecedented thirst for a wide scope of internalized religious activity—that is, to connect with the divinity that is located within the individual’s soul (Frisko, 2016). Spirituality has become a sort of universal code word to signify the human search for meaning, the ultimate purpose of life, and transcendental truth (Lanzetta, 2010). This movement too then constitutes a return of the yearning for eternal-mystical time to mainstream culture.

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1. The Christian believes that at the end of time humanity will be united with eternal, mystical time. The prophecy about the king of the end of days appeared for the first time in the letter "On the time and place in which the Antichrist will appear", sent by the abbot Adso to the widow of Emperor Louis IV in 954. The letter relates that when the end was approaching, Gog and Magog would attack from the north, but would then be defeated by the Christian King. After his victory, the King would ascend to the Mount of Olives and his soul would return to his Creator. Then, after all earthly authority is annihilated, the Antichrist will be revealed and the events of the apocalypse will commence (Ya’eli, 2005, 129). [↑](#footnote-ref-1)
2. Pierre-Simon Laplace's early 19th-century formula assumes an irrefutable causal relationship between phenomena in the world (Ruelle, 2000, 25–30). [↑](#footnote-ref-2)