

## THE POWERS OF THE AIR

THE LACK OF CONSCIOUSNESS IN THE GLOBAL BODY OVER THE FOLLOWING ISSUE IS ONE OF THE REASONS WHY THE MARANATHA MESSAGE IS NOT PROCLAIMED, THE MARANATHA VISION IS NOT SOUGHT AFTER, AND THE MARANATHA MANDATE IS NOT WALKED OUT. THAT'S THE ISSUE OF THE POWERS OF THE AIR; SPECIFICALLY, THE HISTORY AND THE FUTURE CONCERNING THE CHURCH'S RELATIONSHIP WITH THE POWERS OF THE AIR. SOME OF THE MOST SIGNIFICANT, SUBSTANTIAL STATEMENTS IN THE NEW TESTAMENT CONCERNING THE CHURCH - BOTH HER IDENTITY AND HER TEMPORAL AND ETERNAL DESTINY - ARE GIVEN IN CONTEXT TO THIS ISSUE OF WHAT PAUL CALLED THE PRINCIPALITIES AND RULERS OF THE AIR. IF YOU UNDERSTAND YOUR RELATIONSHIP TO THE POWERS OF THE AIR THROUGH YOUR INTEGRATION INTO THIS COVENANT FAMILY CALLED THE CHURCH, YOU BEGIN TO UNDERSTAND YOURSELF DIFFERENTLY. YOU BEGIN TO UNDERSTAND YOUR RELATIONSHIPS DIFFERENTLY. YOU BEGIN TO UNDERSTAND THE CHURCH DIFFERENTLY. AND YOU SEE TIME, HISTORY AND ETERNITY DIFFERENTLY BASED ON THIS RELATIONSHIP.

### I. GENESIS

- A. A maranatha vision for the church in splendor at the end of the age is rooted theologically in what happened in the Garden with Adam and Eve and what happened in their interaction with the devil. The fall, or this interaction between the serpent and Adam and Eve would become the foundational, historic context for understanding all of redemptive history, all of what the gospel is, and understanding what the purpose and the identity of the church is.
- B. [Genesis 2:25](#) synonyms: completely exposed, totally vulnerable, not covered up, not hidden, totally known. Totally known by yourself and totally known by everyone around you. There's nothing about you that's hidden. There's nothing private. Everything is bare. Everything is vulnerable. Everything is exposed. And you're not ashamed.
  - 1) this is the defining statement of the human condition before the encounter with the powers of the air, before the encounter with the serpent, before the fall, and everything that comes after
- C. If God's intention is to restore what was established in the garden, it means then that the end game of God's eschatological purposes is the restoration to nakedness and unashamed, the destruction and annihilation of shame, and the return to being fully known, fully exposed, nothing covered, nothing hidden, and completely 100% safe before the eyes of those around you and in the eyes of the One who created you.
  - 1) this defines the fundamental human condition at the start to which God is attempting to restore all things ([Acts 3:21](#))



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- 2) this is what was shattered and dismantled in the first encounter with the evil one
- D. [Genesis 3](#) the Lord had said not to eat of the tree of the knowledge of good and evil because the knowledge of good and evil is what would destroy and dismantle this unbroken fellowship. Eve's will was a slave to her appetite. Her appetite was stirred by the powers of the air, and this revolved around the issue of the tree of life and the tree of the knowledge of good and evil.
- 1) maranatha is a return to sufficiency, to satisfaction, to delight in the tree of life alone and a rejection of the tree of the knowledge of good and evil. The tree of the knowledge of good and evil means you are able to know right from wrong. Everyone's culture is oriented a little bit differently, but every culture, regardless of their bent, is still influenced by a desire to know good from evil. And what the Lord says is, as long as you have a capacity for the knowledge of good and evil and you desire right and wrong over the knowledge of God, you will not have unbroken communion with the holy. It will be broken by the knowledge of good and evil
- E. Imagine never feeling shame and then the terror of feeling shame for the first time, having that unbroken fellowship and communion shattered. Now imagine this: the Lord is looking in your eyes, speaking in the garden to you. He turns and he says, why did you eat?
- 1) what ensues is a multi-way blame; at that point the Lord begins to announce the consequences for their disobedience and for partaking of the knowledge of good and evil, for coming into agreement with the enemy, for submitting to the tree of the knowledge of good and evil and thus breaking from submission to the tree of life and the knowledge of life itself in this unbroken communion
- F. [Genesis 3:15](#) this is one of the most foundational passages concerning the coming of the Messiah and where all good messianic prophecy studies begin. But put yourself in Adam and Eve's position and erase your knowledge temporarily of everything that followed on the heels of this.
- 1) all you know is you've been walking with God in an unbroken communion that's been shattered in this clash with the evil one. Now you are experiencing psychologically, emotionally, spiritually, physically the impacts of the condemnation, the judgment, and the wrath of God being made manifest ([Romans 1:18](#))
- G. Put yourself in Adam's shoes. What you just heard the Lord say was that your wife, her seed, your child is going to destroy the devil with his heel. Again, you don't know the fullness of the story. All you know is that you as a family unit will bear the deliverer who will come to reverse the curse and to execute God's judgment upon the devil, the great enemy of our souls. And thus, execute the demise of the powers of the air.
- 1) the foundational prophecy of the coming of the Messiah is the destruction of the powers of the air coming forth from this mysterious union with this family that Paul says in [Ephesians 5](#) speaks of the church
- H. So Adam and Eve become one flesh. They become mysteriously one bound up in God. Paul says that doesn't actually speak about marriage but marriage speaks to covenant and to the church. This is a picture of understanding the end of all things: that union is the kind of experience

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that the church will have at the end of the age when all things are restored.

- 1) what's significant is that this oneness of that family, of that couple, receives the first prophecy. And the prophecy is not just that a savior would come to bleed; it's that a deliverer would come to destroy the work of the evil one and to execute the judgment upon his head – literally
- I. **Genesis 3:21** the first shedding of blood to affect the first act of atonement: the covering of sin to restore in part, but not yet in full, communion.
- 1) everything in the climactic moments of the book of Revelation and all of the climactic moments of the apocalyptic, eschatological literature speak of a return to the garden
  - 2) it is essential for us to calibrate to a proper understanding of eschatology. Eschatology is not about goofy events and charts and graphs. It is a return to the garden. It's the restoration of all that was lost in Eden
- J. **Genesis 4** Adam and Eve only knew that a seed, a child, would come forth. They didn't know who this child would be, so as far as they were concerned, it could be their first child.
- 1) imagine the absolute sadness of all the years of waiting for these babies to become boys, these boys to become men, and these men to become deliverers who would execute the prophecies concerning the destruction of the evil one. And to your horror, instead of crushing the head of the serpent, one of the brothers crushes the head of the other
    - a) this again is the work of the enemy: to divide brothers and cause brothers to exact violence upon each other that is actually due to the enemy
- K. Now both of the sons are disqualified and will not be the promised fulfillment of the seed to crush the head of the evil one. Now the groaning begins to be stirred up, not only in Adam and Eve, but all who knew the prophecy.
- 1) this was the basis on which they would share hope for humanity: that all is not lost. They would've remembered what it was like in the garden. They would've heard the stories, they would've known the wonder of it all, and all that was lost
- L. **Genesis 4:25-26** this is the first mention of the maranatha cry in the Scriptures, and it's within a generation of the exile from the garden.
- 1) the maranatha cry is rooted in a consciousness of the horrors of what took place because of the rebellion in the garden, the sin of the serpent, the deception and iniquity of Adam and Eve, the exile, and the judgment of God that fell upon those beloved people. People who would live all their days haunted by the memory of the garden when they would walk in the cool of the day, haunted by the memory of what it was like to not know shame
  - 2) I believe that that groaning within them to return to the garden became the context for the provocation of what would grow into the maranatha cry
    - a) maranatha meaning, "the Lord has come. Lord come again." This is men calling upon the name of the Lord
  - 3) the reason why people began to call upon the name of the Lord at that time is because they realized Adam and Eve had children who were disqualified and now they are having other children with the



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hope that maybe this child will be the deliverer. And then that child has a child, and then at that point, the reality begins to set in that these children are not the promised seed, that these children will not be those who will execute the judgment upon the head of the evil one. Which meant that they must begin to call upon the name of the Lord if they wanted to see that day of reckoning come

M. The longing, the yearning, the groaning, the aching, the pain that we see in [Genesis 3-4](#) is the same groaning and longing and yearning and aching that God is stirring up in the global body right now. We need to recover a consciousness of our great conflict with the powers of the air, which started in the garden and that persists to this day and is ramping up before the return of the Lord.

- 1) when we are disconnected from this part of the story, it is almost impossible to truly understand who we are or what the Lord intends for the church. Because the Lord intends for the church to be grafted into this heritage of yearning for the coming of the seed, the promised one, who will reverse all that happened in the garden, who will crush the head of the serpent, and who will restore all things - not just some things, but all things