

The Future is Better Than You Think: A Conversation with Justin Paul Abraham

<https://www.youtube.com/watch?v=PWuayabcZT0>

This conversation between *Jason Clark* and *Justin Paul Abraham* explores a shift in Christian theology from a focus on religion, fear, and retribution toward an understanding of union, inclusion, and the goodness of God.

Outline of Key Themes:

1. The Shift to Union and Inclusion (0:00 - 10:15)

- **The Logic of Love:** Abraham describes the gospel as an expression of the 'logic of love,' emphasizing life expansion rather than legalism. He cites the promise that the Spirit who raised Christ from the dead will quicken mortal bodies (0:00 - 0:25).
- **Deconstructing Religion:** Both participants discuss moving away from 'gloom and doom' prophetic styles toward a consciousness of divine union. This involves recognizing that humanity was 'swallowed into' Christ and that original innocence is our true state (9:45 - 10:15).

2. Mystical Encounters and Charismatic Roots (6:25 - 14:21)

- **Mystical Awakening:** Abraham shares his journey through the charismatic movement, noting the influence of *Carlton Kenny's* book *Standing in the Council of the Lord* and *John Crowder's The New Mystics*. He highlights the transition from seeking an 'elusive figure' to experiencing Christ as an ever-present reality.
- **The Power of Encounter:** They credit the charismatic movement for validating 'encounters' and 'manifestations,' though they now interpret these through a lens of total inclusion rather than exclusivity (13:40 - 14:21).

3. The Future is Better Than You Think (27:54 - 32:00, 47:00 - 51:00)

- **A Happy Futurist Vision:** Abraham advocates for a 'happy futurist' perspective, grounded in the belief that God's kingdom is transforming the earth through growth, peace, and beauty (28:00 - 30:00).
- **Scriptural Promises:** He references *Isaiah* regarding the restoration of nations and longevity, and *Jeremiah 29:11* concerning God's plans for hope and a future (30:20 - 31:20).
- **The Abundant Life:** Using *John 10:10*, Abraham defines the 'abundant life' as 'pissos' in the Greek—meaning superfluous, overflowing life—which includes enjoyment of the natural world, creativity, and technological advancement (50:40 - 51:30).

4. Christ in (not "is") All Things: The Universal Gospel (15:40 - 25:00, 105:54 - 106:04)

- **Christ-Saturated Cosmos:** Drawing on the perspective of *St. Patrick*, they discuss seeing Christ in every person and every corner of creation (15:57 - 16:18).
- **Interfaith Insights:** Abraham recounts learning mindfulness and meditation from Buddhist practitioners, noting that he no longer views other backgrounds as 'demonized' but as places where truth can be discovered (17:35 - 19:10).

5. Practical Living and Culture (57:28 - 1:02:00, 1:11:00 - 1:12:00)

- **Destiny-Based Economy:** Abraham shares how he provides spiritual insights to secular groups, such as engineers and medical professionals, focusing on innovation and wellness as part of the unfolding kingdom (57:28 - 59:50).
- **Technology and AI:** The conversation touches on the future of humanity, suggesting that with the 'mind of Christ,' humans will enter a new phase of wisdom and intelligence (1:04:07 - 1:04:30).
- **Beyond Human:** Abraham references his book, *Beyond Human*, which covers mystical concepts like telepathy, remote sight, and angelic encounters, framed as biblical realities available to modern believers (1:11:00 - 1:11:50).

Key Quotes & References:

- **Julian of Norwich:** Referenced regarding the absence of wrath in God (28:22).
- **Richard Rohr:** Cited regarding the idea that 'God cannot fail' (47:40).
- **Scripture:** *2 Timothy 1:10* (life and immortality), *Isaiah* (restoration), *Jeremiah* (future hope), and the story of the *Good Samaritan* and the *Woman at the Well* are central to their hermeneutic (25:00 - 25:35).

Scripture Explicitly Cited

- **Isaiah (30:20-31:20):** Abraham references the prophetic promises of *Isaiah*, specifically focusing on the restoration of nations, the idea that people will flourish in old age, and the promise that the knowledge of the Lord will cover the earth.
- **Jeremiah 29:11 (30:20-31:20):** Used to highlight that God's intent for humanity is rooted in **hope and a good future**, contrasting this with 'gloom and doom' theology.
- **John 10:10 (58:30-58:35):** Abraham cites this to define 'life in abundance' as the foundational frequency of the new age, emphasizing a life that overflows.
- **2 Timothy 1:10 (39:25-39:35):** Used to anchor the belief that the gospel reveals **life and immortality**, suggesting that the gospel itself is the source of regenerated, quickened bodies.
- **The Book of Revelation (5:35-5:40):** John's experience of being "in the Spirit on the Lord's day" is referenced by Abraham as the biblical prototype for his own journey into **Christian mysticism**.

Inferred Scriptural Themes and Hermeneutics

- **Acts 17:28:** The concept that "in Him we live, move, and have our being" is the bedrock of their discussion on **union** (17:30). This is inferred every time they mention that the Trinity is 'in all things' and 'becoming the thing He loves.'
- **Romans 8:11:** The idea that the same Spirit who raised Christ will **quicken our mortal bodies** (0:21) is a recurring theme, inferred whenever they discuss physical health, longevity, and the 'renewal' of the human species.
- **The Good Samaritan (Luke 10:25-37) & The Woman at the Well (John 4):** Abraham uses these stories to infer that Jesus was purposefully breaking down religious and cultural 'outsider' barriers (25:00-25:35). He views these narratives as evidence that God's love is inclusive and transcends human-defined boundaries.
- **The Lord's Prayer (Matthew 6:10):** The phrase "Thy kingdom come, Thy will be done on earth as it is in heaven" is used as a foundational argument against expectations of 'hell on earth.' They infer that because Christians have prayed this for 2,000 years, the outcome must be a world that increasingly resembles heaven (37:15-37:25).
- **2 Corinthians 5:17:** The concept of being a 'new creation' is the basis for their view on the **evolution of consciousness**. They infer that being 'in Christ' changes how one perceives every person, removing the 'mere human fashion' of judgment (15:55-16:05).

By centering their worldview on these passages, the participants argue that the gospel is not a tool for condemnation, but a living energy that transforms the future, the economy, and the very biology of humanity.