

MODULE 12: THE RESTORATION OF ALL THINGS PART 2
SESSION 20

We have the Holy Spirit of Truth in us and with us as our guide
We have Jesus, the way, truth and life, in us and with us to disciple us
We have our loving Father in us and with us to Father us into sonship
Agape love should be what we use to measure and test everything against

The 4 streams of thought that are converging into one mighty river are:
Mystic sonship, Realised eschatology, Universal reconciliation, Energy frequency healing
Realised eschatology inevitably leads to universal reconciliation because all Jesus prophesied about Gehenna was fulfilled in AD70, not a distant future.

The fruit of the poisoned tree of Brethrenism include:

- The rapture deception
- The millennium deception
- The Zionist deception
- The dispensationalism deception
- The cessationist deception

The judgment of the second coming ended the old covenant religious system
Destroyed the old temple wineskin system
Hundreds of thousands ended up being in outer darkness thrown into the fire of the Valley of Hinnom

I believe if we look at what Jesus said about Gehenna (wrongly translated "hell") in context we will see that he was not talking about eternal conscious torment at all but the end of the old covenant system
The end of their world: the end of the heavens and the earth

All the scriptures quoted to affirm the belief in "hell" as penal retribution of eternal conscious torment are already realised and fulfilled and do not apply to any one of God's children today.
That is really good news rather than fear-inducing manipulation

We will find that death is not the end of choice; that people can accept what Jesus has done whilst in the refiner's fire of His loving presence.
So every knee will bow to Jesus and every tongue will confess Him as Lord voluntarily in the consuming fire

I would not want anyone to end up in the consuming fire by choosing to reject Jesus as Lord.
There are consequences that bring torment to the soul overwhelmed with guilt, shame and condemnation.

God is not tormenting anyone but facing the realisation of self-righteous DIY choices is torment
Everyone reaps the consequences of what they have sown but they are not punishment by God.
There is self-punishment and anguish of soul

Mercy triumphs over the consequences when someone chooses life in Christ, even from within the fire of God's love that consumes every objection of guilt, shame and condemnation.
I believe we will find this is what the consuming fire is all about.

The link between a happy realised eschatology and what Jesus was talking about in the parables about the sheep and the goats and being in outer darkness reveals that they are also all realised, as Jesus prophesied, during the end of the old covenant system

Outer darkness was figuratively outside the covenant or outside Jerusalem
Jesus was crucified outside Jerusalem to die for the sins of the whole world

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Jesus went into Sheol, the underworld, to rescue everyone; and led those captives out of darkness into the light

What is a happy, realised, fulfilled or covenant eschatology?

Most eschatological systems have far from happy endings for some or most people and created beings
Most eschatological systems have expectations of fearful judgment, punishment, war, doom, gloom, destruction and failure for mankind

In happy eschatology there is a more optimistic view of the future by realising that the prophesied doom and gloom, judgment and destruction are things that have already been fulfilled, leading to a restorative period where all things will be restored

The future is positive and filled with possibilities of increase and blessing

In a happy realised eschatology all biblical references to the end, last days, end times, last hour, and 'soon to take place' are all referring to the end of the old covenant that Jesus prophesied would occur in that generation

There is no fear for the future based on biblical prophecy if it is past for us

The end is past not future

The end of the old heavens and earth is past not future

The new heavens and the new earth is present not future

The great tribulation is past not future

The end of the age is past not future

Judgment and resurrection are past not future

Matt 24:34 Truly I say to you, this generation will not pass away until all these things take place. 35

Heaven and earth will pass away, but My words will not pass away.

Matt 24:21 For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

Jesus was talking to those who were believers in Judaism and were under the old covenant using language they understood in their day

Jesus was talking to that generation where all things He said would take place

Jesus says all things written will be fulfilled during the events He was describing.

Luke 18:31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished."

Luke 21:22 "because these are days of vengeance, so that all things which are written will be fulfilled."

Jesus was the fulfilment of all types and shadows, covenants and promises

2 Cor 1:20 For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.

Direct verses that refer what Jesus said relating to Gehenna

Indirect verses relating outer darkness interpreted as referring to "hell"

Parables that have a meaning to that generation that have been interpreted as referring to "hell"

Where do people go after they die physically having in this life or on their death bed chosen to reject what Jesus did for them?

Is the fire where they go for punishment, torment or refining and purifying

God is a consuming fire and love

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Most of the confusion around Hell starts with translation error. 4 different words translated into one English word “hell”

Sheol (Hebrew)

Hades (Greek)

Tartarus (Greek)

Gehenna (Greek)

1. Sheol (H7585) she'ôl From H7592; hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates: – grave, pit, hell

Sheol 65 OT occurrences

Mostly relating to the grave or the place that dead souls depart to

2. Hades (G86) hadēs

From G1 and G1492; properly unseen, that is, “Hades” or the place (state) of departed souls: – grave, hell.

Surprisingly Hades only has 11 NT occurrences

Hades was used 4 times by Jesus, none relating to punishment

2 uses of hades in Acts quoting OT references Sheol relating to Jesus' death

1 use in 1 Cor 15 referring to breaking the power of death

4 uses in Revelation

1 Corinthians 15:55 where, O Death, thy sting? where, O Hades, thy victory?'

Luke 10:15 And you, Capernaum, which unto the heaven was exalted, unto hades you shall be brought down

Revelation 1:18 and he who is living, and I did become dead, and, lo, I am living to the ages of the ages. Amen! and I have the keys of the hades and of the death.

Revelation 20:14 and the death and the hades were cast to the lake of the fire – this [is] the second death;

Matthew 16:18 And I also say to you, that you are a rock, and upon this rock I will build my assembly, and the gates of Hades shall not prevail against it

None of these references is relating to “hell” or punishment

Tartarus (G5020) tartarō

From Tartarōs (the deepest abyss of Hades); Greek mythology the place where the Titans were incarcerated

To incarcerate in eternal torment: – cast down to hell this addition to the definition was totally made up

Tartarus 1 mention

2 Peter 2:4 For if God did not spare angels when they sinned, but cast them into (“hell”) Tartarus and committed them to pits of darkness, reserved for judgment;

No “hellish” punishment

Gehenna (G1067) of Hebrew origin ([H1516] and [H2011]); valley of (the son of) Hinnom; gehenna (or Ge-Hinnom), a valley of Jerusalem

Gehenna is the word still translated “hell” 12 of 13 times in modern Bible versions like the NASB, AMP etc.

Gehenna comprises 100% of Jesus' alleged references to “hell”.

So what is Gehenna? Greek word for the Valley of Hinnom

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It is a literal, physical valley with a geographic location outside the gates of Jerusalem:



What are the scriptures that refer to Gehenna as “hell”?

What do those scriptures actually refer to?

What do they symbolise?

Are we prepared for the Spirit to reveal the truth about them to us and not get stuck in tradition?

“Gehenna” was well known throughout Israel as an evil and dark place, used for a variety of evil acts throughout Israel’s history.

In the time of Hosea, the rebellious Israelites committed child sacrifice there to honour the pagan god Molech (Molek)

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2 Chron 28:3 Moreover, he burned incense in the valley of Ben-hinnom and burned his sons in fire, according to the abominations of the nations whom the Lord had driven out before the sons of Israel.

In Israel's history, Gehenna was literally a place of perpetual fire. A rubbish dump filled with so many bodies that the worms would never die from lack of food.

The valley contained so much trash, thrown out from the besieged city's walls, that the bodies would burn perpetually

That is the image; but is not "hell": not eternal, nor punishment



Jer 19:6 therefore, behold, days are coming," declares the Lord, "when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter." A prophetic statement referring to the destruction of the temple, Jerusalem and the Old Covenant system in AD70

Dead bodies were literally thrown into this dump during the time of Isaiah and would be again just 40 years after Jesus spoke these words, when the Romans besieged and destroyed Jerusalem in 70 AD. Rather than eternal "hell", this was a physical place for dead bodies

Jesus uses the word Gehenna 11 times but only in 4 different ways, mostly to describe beliefs that are opposite to life in the Kingdom

None of Jesus' uses were referring to eternal torment or punishment after death

Using the NASB, we see 13 NT references only for Hell and 12 are Gehenna:

- 1 Matthew 5:29 – Gehenna
- 2 Matthew 5:30 – Gehenna
- 3 Matthew 18:9 – Gehenna
- 4 Mark 9:43 – Gehenna
- 5 Mark 9:45 – Gehenna
- 6 Mark 9:47 – Gehenna

1-6 uses are the same concept

- 7 Matthew 10:28 – Gehenna
- 8 Luke 12:5 – Gehenna
- 9 Matthew 5:22 – Gehenna
- 10 Matthew 23:15 – Gehenna
- 11 Matthew 23:33 – Gehenna
- 12 James 3:6 – Gehenna
- 13 2 Peter 2:4 – Tartarus

Only 4 different usages of Gehenna by Jesus

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Let's look at some of the individual meanings Jesus used when talking about Gehenna
At all times Jesus is talking about kingdom life, not about going to heaven or ending up in "hell"
On most occasions Jesus was talking to the religious leaders

Mark 9:43 If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into (hell) Gehenna, into the unquenchable fire, 44 [where their worm does not die, and the fire is not quenched.]

One foot or one eye in verses 45-47

6 occurrences are about effects of sin

Rather than discussing the afterlife, Jesus is using a well-known local landmark to illustrate how significant and pervasive the destruction caused by sin is to our lives and relationships
Jesus is literally saying that cutting off your hand will be less damaging to your life than a lifestyle of sin motivated by a lack of identity as sons.

Some streams of Jewish thought view sin as self-inflicted judgment. When you sin, you inflict judgment upon yourself.

This belief is so sincere that even today many orthodox Jews believe the Holocaust was their own fault – that it was their deserved judgment for the sins of Israel and the failure of the Jews to bring the world into the knowledge of Yahweh.

As extreme as that sounds, it gives us insight into the perspective of the Jews that were hearing Jesus' words.

It is better to lose your eye than to let your eye result in your total self-destruction via sin.

Sin isn't meaningless; it's literally inviting "hell" pain and misery into our lives

Jesus is using the most disgusting location in Jerusalem to illustrate how destructive sin is and to encourage people to overcome it

This freedom was a present invitation for them not a future hope; so they could freely enjoy abundant life now instead of following the DIY path into self-destructive patterns.

James 3:6 The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one's life on fire, and is itself set on fire by hell (Gehenna).

This same concept is seen in the only non-Gospel use of Gehenna

Evil from one body part corrupts the whole body; and Paul affirmed this in 1 Cor 12:26

The Pharisees were a religious sect who were all about perceived righteousness.

They obsessively followed every directive of the Law and made a continuous presentation of their cleanliness and piety.

They were self-righteous – DIYers

8th and 9th use of Gehenna

Matt 23:15 "Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves. 33 You serpents, you brood of vipers, how will you escape the sentence of Gehenna?"

Jesus was literally calling them children of the sewer

He was telling them that their own "righteousness" won't be enough to save them from being thrown out onto the dung heap.

They were going to end up outside the covenant with all the other dead in AD70

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Some of those listening could have actually had their dead bodies dumped outside the city walls and into Gehenna during the Roman siege to come in AD70
They were proud of being children of Abraham and now they were being called children of the refuse tip

10th and 11th Gehenna reference

In Matthew 10:28 and Luke 12:5, is where Jesus says:

Matthew 10:28 "Do not fear those who kill the body but are unable to kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna."

Who was Jesus talking about here?

One interpretation is where:

Those who can kill body – religious leaders who did kill many

Fear him (God or someone else) – Roman Caesar who would eventually destroy Jerusalem along with all their hopes and dreams of kingdom

Even if Jesus was talking about God and using Gehenna to mean "hell", there is no concept of eternal torment.

Jesus is saying that they should be more concerned about someone who can permanently destroy their body and soul, not punish it there.

The key is destroy, not punish; and there is no indication (even if it was talking about God) that He would "destroy", only that He could

Destroy (G622) *apollumi*

From G575 and the base of G3639; to destroy fully (reflexively to perish, or lose)

The word "destroy" is used in Mark 4:38 to describe the threat of perishing, i.e. physically dying in the storm.

Matthew 18:11 The word destroy is also used to describe the mission of Jesus to seek and save that which was LOST.

It is not a word of perpetual torment; and there is no concept of eternal or everlasting

The entire idea of perpetual fire comes from the imagery of Gehenna.

Even if we interpret Jesus to be figuratively referencing "hell", there is still no eternal suffering of all unbelieving humans

It is much more likely that Jesus is referring to the AD70 destruction of Jerusalem

Last reference often used to derive a doctrine of eternal torture

Matthew 5:22 But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery Gehenna.

This passage again shows the idea of a literal Gehenna without suggesting "hell" and eternal torture.

Jesus is raising the standard of what constitutes an offense to thoughts and emotions to emphasise how powerful our thoughts and words are

Whoever heard of going to court or "hell" for being angry?

Jesus is demonstrating how little it takes for sin to negatively affect us.

Just a bit of unresolved anger pollutes our lives like leaven

If you are at the point of actually despising your brother then the destruction is already upon you in the torture chamber of unforgiveness – Matt 18

Religion uses the fear of an angry God and the fear of hell to keep us in order

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Fear induces and produces guilt, shame and condemnation to make us feel bad
God desires us to simply let Him love us, then we can love ourselves and each other

What about the other teachings of Jesus that have been used to promote “hell” and eternal punishment and torment

Some other words and ideas have been used to convey the “hell” concept, usually parables

There are also several passages of scripture that suggest a “hell” like narrative without actually using the word “hell” – but do they?

Weeping, gnashing of teeth and outer darkness mentioned in Matthew 8, 13, 22, 24, 25 and Luke 13.

Is this really a description of “hell” or is there another more likely meaning?

When looking at these passages it is easy to default to what you have always been taught they meant
It is hard not to operate in confirmational bias but the Bible can interpret itself if we let it do so

Matthew 8:11-12 I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.

Acts 7:51 You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit! 52 Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him

Act 7:54 When the members of the Sanhedrin heard this, they were furious and gnashed their teeth at him.

This particular language is used in reference to the religious elite and their response to the Gospel.
Virtually every time Jesus mentions “gnashing of teeth”, He is talking to or about the religious elite.

Jesus is focusing on those who would identify themselves as “sons of the kingdom” while rejecting His ministry.

They were the Pharisees, Sadducees, Priests, Levites, Lawyers, Rabbis etc.

Jesus’ figurative warnings, are not made towards the “sinners” but the self-righteous religious leaders

He said “I did not come to call the (self) righteous, but sinners.”

His response to the adulteress is, “Neither do I condemn you; go, and from now on sin no more.”

Why would we think “weeping and gnashing or grinding of teeth” is a reference to physical torture in hell?

I am not suggesting that you have to study all this out yourselves but go and ask God Himself face to face to reveal the truth

We can all ask God to unveil our minds and deconstruct the pillars that frame our beliefs and mindsets from the DIY tree religious perspective

Jesus tells the Pharisees, the religious elite, they cannot escape Gehenna and offers parable after parable warning of weeping and gnashing of teeth.

Matt 24:51 Jesus describes the religious leaders as hypocrites He is telling them that they will not get what they expect by being self-righteous

When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.

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So to be cast out was to be outside of the covenant relationship, which was figuratively to be in outer darkness

They would weep and grind teeth in self-righteous anger and anguish, having failed to heed Jesus

They will be angry and frustrated when they discover that their religious system of laws and works has become obsolete

They continued to use the temple and the veil of separation and persecuted the early church and tried to get them back under the law through Judaisers

There is nothing in these texts about "hell" or eternal punishment

Jesus spoke about many things in parables, which are short stories to illustrate one or more points, lessons or principles

It differs from a fable in that fables employ animals, plants, inanimate objects, or forces of nature as characters, whereas parables have human characters.

Medieval interpreters of the Bible often treated Jesus' parables as allegories, with symbolic meanings found for every element in His parables.

Most modern scholars regard their interpretations as incorrect and that Jesus' parables are mostly intended to make a single important point

A parable uses metaphors or figures of speech or similes, i.e. something is said to be "like" something else (e.g. "The just man is like a tree planted by streams of water")

We should not just assume a literal meaning or accept the traditional interpretation

We should not use parables to create or prove a doctrinal position because it is so easy to make confirmationally biased interpretations

Unfortunately parables, in spite of their symbolic nature, have frequently been used to create doctrines, which was never their purpose

Parables have been wrongly used to affirm important theological issues like:

The nature of divine judgment

The state of the after life

'Hell' (hades) as an inescapable place of God's fiery judgment and punishment

When looking at parables, we need to look with fresh eyes to see what Jesus is actually meaning

Who is being addressed?

Jews, Gentiles, religious leaders, everyone in Jesus' day, everyone through history?

Was the context specific to that time or is it applicable now?

Was it using OT or local symbolism?

Was it referring to pre-cross issues or old covenant ideas?

What is the true meaning of the actual words used in these stories?

Are the words translated accurately?

Do they keep their original meanings?

Have the English words been mistranslated or misinterpreted because of a pre-existing view and confirmational bias?

The context of many parables was that they were directed towards religious leaders of Jesus' day

They challenged their DIY religion

They challenged their traditions

They challenged their religiosity

They challenged their attitudes

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They challenged their heart motives and values

Parable of the sheep and the goats

This was part of a dialogue read in Matt 21-25 with the religious leaders and then continued when the disciples asked Jesus questions about what He meant

The overall point of this parable was not “hell” and final judgment but the end of the old covenant obsolete system of law

To gain a better understanding of what Jesus taught, we need to look at the context of Jesus' statements in Matthew 21 and 23

These were mostly directed at the religious leaders and they were referring to that specific generation

In Matt 21-23, Jesus brings many charges against the Jewish leaders for their mistreatment of God's Law and leading people astray

He then concludes by prophesying the consequences of their errors

This dialogue was very challenging to the religious leaders

Matt 21:42 Jesus said to them, “Did you never read in the Scriptures ‘The stone which the builders rejected, this became the chief corner stone; this came about from the Lord, and it is marvellous in our eyes’? 43 Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it.”

Matt 21:44 And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.” 45 When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. 46 When they sought to seize Him, they feared the people, because they considered Him to be a prophet.

Matt 23:34 Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth... 36 Assuredly, I say to you, all these things will come upon this generation.

The Jewish leaders had killed God's messengers in the past: the current crop were just as bad as their forefathers; they were just as guilty

The consequences for killing God's messengers would fall upon that very generation

These were the curses of the old covenant referred to in Deut 28 and it uses that symbolic language

The teachings in Matt 21-25 are framed by what is called eschatology, the understanding of the end times or last things

How we view eschatology will influence our interpretation of the parables

The kingdom of God, that was ‘at hand’ in His ministry, was Jesus’ main focus

There are 4 common paradigms that often determine our theological understanding of prophecy and how the Bible is framed:

Futurist, Historicist, Partial Preterist or Preterist

Those views are linked to the interpretation of one passage in Revelation 20:2-4,7 that talks of a 1000 year period with the devil bound and Jesus reigning. That has produced 3 common views:

Premillennial, Amillennial or Postmillennial

Rev 20:2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; 3 and he threw him into the abyss, and shut it and sealed it over him, so that he

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would not deceive the nations any longer, until the thousand years were completed; 4 Then I saw thrones ... and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. 6 ... but they will be priests of God and of Christ and will reign with Him for a thousand years.

All these various ideas are used to interpret whether scriptures and prophecies are talking about something still in the future or something that has already taken place when looking from our present perspectives

The defeatist 'rescue me through the rapture' teaching is obviously opposite to the more victorious view that the kingdom will fill the earth and restore it through the sons of God

Futurists teach that most things are still in the future, particularly when interpreting Matt 24 and Revelation

All references to the end refer to the end of time, the rapture or the second coming of Jesus
They are either dispensational, pre-tribulation, mid-tribulation or post-tribulation premillennialists and are looking for a literal fulfilment of the antichrist etc.

Historicists are generally postmillennialists and believe that most of Matt 24 occurred in AD70
Historicism teaches that biblical predictions are being fulfilled throughout history and continue to be fulfilled today.

Historicism teaches that the Book of Revelation is a pre-written history of the Church from the time of its writing to the future Second coming of Christ

Historicism is a method of interpretation of biblical prophecies that associates symbols with historical persons, nations or events

Historicists believe that the Papacy is the Anti-Christ, the Man of Sin of II Thessalonians 2, and the Beast of Revelation 13.

Historicists generally agree Revelation 9 speaks of Muslims afflicting Christendom.

Partial Preterists believe that all of Matt 24 and most of Revelation were fulfilled in AD70 and most uses of end refers to the end of the old covenant system not the world

They are postmillennialists, believing Christ will reign over the earth, not from an literal and earthly throne, but through the gradual increase of the Gospel and its power to change lives.

Full Preterists believe that all prophecy and all of Matt 24 and Revelation and every use of the end was fulfilled in AD70

Preterists' beliefs usually have a close association with Amillennialism, that teaches Christ's reign during a non-literal millennium is spiritual in nature

Christ has returned on the clouds in AD 66-70 to bring judgment on and end the old covenant goat system (that was continuing to persecute the sheep) and establish a permanent reign in the new heaven and new earth. Judgment and resurrection took place at His coming

Does it really matter?

Is there only one right view?

I don't necessarily fully believe in any of those views: I'd rather engage God daily

If we let any theological view shape our interpretation, we will not be able to receive revelation directly, face to face from God, without leaning to our understanding to frame it

We need to let the Bible interpret itself and allow the Holy Spirit lead us to all Truth, which is a person, Jesus

Religion and theology want to tie everything up systematically and remove all the mystery of intimacy

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We need a day to day intimate relationship with God that enables us to fulfil our destiny one day at a time

Matt 24:3 "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?"

Jesus answered the disciples' questions

Jesus used the end to refer to the end of the old covenant age and of that generation

This was the transitional generation where the old was made obsolete until it finally faded away in AD70

There was a 40-year transition period where the Old Covenant was finished (as far as God was concerned) at the cross, though the religious people continued to practice it:

Heb 8:13 When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

Look at some examples of the end when referring to the 'end of the old' rather than the 'end of the world' in Matt 24

Matt 24:8 But all these things are merely the beginning of birth pangs.

Matt 24:12 Because lawlessness is increased, most people's love will grow cold. 13 But the one who endures to the end, he will be saved.

Matt 24:14 This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.

Acts 2:5: (Pentecost) Now there were Jews living in Jerusalem, devout men from every nation under heaven.

Context and symbolism is of the end of the old and beginning of the new age, not the end of the world

The parables within Matt chapters 21-25 are relating to the end of the old covenant system where the kingdom was being removed and the temple destroyed etc.

In this context Jesus is warning of the consequences not of "hell" but of the destruction of Jerusalem
The consequences of following the self-righteous DIY path and not Jesus

Matt 24:15 "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)..."

Luke 21:20 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. 22 because these are days of vengeance, so that all things which are written will be fulfilled."

Matt 24:16 then those who are in Judea must flee to the mountains. 17 Whoever is on the housetop must not go down to get the things out that are in his house. 18 Whoever is in the field must not turn back to get his cloak. 19 But woe to those who are pregnant and to those who are nursing babies in those days!

Matt 24:20 But pray that your flight will not be in the winter, or on a Sabbath. 21 For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. 22 Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.

Matt 24 and 25 gets its symbolism from Dan 7

Dan 7:13 "I kept looking in the night visions, and behold, with the clouds of heaven one like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. 14 And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed."

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Dan 7:27 Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.

Context and symbolism is of end of the old and beginning of the new

Rest is the key to restoration and revelation
Start to focus on your breathing, slowing it down
And start thinking of the name of God, YHVH
Breathe in deeply and exhale slowly: Yod
Breathe in: Hei and out: Vav

Repeat: in Hei, out Yod, in Hei, and out Vav...
Be still and know that I am God
I am love, I am joy, I am peace

Invite love, joy and peace to flow in you and through you to create an atmosphere of rest around you
You are in a safe place
Start to think of an open heaven and set your desire upon it



Steps like Jacob's ladder leading up to heaven
Hear the invitation to come up here
Shift focus of our mind
Walk up those steps to the door
Now step through the veil into the kingdom realm



Jesus is standing in the doorway
Present yourself to Jesus, your High Priest, as a living sacrifice
Let Him take you by the hand

Ask Him to reveal restoration and the oracles of the Father's heart
Ask Him to reveal the truth about eschatology and Gehenna



Jesus, please take each person and show them what they need to receive the revelation about restoration
Go wherever He takes you

