

## THE GREAT UNTIL - PART 2

IN THE BIBLE THE CURRENT AGE IS REFERRED TO AS “THIS PRESENT EVIL AGE,” AND WE KNOW THAT THE AGE TO COME WILL COME AFTER THE DAY OF THE LORD. BUT IN EPHESIANS PAUL SPOKE OF AGES TO COME. AS WE AWAIT THOSE ENDLESS AGES, THERE ARE PREREQUISITES WHICH MUST HAPPEN BEFORE THE DAY OF THE RESTORATION OF ALL THINGS.

### I. “UNTILS” FOR ISRAEL

- A. When you say “until,” it means there is something that has to happen before something else can happen. Understanding the “untils” helps us to understand the nature of the age to come, the transition between the two, and how the Lord will fit the church for her destiny.
- B. [Daniel 9:24-27](#) the first “until” is the completion of Daniel’s 70th week and all of the glorious promises associated with that final week.
  - 1) “seventy weeks are determined for your people and for your holy city” these weeks are not weeks of days. In the Hebrew it is a group of 7, so there are 70 groups, or weeks, of 7. Now, those “weeks” could be weeks of days, weeks of months, or weeks of years. Later, we find out these are weeks of years, so there are 70 sets of 7-year periods
  - 2) “to put an end to sin, to make full atonement for iniquity” the Lord has a plan to bring in full atonement. Sin will be properly, sufficiently, completely dealt with
  - 3) “to bring in everlasting righteousness, to seal both vision and prophet” there will be no need for any more vision or prophet because all will be known and very clear after these 70 weeks of 7s are completed
  - 4) “to anoint the most holy place” aka the temple in Jerusalem. There is coming the purification of the temple in Jerusalem, which will be the new Jerusalem
  - 5) “he will confirm the covenant with many for one week” traditionally, this has been used to say that there will be a seven year peace treaty before the return of Jesus that sets in motion the tribulation. However, this covenant is not a peace treaty per se; it’s the demonic affirmation of the holy covenant that’s broken halfway into the final seven year period of history. This final antichrist will affirm the covenant - that is, affirm Israel’s right to the land and specifically Israel’s right to Jerusalem - for a season; this will give way for the building of the next temple, which will subsequently be assaulted by the man who confirms the covenant for one week

**MARANATHA GLOBAL BIBLE STUDY**  
**THE CHURCH IN SPLENDOR AT THE END OF ALL THINGS // DALTON THOMAS**

- 6) “and for half of the week he shall put an end to sacrifice an offering”  
this is the 70th and final week
  - 7) at the end of the age, there is going to be a final seven year period.  
In the middle of that week, the antichrist is going to put an end to sacrifice, which means that, in the generation of the Lord's return, there will be a rebuilt temple, there will be reinstated sacrifices, and the “man of sin” will end the sacrifices and set in motion for half of the week (3 ½ years) a time of trouble such as never been since the world began
  - 8) this is what it looks like when His Kingdom comes: the doing away with iniquity, the sealing of vision and prophet, the anointing of the most holy place, the bringing in of everlasting righteousness, the Jewish people in the city of Jerusalem being fit for their everlasting destiny and purpose. This is the consummation of the 70th week which brings this present evil age to a close
    - a) “the abomination of desolation” Jesus says this is about what happens in Jerusalem at the end of the age in connection with the great tribulation (Matthew 24:15)
    - b) it's not referring to Jesus' crucifixion or when Antiochus Epiphanes slaughtered a pig in the temple or when the temple was destroyed in 70 AD
  - 9) “on the wing of abominations shall be one who makes desolate” (Matthew 24:15 and 2 Thessalonians 2:4) he will commit an abominable deed that causes desolation and that desolation will continue until the desolator comes to his appointed end
    - a) we know that Jesus personally kills him upon His physical return (2 Thessalonians 2:8 and Revelation 19)
- C. Daniel 12:6-9 the second “until” is the revealing of the meaning of the prophecies of Daniel concerning the final 3 ½ years when the power of the holy people will be shattered.
- 1) “a time, times, and half a time” three and a half times or three and a half years, just like in Daniel 9. This is the answer to his question of how long, from the abomination of desolation to the ending of the tribulation and the resurrection of the dead, till these wonders run their course
  - 2) “or the words are shut up and sealed until the time of the end” the maranatha movement expects that the words that were shut up and sealed will be revealed at the time of the end - in conjunction with a final time of tribulation that will last for 3 ½ years during Daniel's final week that will bring about the shattering of the holy people, which will lead to their final and eventual eschatological deliverance
    - a) which means that, in the same way that Daniel sought the face of God during his generation because he wanted to understand what was sealed and shut up in Jeremiah's day, we follow in the posture of Daniel to understand what was made known in Daniel's day but shut up and sealed for our generation
    - b) Daniel is not only the steward of the message, he's also the example of how to receive the message

**MARANATHA GLOBAL BIBLE STUDY**  
**THE CHURCH IN SPLENDOR AT THE END OF ALL THINGS // DALTON THOMAS**

- D. [Matthew 23:37-39](#) the third “until” is Jerusalem declaring maranatha.
- 1) given all the prophetic texts, I believe that this great “until” is not saying that the Jewish leaders in Jerusalem will be the causative event that moves Jesus to return. I believe His return will already be in motion, and that is what causes them as a people to say they receive Messiah
    - a) [Zechariah 12:10](#)
    - b) in [Matthew 24:15](#), Jesus went on to say that this event, the abomination of desolation, will be the central sign of His return. This is the central event that gives us the timing indication that he is near
- E. [Luke 21:24](#) the third “until” is that Jerusalem will be trampled underfoot by the Gentiles until the time of the Gentiles is fulfilled.
- 1) in 1967, during the Six Day War, the Jewish people took control and exercised sovereignty over the old city of David for the first time since the generation of the apostles. Martin Lloyd Jones wrote a letter stating that we could possibly be seeing the beginning of the end of the times of the Gentiles. Because, as long as Jerusalem is occupied by Gentiles, we are firmly in the times of the Gentiles
  - 2) “the times of the Gentiles” is a phrase from the book of Ezekiel, who used it to describe the time of the diaspora. [Psalm 102:13](#) speaks of an appointed time to where there will be favor set upon the stones of Zion when God will see it as the fullness of time. The fullness of time to favor Zion is connected to the times of the Gentiles running their course and reaching their appointed end; the [Romans 11](#) fullness of the Gentiles is connected to the times of the Gentiles coming to its appointed end in [Luke 21](#)
- F. [Micah 5:2-3](#) the fourth “until” is the ending of the sovereign giving up of the nation of Israel, which will usher in their restoration and the birth at the end of Zion’s Travail. It will mark the end of the travail of the Jewish people and the beginning of the restoration of the Kingdom of Israel and the restoration of the tribes of Israel.
- 1) “therefore, he shall give them up until the time when she who is in labor has given birth” Jesus, who will rule in appointed days is going to give them up until the time of Jacob’s Trouble, or Jacob’s Travail, runs its course
  - 2) [Isaiah 66:8](#) was not referring to 1948; there is a profound difference between the birth of a nation state and the birth of a nation. Prophetically speaking, the imagery of birth always speaks of the day of the consummation of this age
  - 3) the story of Joseph and his brothers was a shadow of what will play out in the end of the age between the tribes of Israel and Jesus
  - 4) the maranatha movement anticipates a great transition from the giving up of Israel to hardness and blindness and judgment to her future eschatological age, ending restoration, and her final peace that shall never be violated again

**MARANATHA GLOBAL BIBLE STUDY**  
**THE CHURCH IN SPLENDOR AT THE END OF ALL THINGS // DALTON THOMAS**

- G. [Psalm 110](#) the fifth “until” is the enemies of Jesus being fully subjected to Jesus’ kingship and authority when He returns.
- 1) “until I make your enemies your footstool” He will execute heads of state. He will fill the nations of the earth with corpses of dead bodies. He will be a priest. He will be a king. He will rule out of Zion with a scepter
  - 2) after [Psalm 2](#), [Psalm 110](#) is the most quoted Psalm in Scripture. The writers of the New Testament understood this to be the foundational prophetic reality of Jesus’ identity: His office as both king and priest. He died on the cross as Savior, but He is returning to sit on a throne with a scepter and to rule in the midst of His enemies
  - 3) we will be wrapped in splendor at the end of all things because we will be freely offering ourselves to Him in the day of His power. The day of His power is when He exercises His judgment among the nations from Jerusalem with a rod of iron and dashes the nations to pieces like a potter’s vessel ([Psalm 2](#))
- H. We believe in a victorious eschatology. And our victorious eschatology is rooted in the victory of the Lion of the tribe of Judah over His enemies in the age to come. The maranatha movement expects a day of reckoning when Jesus the Savior we love will be known as the judge of the living and the dead; and when He will execute perfect judgment on the earth and set in motion and inaugurate the restoration of all things.