

A Positive Eschatology

(A brief summary of post-millennialism)

Basis:

Audiences from my podcast, newsletter and blog have asked about my eschatological views. Do I believe the rapture is a real thing? Do I believe there will be an end to the world? Is Jesus coming back again from the clouds? What do I believe is the eschatological trajectory of scripture? Can we have any confidence in doomsday preachers or those that deny it altogether? What are we to make of the evil and dark forces we see everyday in our world? Can we trust God is going to do something about it?

Eschatological Observations:

In a similar way that contemporary Christianity has embraced a theology of hell based largely on Dante's inferno, so the same modern thinking has embraced a dualistic eschatology based on the "Left Behind" series by Tim LaHaye. The present cultural narrative is embraced by more than 95% of Christianity and it is extremely pessimistic. The world is seen to be the domain of the devil. It is seen as entirely evil and in rapid decline.

The dispensational, pre-tribulation, pre-millennial story line essentially says that Jesus will descend out of the Eastern sky and open up a giant can of "Whoop-Ass" on the devil and anyone who doesn't accept Jesus into that imaginary door in their heart. Prior to this he will evacuate only those who listen to K-Love or who have placed a chrome fish on the back of their car. (These are often the indexes for those who define themselves as real Christians). Essentially it is an evacuation strategy only for evangelical Christians, everyone else is doomed to destruction.

The tale of revenge depicts Jesus coming back to destroy most everything while he reigns for a literal 1000 years with his church. This is all prior to the final judgment that will come shortly after and determine who was really converted to Christianity. It's the ultimate Jesus as a warrior narrative.

This seems to mirror the thinking of the Jews when they thought the Messiah would lead by power and political control rather than through service and humility. As a result, they couldn't recognize their messiah when he stood right before their face. The mighty Jesus of this cultural eschatology then takes his disembodied church to be his own in spiritual heaven forever and punishes all non-believers into the pit where they are lost forever.

What is interesting to the bible student as well as the scholar is that weaving together this narrative is not so easy. It takes a sort of biblical gymnastics to even support the story line. Those in the scientific stage look at this belief and use it to diminish the credibility of any and all believers. Within the religious culture, the power of the fear tactic is front and center, using fear to prompt people back to

church or into belief. A fiery eschatology is very satisfying tale of revenge and the ultimate evening of the score if one hates others. The faith becomes fire insurance and hope is in revenge.

Results of the present eschatology:

The side effects of such a negative eschatology are many. For starters, most believers have an extremely fragmented or disassociated faith system. This plays into the dual ways of thinking and thus many Christians believe a lot of things about their faith but they cannot integrate them into a single coherent faith system. This eschatology is the ultimate trajectory of “*otherness*” resulting in God picking favorites and sentencing the rest to an eternal torment.

Since this view sees the world as belonging to Satan, ecological issues are not seen as human rights violations. Since they believe the trajectory to be worsening, they move all their hope to an end of life evacuation strategy, instead of present day redemption. God is placed very far off and removed in a two-story system of heaven and earth, where he watches and plays “Red-Rover” with people to huddle together in the church and to just hang on until they die. Only then can a person see God, for there is no present living incarnation.

Lost are the cultural and dominion mandates, and the church’s mission is focused 99% on soteriology (getting people saved) instead of redemption, restoration, and reform. Lost also is the role of the Spirit except when truncated into soteriological endeavors or worship experiences. It’s a biblical tale of the Titanic and historical Jesus/cultural Christianity is the only lifeboat for the world. The message is: Take the loving boat, or drown a terrible infinite death.” Thus the work of the church is to get people out of their lives, out of their invalid religions, and ultimately out of this evil, failing world, rather than equip people to go into their lives and redeem them and their sphere of influence as salt and light.

Most people are simply not aware of an alternative eschatology. The idea of loosing heaven here on earth seems a lot like work if not completely impossible. An eschatology of gradual, integral transformation as consciousness rises is not nearly as dramatic as the Harry Potter wizardry we were promised when a ten-headed dragon would suddenly emerge from the sea. Plus an alternative means Christians can’t just charge up our credit cards and wait for the rapture anymore, they will actually have to take their life and work seriously. This simply doesn’t fill pews like fear does. It seems many churches follow the same philosophy of news ratings; namely “If it bleeds, it leads.”

The meta-narrative of scripture says we came from a garden and we are heading to a city. This is a progressive storyline. Jesus stating that new wine needs new containers speaks to this progressive thinking rather than regressive thinking. Whereas many Christians want to pull out of progress because it is seen as evil or they distrust it because it is seen as a trick of the devil. As a result people hold onto a regressive eschatology and figuratively if not literally try to move people

back to a garden scenario, without considering that God placed Angels with flaming swords to keep people from reentering.

Common themes in the Hebrew texts. Jesus' Eschatology

The restoration of all things –Reversal of the Curse

- “I will put enmity between you (serpent) and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”(Genesis 3:15)
- This is by design and ultimately good will crush evil underfoot. He heals the brokenhearted and binds up their wounds. (Psalm 147:3)
- Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest.(Isaiah 32:15)
- No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away. (Isaiah 35:9-10)
- Instead of a thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall make a name for the LORD, an everlasting sign that shall not be cut off.” (Isaiah 55:13) (reversal of curse)
- Thus says the LORD of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. And the streets of the city shall be full of boys and girls playing in its streets. (Zechariah 8:4-5)

The Kingdom is expanding and will include all peoples without distinction.

- I will cause your name to be remembered in all generations; therefore nations will praise you forever and ever. (Psalm 45:17)
- “Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!” (Psalm 46:10) (Isaiah 11:9)
- On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. (Isaiah 25:6)
- In days to come Jacob shall take root, Israel shall blossom and put forth shoots and fill the whole world with fruit. (Isaiah 27:6)
- For I know their works and their thoughts, an the time is coming to gather all nations and tongues. And they shall come and shall see my glory, (Isaiah 66:18)
- And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the

Most High; his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.' (Daniel 7:27)

- And many nations shall join themselves to the Lord in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you. (Zechariah 2:11)
- "And those who are far off shall come and help to build the temple of the LORD. ...(Zechariah 6:15)
- Though I scattered them among the nations, yet in far countries they shall remember me, and with their children they shall live and return. I will bring them home from the land of Egypt, and gather them from Assyria, and I will bring them to the land of Gilead and to Lebanon, till there is no room for them. (Zechariah 10:9-10)

We are moving from a garden to an exalted City,(mountain, holy hill-symbolize lifted up)

- There is a river whose streams make glad the city of God, the holy habitation of the Most High. (Psalm 46:4)
- Great is the LORD and greatly to be praised in the city of our God! His holy mountain, (Psalm 48:1)
- Your people will offer themselves freely on the day of your power, in holy garments...(Psalm 110:3)
- Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. (Isaiah 9:6-7)
- Behold Zion, the city of our appointed feasts! Your eyes will see Jerusalem, an untroubled habitation, an immovable tent, whose stakes will never be plucked up, nor will any of its cords be broken. But there the LORD in majesty will be for us a place of broad rivers and streams...(Isaiah 33:20-21)
- "For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind. (Isaiah 65:17)
- It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, and many nations shall come, and say: "Come, let us go up to the mountain of the LORD, (Micah 4:1-2)

The world is the Lords and is abundant and generative. Not declining, no scarcity.

- When the Lord restores the fortunes of his people... (Psalm 14:7, 53:6)
- The earth is the LORD's and the fullness thereof, the world and those who dwell therein, (Psalm 24:1)
- ... for the world and its fullness are mine. (Psalm 50:12)

- My help comes from the LORD, who made heaven and earth. (Psalm 121:2)
- Then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness.” (Isaiah 16:5)
- For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea. (Habakkuk 2:14)
- Thus says the LORD of hosts: My cities shall again overflow with prosperity, and the LORD will again comfort Zion and again choose Jerusalem.” (Zechariah 1:17)

This is the only eschatology Jesus could have known as a Jewish boy. In fact, Judaism is well known for its optimistic longing for the promised messiah.

Key Themes from the New Testament

When looking at the New Testament, there is far too much to expound on in summary, so I will focus on the key themes. I'll list a number of these out. I'm happy to provide scriptural basis if needed later.

I have summarized the work of Ken Gentry, Greg Bahnsen, and Russ McKendry below, although their conclusions are somewhat different than my own. While these scholars grasp the details of scripture and history, they seem to import into the interpretation a *retributive* justice, which I do not. I think the narrative is far more in favor of *restorative* justice. Since the book of Revelation is historical, it showcases the militaristic biases within the thinking of the author (John) who was in the midst of the military might of Rome.

There seems to be only two positions:

1. Revelations deals with the future starting in chapter 4 (Futurist/Premillennial) Dating the book at AD 90-96
2. Revelations deals with the future starting in Chapter 20 (preterist/postmillennial) Dating the book at AD 65-67, 1:19)

The conclusions that most align with the corpus of Scripture strongly support the following ideas:

- Not futuristic, but historical
- Jewish war in Rome AD 67-70
- Josephus documents 1.1 million were killed
- Other historians document the slaughter
- Rome persecuted Christianity ending in the death of Nero-AD64-68
- June AD68-Dec AD69 Rome was in civil war-“Year of four emperors”
- Nero-->June 9, 68, Galba→Jan 15,69, Otho→April 17,69, Vitellius→Dec,69, Vespasian→led Rome into battle
- They are seven kings, five have fallen,”(17:9-10) 1. Julius Caesar 2. Augustus Caesar 3. Tiberius 4. Gaius/Caligula 5. Claudius “...one is...” 6. Nero

- “the other has not yet come; and when he comes, he must remain a little while.” 7. Galba-June 9th AD 68→15th Jan AD69

***The early date makes revelations an historical document thus is descriptive/indicative and not prescriptive/imperative. It upholds the theme throughout all of scripture, namely that despite present difficulties, Christ will triumph over all opposition. This is the heart or restorative Justice. Thus Revelation becomes instruction on how to anchor our faith beyond the present circumstances. This is the heart of contemplation and non-duality.

- A vital key here is that scripture does not use the term “Cosmos” for world when describing these events, it uses the term “Oikomene” which means Roman Empire. It is a regional term, not a global term.
- Hebrew Spelling→Nrwn Qsr (Neron Kaiser) function of ancient alphabets (roman numeral) =666
- Nero made war on Christians and religion-quotes by Eusebius, Sulpicius, Tacitus, Suetonius.
- Revelation details this persecution in the poetic language of the Jewish people.

CHARACTERS and SYMBOLS in REVELATIONS

The Harlot

- John tells readers to pay attention to the “RETURN” of Christ, Coming in Advent
- Coming in Spirit (on a Cloud)-visible to all “every eye-even those who pierced him.” Powerful case for restorative justice.
- The Christ and the Churches
- Identity as viewed through the churches on the “mail route”-Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea
- How John dispatched the letter to bring awareness to the Church. (Though couched in ultimatum)
- Change your mind (repent) and do
- Action and Contemplation “he who has an ear”
- Justice & Judgment
- Two edged sword out of his mouth- Singularity that functions in two directions→non-duality
- Isa 11:4 judge in righteousness

The Rapture

The Return of Christ→Three types in scripture

1. First advent→coming to save

2. Second Advent→coming just before the general resurrection, the great white throne of judgment (acts 1:11)-
 - While some see this as part of a cosmic/personal judgment, a possible view is that the throne of judgment is each moment as one enters the eternal moment (contemplation).
3. Coming in the Spirit (John 14:16-18)
 - By manifesting in the spirit, God indwells people for the incremental renewal of the world. “Loosing heaven on earth” (Matt 16:19)

The Throne

- Collective of multiple strata of beings engaged in worship
- Extreme diversity and unity
- Unceasing
- It is the scene/setting for this storyline (Courtroom)
- Elders, angels, creatures living, myriads and thousands
- Forces us to recognize a cosmic perspective

The Scroll

- Like Hosea and Gomer he turns the harlot to a bride.
- Narrative favors early date, not later date, most of Revelations takes place in Jerusalem and Roman empire (oikomene)
- Term for scroll is biblion→means certificate of divorce
- Some see this as a courtroom drama where Jesus divorces Israel (old covenant) and marries Christianity (new covenant)
- I think a better read is to see this as Christ ending unbelief as typified by unbelieving Israel and depicting via marriage the experience of a new way of relating. This completes all faith systems (peoples, tribes, nations, tongues, “religions”) rather than exclusively specify Christianity as modern people have applied it.
 - Eze 16:8, Isa 50:1, Jer 3:8 speak to this type of event.

The Lamb

The lamb with seven horns (complete leadership), seven eyes (complete seeing), which are the seven spirits (complete spirituality) that has been sent to all the land/earth (*gea*-not *cosmos*). 5:6. This is a great image of the cosmic Christ.

Much has been said about the messages to the churches.

- When viewed through a dualistic paradigm the tenor of this message is harsh, threatening, and fear based.
- When viewed through a non-dual paradigm the messages are seen as a public admonishment to see the thing beyond the thing. “Don’t lose sight-he who has ears...” Sincerity of heart and the great reward for finding it. The alternate path is that you will find it on the other side of suffering and persecution, which are both sides of the two-edged sword coming out of Christ’s mouth. Fire sheds light and brings heat.

Lion from tribe of Judah-identification with the least (Gen 49:9)

- Not depicted as total meekness. Strength, leadership, (Isa 11:1,10, Rom 15:12)
- Rev 5:6-Seven horns, seven eyes, sent out to all the earth.-->not exclusive to modern Christians.
- Power and knowledge to remove iniquity from the earth (Rev 5:6)
- Again most see this as a violent revenge in a cosmic battle. But if the battle was the fall of Jerusalem, then the path of restoration is that of applying truth or raising consciousness. (Zec 3:9, 4:10)

The Horsemen:

(First 4 seals) These can be view as historical, but are also archetypal. Depicting the warrior consciousness and its effects on humanity.

1. First Horseman: Conquest by Rome
 - Jewish war of AD 67-70
 - Not Christ as most conclude due to the white horse. It is armed for battle, to conquer
 - John uses the term for crown (stephanos) athletic contest
 - Birth pains of Matt 24
2. Second Horseman: International War
 - Eruption of the Jewish civil war from the zealots was worse than that of Rome.
 - Coexistence of horsemen show that these events happen simultaneously
 - Josephus writes a lot about the nature of this war an how awful it was.
3. Third Horseman: Famine
 - As the war progresses, torture becomes the means to get all stores of food. Again, well documented by Josephus.
4. Fourth Horseman: Death
 - Authority is not global, but local (ge, not cosmos) "land", "region"
 - Rome was violently besieging Jews who would flee. Hanging them up outside the city to die. Against non-believers or unbelieving Israel.
 - I hold that the characters are vital to the story but the story is about God's judgment of unbelief.

Seal 5

- Vindication of those who have suffered persecution for their faith.
- Given white robes (pure standing), told to wait for the rest who would also suffer.
- Their cry is that of Martyrs (6:10)

Seal 6

- Israel's Government throws in the towel, no longer trusting in their own powers to save them or others.

- Astrological language depicts the fall of leadership, moons, stars like that depicted in Joseph's dream (Gen 37) or Babylon (Isa 13:1,6,17) Egypt Eze 32:2,7-8,16,18 or Judah Jer 4:14, 23-24).
- Can be historical in terms of the fall of Jerusalem, but is also thematic for the trajectory of how corrupt leadership will ultimately fail.
- Contains aspects of God's complete salvation narrative
- Saving of Jewish believers "four winds" (archetypal of all directions, perspectives, religions)
- 144,000 (12 squares x 1000) complete number, none missing, Rev 7:14, Psa 50:10, Psa 84:10
- Saving of Gentile believers (Isa 49:6, Gal 3:8)
- Story depicts believers as being protected. Key theme in grasping this nuance. Though put into a battle paradigm, the judgment is against unbelief. Just as promised, God is making it so that all believe. *"I will remove your heart of stone and put in a heart of flesh"* Jeremiah 30
- Not converted, completed by belief in Christ.

Seal 7:

Contains 7 trumpets or the last of God's judgment.

- The focus of the trumpet narrows on Jerusalem the city. Again an historical portrayal of the fall of Jerusalem. The historical center for this war, the allegorical figure for unbelief.
- The effects of the trumpet judgments can be seen in historical events, documented by many scribes and extra biblical accounts.
- Without oversimplifying, these events are where much of the Hollywood end-times ideas germinate. Without a grasp of their imagery, a literal interpretation creates a futuristic event and forces a retooling of one's theology to incorporate such mythic beings.
- The good vs evil script is played out in this drama (satanic and demonic forces), this type of language is used to depict local events that are soon to take place in John's time of writing. Not a future worldwide event.
- The little scroll, mighty angel (cosmic Christ) and his vision. Mystery of God → we are now the TEMPLE, no longer the temple economy of Israel. Eating the scroll is the prophetic destruction of unbelief and rebellion
- 5th & 6th trumpets depict the preservation of the inner temple the altar and those who worship there. Outer temple is left out, given to the nations to trample for forty-two months (Spring AD67 → Aug AD70)
- 7th trumpet: worship in Heaven → woman and dragon (persecution) → war in heaven (fall of Satan inaugurates Christ's Kingdom) → Beast
- This places the crux of satanic power to end at the arrival of Christ in Jesus.
- Christ ushers in the kingdom, it is persecuted but expands and will be victorious.

The Beast

- Dual identity
- 1. Generic Identity→Rome (Rev 17:9)
 - City on seven hills→Suetonius
 - Coin of Vespasian AD 69→ picturing a goddess Roma as woman on seven hills
- 2. Specific Identity→Nero (Rev 17:10-11) ten horns
 - Julius Caesar (49-44 BC)
 - Augustus (31 BC-AD 14)
 - Tiberius (AD 14-37)
 - Gaius (AD37-41)
 - Claudius (AD 41-54)
 - **Nero (AD 54-68)**
 - Galba (AD 68-69)
 - Otho (AD 69)
 - Vitellius (AD 69)
 - Vespasian (AD 69-79)

Emperor Nero as Beast

- “Therion”- means quadruped, wild animal, or wild person
- When examining the history and life of Nero, one can see quite easily how these stories of him translate directly into this biblical narrative in figurative language (Revelations13:2-5)
- No scholars believe a literal translation. There is no 7 headed monster.
- Roman historian Tacitus describes the extreme persecution that that Nero inflicted on Christians. These are depicted in much of the text of Revelation.
- Central figure for authority and power. Nero ramped up the common practice of emperor worship.
The Beast is “revived” (Rev 13:3) by its dual nature. Even though Nero commits suicide (June 9th, AD64) the spirit of oppression and persecution continues as the empire erupts into civil war.
- Nero’s persecution lasted exactly 42 months (Nov 64-Jun 68) (Revelations 13:5 *“There was given to him a mouth speaking arrogant words and blasphemies: and authority to act for forty-two months was given”*)
- Smoke goes up forever and ever→more symbolism that reflects the mindset of the author

The 144,000

- Archetypes. While most scholars view this as converted Jews, I view this as “Completed” Jews. It is not necessary to leave Judaism but to complete ones faith by Christ.
- These know the “song”
- These harvest the land
- Message of both hope and accountability

The Plagues and Bowls

- Changes in thinking. Deeds become perverse
- God will not sit silently forever, he won't be mocked (Gal 6:7) He is going to restore ALL things, though not as we thought and not as the writers of scripture thought.
 - Justice NOT through retribution
 - Justice Through restoration
- Sea of Blood→symbolic of defilement/uncleanness
- Springs of blood→ symbolic of the pure, life giving flow becoming polluted
- Sun scorches→removal of God's protection.
- Throne of beast judged→ reserved for Rome
- Euphrates dried up-→God's source is taken away from man
- Spiritual and Physical destruction of Jerusalem→dragon is people with authority, mouth relates to this, 9:17-19

Rejoicing in Heaven

- Future trajectory
- The smoke of city (symbol of unbelief) goes up for ever and ever.
- Diverse servants (small and great) 19:5→ all praising
 - Multitudes like thunder, giving glory for the complete union (marriage)

Marriage Supper of the Lamb

- Present day, inaugurated when Jesus came (kingdom of God is at hand)→millennial reign
- Bride was granted pure linen (19:8, Jer 32:40, Mt 22:11, Mk 9:3, Ps 110:3, Ez 9:8, Rev 3:4, Dan 11:35)
- John's description is that it starts immediately and continues indefinitely
- Same goes for rider on White horse with two-edged sword
 - Not for battle, but image of non duality
 - "rod of iron & Pure robe" (19:13-16) is leadership of discipline and obedience. Internal disposition of sober mindedness→maturity.
- Judges in righteousness for the poor (Isa 11:4)
 - Heb 4:12→dividing soul and spirit, thoughts and intentions.
 - Dominant them in Jesus teaching Luk 10:8-16

The Millennium

- Established when Jesus came
 - "Binding of Satan"→by the Angel 20:1-3
 - 1 Joh 3:8 reason was to destroy works of the devil
 - Luk 9:1-2 gave them power over all demons to cure diseases
 - Luk 10:17 even the demons are subject to us
 - Luk 9:37-43, 11:20-23, 10: 17-19
 - Col 2:15 triumphing over them
- Reigning of the saints 20:4-6, Rev 18:13-16

- Pauls commission Acts 26:17-18
- Rom 16:20 God of peace to crush Satan under feet. Rev 2:26-27, 3:21, 11:15-16, 12:10
- 20:7-10, John shifts his view to a far lens

The Judgment

- Figurative, allegorical language, not historical, but a depiction of the vision
- Means this needs careful attention and should not be dogmatic.
- Depicts all comers of all time and all history

Books of deeds, book of life

- Judged according to what one has done.
- Death and Hades themselves are thrown away in the lake of fire
- Fire is depicted in scripture as refining where all impurity is purged. Mal 3:2-3, Prov 17:3, 27:21
- Those not named in the book of life, thrown into the fire
 - All that is false is lost forever, only Truth prevails.
 - All psudonyms (false selves) destroyed) all true selves restored (married-joined to God)
 - Matt 21:7 “Never knew you”- False self is that which God knows nothing about because He/She is perfect Truth.
- Suffering always produces new life
- Christoform pattern
- Freedom requires the necessity of such a place
- Judgment can be seen as a place within the eternal moment. Thus this throne room of judgment is present within each moment. It is an experience of the moment.

New Heavens & Earth

- Rev 21:1 Heaven→ Earth→God’s work!
- Jam 1:17, every perfect gift is from above, 3:15-17 wisdom from above (even though seen in a two-story system the connection is clear)
- New heaven and new earth comprise the age of the gospel’s triumph.
- Gospel as depicted in Isaiah 61:1-7, Luke 4, Isa 65:17-25, 66:22-23, Eze 37:26-28
- 1 Cor 3:16→ You are God’s temple
- 2 Cor 6:16→we are the temple
- No temple in the new city (Rev 21:22, Eph 2:11-22)

The New Jerusalem

- Identity is the collective (city) people /bride with Christ consciousness,
 - Rev 3:12, Heb 11:10, 16, 12:22-23
- The effect of its influence is
- It flows outward from its center
- Tree of life has healing for the nations

- No temple
- Perfect and complete in its dimensions, nothing, no one missing.
- Water of life with no payment
- No tears
- No Sun or moon (leadership) none but the influence of the Christ/lamb – end of church and state as we know it
- Paradise is restored/completed
 - Via God's work and
 - Via the role of God's people on earth

River of life and Tree of Life

- 1 Cor 10:31 → whatever you do, do for the Glory of God
- Col 3:17 → whatever you do, give thanks
- Forheads → Minds
- 2 Cor 10:5 → we destroy arguments...taking every thought captive (contemplation)
- Rom 12:2 → don't be conformed, be transformed by renewing of your mind

The goal of this summary of Revelations was to showcase a very practical way to interpret the valuable texts and to reframe the contemporary eschatological approach. There are many more themes within this that dovetail into a contemplative practice and the application of inner transformation out into the world.

Ultimately the design of God is that the mind, the heart and the whole being/experience find their completion (perfect union) in the Lord. Each person is uniquely built with each bias and thus contributes/reflects vital aspects to the world. Thus the restoration of the world is indeed an inside out process of gradual, integral awareness of all that God has created and done.

With the transition from conversion to completion, the idea makes more sense, allowing for diverse levels of consciousness and faith practice to be transformed by the work of Christ. This ultimately widens, rather than narrows Christ claim of exclusivity. It changes from only Christians go to Heaven to if anyone ever comes to know God, then it is the work of Christ that closes that gap (completes) them.

This is depicted well in scripture where early Christianity was persecuted by Jews because they laid claim that Yahweh, the God of the Jews, was now saving non-Jews without them having to be converted. The Christian completion of Judaism, rather than its eradication, is archetypical for how the work of the cosmic Christ will complete all systems of faith and bring total unity out of such diversity.