

THE MARANATHA VISION

THE LORD IS AND WILL CONTINUE TO PRESS THE GLOBAL BODY OF CHRIST - AND ALL THE NATIONS OF THE EARTH - IN INCREASING WAYS WITH THE MARANATHA REALITY. IT IS THE GREAT ULTIMATE EMPHASIS ON THE LORD'S HEART TO CALIBRATE THE GLOBAL CHURCH TO THIS MESSAGE, THIS MANDATE, AND THIS ULTIMATE ETERNAL VISION.

I. THE 10,000 FOOT VIEW

- A. When we say “maranatha”, what we mean is that it's a way to view reality itself and the world. We are seeing everything through this lens, which I believe is the lens that the Apostle Paul set forth for the early church.
- B. When the church loses her futurism or her orientation as a prophetic body, we lose our way. We lose the plot, and we become some counterfeit of what we were intended to be, living beneath the intentions of God for our lives individually and corporately.
 - 1) the maranatha message is a prophetic plum line that is aligning the global church to the things that are most near and most dear to the Lord's heart
 - 2) we will feel God's providential plum lining of the church a lot more in the days ahead as crisis escalates in the nations
- C. In [Matthew 24](#), Jesus said there are coming birth pains. Before the new age is born, there will be considerable pain. In the same way that labor prepares a woman's birth canal for a baby to be born, the earth is going to experience pains of labor that are going to lead to the birth of the age to come.
 - 1) as those birth pains lay hold of the nations, the church is going to start being forced into alignment, just like a child is forced into the birth canal
 - 2) the birth of the age to come is when all of the promises that God ever spoke will be vindicated and fulfilled
- D. In the same way that we are not obsessed with labor pains, we are not obsessed with the events of the end of the age. All of our obsessions and affections are turned towards Jesus, the Son of Man, who is returning.

II. MARANATHA PROPHECIES IN SCRIPTURE

- A. [Ephesians 5:25-30](#) this is where the term 'the body of Christ' comes from. We are connected to Him. We are one with Him.
- B. [Ephesians 5: 31-32](#) the whole fabric of humanity was designed by God as a prophetic statement and metaphor to point to the ultimate hope and intention of God in eternity: to have a redeemed people who are blameless and clothed in splendor, united with the very Son of God.

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- 1) let everything that we say, think, feel, pray, and understand about the church be subject to this prophetic hope: that one day Jesus will present the church to Himself clothed in splendor
- C. The church of the last days will be a church that is holy and without blemish; it will be a church that is aching and yearning for the coming of the Lord.
 - 1) [Revelation 19:6-8](#) the song revolves around the bride who has made herself ready
 - 2) [Revelation 22:17](#) the book of Revelation ends with this famous cry of the church, “Come, Lord Jesus”
 - 3) without a clear vision of Jesus, it is impossible to answer the question of what is the church, what should it look like, and what should it be
- D. The maranatha message and mandate is rooted in this: total obsession with the glory of Jesus and that nothing compares to Him. To live is Christ, to die is gain, and all we want is Him.

III. PROPHEMIC METAPHOR IN MARK 5:1-20

- A. [vs 10 & 17](#) the legion of demons begged Jesus not to cast them out and the local community begged Jesus to leave. Why? Because He disrupted the authority structures of the powers of the air.
 - 1) when Jesus comes near the powers of the air, they get dismantled, they get threatened, they suffer violence and harm. And when the powers of the earth suffer violence and harm, the created order manifests that disruption
- B. [vs 18](#) the man who had been possessed with the demons begged Jesus that he might be with Him.
- C. This is one of the clearest pictures of what Maranatha is being played out in time and space: demons begging Jesus not to do what He is destined to do - to execute their final destruction; local communities being caught in the middle between this great cosmic conflict and begging Jesus not to come near; and the people who have seen and been touched by Him begging Him to stay - or in our case, begging Him to return.
 - 1) until we cross that line where we believe it's appropriate to beg for Jesus to return, I don't think we will be the church that Jesus intends us to be
 - 2) if you've been in Jesus' presence and you've truly been changed and transformed and touched by Him, the only appropriate thing to do is beg Him to return
 - 3) the Lord intends to introduce us to Jesus in such depths of encounter that we become a begging people
 - 4) the man in [Mark 5](#) had experienced freedom for the first time in who knows how long, and he was terrified of Jesus's absence. This is the heart of the maranatha church
- D. [vs 19](#) Jesus says, “I see your aching heart. I hear you begging Me, but I'm going to tell you no. I'm going to remove Myself from you and in the gap, I am going let this ache mature.”
- E. [vs 20](#) the man went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled. This is what the church looks like in the last days.

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- 1) metaphorically, it will be the nations of the earth who've been ravaged by demons, naked, destitute, covered in their own blood, and soaked in their own regrets and fears having been transformed by the power of the touch of the gentlest, kindest Man who has ever lived. That transformation is going to create in them such a hunger for Jesus' nearness and for His permanent presence in their midst that they'll do anything to secure that presence
- 2) this is the maranatha message: the Lord has come and the Lord is coming. He has changed my life and He can change yours. The maranatha mandate is to engage all who have been ravaged by devils as you have