

## THE GREAT UNTIL - PART 1

THE WORD UNTIL IS, IN MANY WAYS, THE HOOK THAT SO MANY PROPHETIC REALITIES ARE HUNG ON SCRIPTURALLY. WE SEE THROUGHOUT THE BIBLE THESE MONUMENTAL EVENTS CONNECTED TO THIS WORD. IN THIS SESSION AND THE NEXT SESSION WE ARE GOING TO TAKE A LOOK AT SOME OF THE MOST SIGNIFICANT USES OF THE WORD UNTIL IN THE OLD TESTAMENT PROPHETS AND IN THE NEW TESTAMENT GOSPELS AND EPISTLES.

### I. “UNTILS” FOR THE GLOBAL CHURCH

- A. When we're disconnected from the prophetic “until,” we can't become all that the Lord intends us to be as a people. It's an understanding and engagement in this great “until” that will fit us for our destiny as the people of God, and as the church of Jesus in the last days.
- B. [Ephesians 4:11-13](#) the first “until” is the unity and the maturity of the church
  - 1) if you love the name of Jesus, you are among the saints. This fivefold expression was given to equip and empower all the saints for the work of ministry
  - 2) the word “fullness” and the word “until” prophetically are very much bound together in the purposes of God
  - 3) the fivefold is not something that we get little badges for so that we can say, “I'm a prophet, I'm an apostle.” It is the expression of Christ Himself being manifested through His people unto the unity of the faith. The bedrock of maranatha is the unity of the faith and the knowledge of the Son of God, that we would attain to the mature measure of the stature of the fullness of Christ
  - 4) there are many passages in the New Testament that speak of dividing over certain issues or from certain people. Division is not in and of itself wrong. Sometimes division is a holy thing; however, unnecessary division or sinful division is what we're referring to
  - 5) much of the body of Christ today is stuck in unnecessary and sinful division. Maranatha can help plum line that so that the basis of our unity is the kind of unity the Lord is pleased with
  - 6) any expression of the fivefold in our midst that's not rooted in a vision for the church's unity and maturity is a misappropriation of the gift because these were given for the express purpose of the unity and the maturity of the church
  - 7) this passage is an ironclad prophecy and a promise of what is to come concerning the church: we will be made unified, mature, and will know nothing but Christ and Him crucified
    - a) “some things are taught, some things are caught, some things are wrought.” I believe this kind of unity is not the

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kind of thing that we can just teach. I think we should teach it so that we can catch it and walk in it; but there's a measure of depth that is described here which can only be wrought through events that will be pressed upon us and which will bring about this great forging of the unified church in splendor at the end of the age

- C. [Romans 11:25-27](#) the second "until" is the fullness of the Gentiles, which leads to the salvation of Israel.
- 1) when you're wise in your own opinion, you are the only one who thinks you're wise, but you're not actually wise. It is actually a form of deception and delusion
  - 2) a partial - not an entire - hardening has come upon national Israel in the purposes of God. This is the mystery. "Until" means it is time-sensitive. That partial hardening will not remain forever. The hardening will be softened at an appointed time
  - 3) it is Jesus, the Deliverer, coming to Jerusalem to vindicate the covenant, who removes their national sin. In between is the fullness of the Gentiles; sandwiched on both sides of this is the fact that at present there is a partial hardening, and in the future there will be a full salvation
  - 4) there is an appointed era in history that's called the fullness of the Gentiles. I believe the fullness of the Gentiles is both quantity and quality. Every tribe, tongue, and nation will have a witness of the gospel in the generation of the Lord's return ([Matthew 24](#); [Revelation 7:9](#)). And there will be martyrs in the generation of the Lord's return from every tribe, tongue, and nation ([Matthew 24](#); [Revelation 6 & 7](#))
  - 5) this is the kind of event that could catalyze the eschatological deliverance of Israel that comes on the heels of the return of Messiah to Jerusalem. This event happens in conjunction with the fullness of the Gentiles
- D. [Revelation 6:9-11](#) the third "until" is the full number of martyrs comes in at the end of the age who have been killed for their witness.
- 1) these are people being killed explicitly for and because of their witness
  - 2) the church of the last days will be a martyr church, which is why we will be the kind of church that can provoke Israel to jealousy and why we will be unified and mature in the full knowledge of the Son of God. We will know Him in the power of His resurrection because we will have known Him in the brutality of crucifixion. It's this mutual experience between Jesus and Jesus' people at the end that will give the great climactic witness to the nations of the earth in the last days
  - 3) [Colossians 1:24](#) this doesn't mean that Jesus' sufferings were lacking, but Jesus can't visibly suffer in front of everyone in every generation. He suffered once for sin; Paul is saying, "I demonstrate in my body the sufferings of Christ to bear witness of His sufferings. My cross does not add to His cross. My cross exalts His in its great fullness and sufficiency." We don't bear crosses to secure our salvation. We bear crosses because Jesus already did. We lay our lives down and lose our lives to demonstrate the wisdom and the logic and the glory of the Gospel of Christ and Christ crucified

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- 4) the transition that is going to take place over the coming years is moving from being a church that is solely a church of declaration, to becoming a church that is a church of declaration *and* demonstration
- E. [2 Thessalonians 2:1-4](#) the fourth “until” is the revealing of the final adversary of the people of God and of Israel at the end of the age which will cause a great falling away
- 1) one event using three different terms or expressions: the day of the Lord, the coming of the Lord, and the gathering to the Lord
  - 2) the day of the Lord will not come until two great events happen: the great falling away happens and the man of lawlessness is revealed
  - 3) some will emphasize the community of faith, the church, and some will say this is just a global season of rebellion. I believe that this is speaking specifically concerning the church and that there will be a great falling away taking place in the church in the last days (see [2 Timothy 3:1-4:1](#))
  - 4) the book of Daniel speaks about a great falling away as well; it also speaks about a great wave of persecution that hits the righteous at the end of the age because of this man of lawlessness ([Daniel 11](#))
  - 5) we know that yes, there is coming a global rebellion at the end of the age; but we also know there is coming a great persecution against the saints because of the man of sin
  - 6) [Revelation 13](#) the beast will breath hot hatred against the saints and against Israel during this time, which will cause many to fall away
  - 7) he overcomes us by killing us, and we overcome him by dying - and we win. This is a maranatha prophetic expectation ([Daniel 7:25](#); [Daniel 12:7](#); [Revelation 13:7](#); [Revelation 12:11](#))
- F. [Acts 3:19-21](#) the fifth and greatest of all the “until” events is the actual coming of Jesus Himself to restore all things.
- 1) he’s not talking about the presence of the Lord in terms of some charismatic church service sense. The refreshing will come from the physical presence of Jesus back in the city He promised to return to
  - 2) if Jerusalem repents, heaven will no longer restrain Jesus and He will return and restore all things
  - 3) when we say maranatha, we are aching and yearning for Jesus to return, to bring His presence that would refresh a freshly repentant Jerusalem; and in so doing, that He would bring about the restoration of all things
  - 4) we are not looking for an escape to heaven but for the return of the Son of David to Jerusalem to restore all things. Not in some humanistic sense of restoration, but the kind of restoration that was spoken by the mouth of his holy prophets: a restoration of the kingdom to when the law will go forth from Zion and when all the nations of the earth will be discipled and taught from Jerusalem
  - 5) our expectation and hope as a maranatha people is yearning for the return of Jesus to Jerusalem, to make good on every promise that was ever uttered by the mouths of the prophets and the apostles