

THE WORD OF THE LORD

THE PHRASE “THE WORD OF THE LORD” IS A PHRASE THAT WE SEE LITTERED THROUGHOUT SCRIPTURE. IT IS A VERY PRECIOUS TERM. WHEN WE LOOK AT TRANSITIONAL MOMENTS THROUGHOUT HUMAN HISTORY, WE ALWAYS SEE THAT IT’S THE WORD OF THE LORD THAT IS THE CATALYTIC MOMENT WHICH SETS THE TRANSITIONAL MOMENT IN MOTION. I BELIEVE MARANATHA - MEANING THE LORD HAS COME, THE LORD IS COMING, OR LORD COME, DEPENDING ON HOW YOU PRONOUNCE IT - IS THE WORD OF THE LORD FOR OUR GENERATION WHICH IS PREPARING THE WAY FOR THE GENERATION THAT WILL SEE THE RETURN OF THE LORD.

I. THE WORD OF THE LORD: SAMUEL

- A. 1 Samuel 3:1 “In those days the word of the Lord was rare” where there is no word of the Lord, there is no clarity, which means the priesthood suffers, which means the nation suffers.
 - 1) this is the Old Testament context of the prophetic ministry of the word of the Lord: as the priests go, so goes the nation
 - 2) the word of the Lord was rare in those days, so the Lord raised up a prophetic witness in the form of Samuel
 - 3) the word of the Lord came to Samuel and he provided the defining clarity in his generation. The election of King David, the formation of David’s tabernacle and the Davidic kingdom, and the building of the temple itself can all be, in many ways, traced back to the word of the Lord coming to a young man who was set apart for the purposes of being a steward of the word of the Lord
- B. In many ways we can compare the context of Samuel’s day with our day, but we don’t want to do so in a way that issues a sweeping condemnation to the entirety of the western church.
 - 1) it is safe to say that the word of the Lord in our day, especially in the West, is very rare. There are lots of opinions, but it is hard to hear the word of the Lord
- C. In Samuel’s day, there were probably lots of words; they just weren’t the word of the Lord. There was no clarity or direction. Samuel was raised up to cut through the white noise and to issue a clarion call of what God was doing, thinking, and feeling and how the people of God were to respond to that.
- D. Ultimately, the word of the Lord is the spirit of prophecy ([Revelation 19:10](#))
 - 1) the testimony of Jesus is *Him*: it’s who He is, what He thinks, what He feels. It is the attributes, the emotions, the intentions, the purposes of God
- E. The word of the Lord is a faithful representation of who God is, what He’s



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doing, and how people must live in light of that

II. THE WORD OF THE LORD: JEREMIAH

- A. Jeremiah was a steward of the word of the Lord concerning an hour of judgment that would befall the nation. What Jeremiah was saying was opposite of what Isaiah had said a hundred years prior in a very similar situation. Isaiah had said to repent and God would defend Jerusalem. Jeremiah was saying to repent - but God would not deliver Jerusalem. Rather, He would give it into the hands of the Babylonians, and the nation needed to submit to that. That was the word of the Lord to his generation.
 - 1) there was a prophetic movement that emerged in the land of Israel at that time who quoted the prophecies of Isaiah saying, "The days ahead are going to be troublesome, yes. But if we repent, God will deliver the city as he did in the days of Isaiah"
 - 2) Jeremiah says, "You're speaking, but God has not spoken. God spoke that to Isaiah and that was the word of the Lord to Isaiah, but that is not the word of the Lord to our generation. You cannot give the people this message and have them expect that God will do something He's not going to do. It's going to cause offense and disillusionment, which will cause disobedience, which will have high consequences for the nation"
- B. [Jeremiah 23:18](#) in other words, you don't know what God is saying and yet you're speaking. This is the great crisis of the word of the Lord in the theater of human history. In moments of transition, the word of the Lord becomes the most important thing in that generation that marks and defines what God is doing and how the people are to respond to that activity.
- C. Someone might say, "I just want to focus on Jesus and the kingdom and loving God. I'm not going to focus on the end times because if you have Jesus, you have enough." That sounds true, but it's actually not.
 - 1) if you love Jesus but you're not heeding His voice in a moment of historical transition, it's not Jesus that you have. It's a figment of your imagination that you call Jesus. Loving Jesus, as defined by Jesus Himself, means obeying Jesus ([John 14:15](#)). And obeying Jesus requires hearing the words and the voice and the commands of Jesus
 - 2) if you are living in a moment of historic transition and you don't know what He is saying - or worse, you're parroting things from generations past that are now inappropriate and out of context to use - there will be heavy consequences
- D. The word of the Lord is a significant issue that affects every other issue. If we don't know the word of the Lord, we are creating contexts for disobedience, disillusionment, and offense among the people of God.

III. THE WORD OF THE LORD: LUKE 3

- A. [Luke 3:1-2](#) it anchors the word of the Lord in the theater of time. It puts it in a specific location and anchors it in the tangible reality of the grit of life and history. This is the nature of the word of the Lord: it pierces through the monotony of the unfolding of history and interrupts as it separates

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history.

- 1) John the Baptist became one of the clearest pictures of what a maranatha mandate looks like as he prepared people for the coming of the Lord
- B. A traditional approach to dysfunction says you need to modify your behavior, change your theology, change the church structure, etc. But Paul's solution for the Corinthian church was this: pursue prophecy (1 [Corinthians 14:1](#)) If they wanted to heal those schisms among them and grow into what God had called them to be, they needed the greater gifts. This prophetic mentality and reality in your midst is what's going to save you from yourself.
- C. There is a trend in the western body of Christ that has stigmatized the issue of the prophetic and the word of the Lord. We are afraid of that which is prophetic because the prophetic is disrupting and offensive. The prophetic is weird but the true prophetic is not kooky.
- 1) the true prophetic is weird because it forces us to realign our values and what matters most to us. When the word of the Lord comes, it forces a restructuring of our priorities inwardly, outwardly, individually, and corporately
 - 2) crisis does that, too. Crisis forces us to reprioritize what matters most in life. The word of the Lord is like a crisis. It is a crisis before a crisis or a crisis in a crisis, or the crisis that transcends a crisis. In other words, when the word of the Lord comes, it is the greatest crisis of all because it forces the restructuring of our internal values and priorities more than any other thing
 - 3) what sets the people of God apart is the issue of the word of the Lord; God does not act without giving a witness to prepare first ([Amos 3:7](#))
- D. Before the flood, God raised Noah and commissioned him to prepare the earth for 120 years for that transitional moment. Before the exodus, the word of the Lord came to Moses, and he prepared the nation. In the days of Elijah, the word of the Lord prepared the nation for the crisis of drought and famine. God gave a prophetic witness in the days of Isaiah and Micah, too. He didn't bring the Assyrian empire and just surprise the nation; He prepared them. Jeremiah, Joel, Ezekiel, and Daniel all lived in moments where they were preparing their generation for the transition at hand. The word of the Lord was the instrument and the crisis before the crisis. In the days of John the Baptist, He prepared the nation for the greatest confrontation of all.
- 1) at the end of the age and before the second coming of Jesus, do you think the Lord will do what He has always done through history or do you think He will act according to a whole new set of protocols and behaviors? Will He faithfully, clearly, and gently prepare the people for the transition at hand, or will He leave them to themselves to suffer the crisis without understanding
 - 2) I believe that the maranatha message is the word of the Lord for the generation that will be living in the days leading up to the return of Jesus; and I believe we are living in those days

IV. THE BRIDE MADE READY

- A. There are only a few prerequisites which must happen before Jesus' return,



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and those are happening right before our eyes. We are the first generation since the apostles in which the conditions for the return of the Lord could potentially be met in their generation. If those conditions are being met, and if Jesus will be returning to receive and present a bride that is clothed in splendor to Himself, there are some things that need to be aligned in us as individual believers and as the corporate body of Christ.

- 1) that readying will take intentionality. The few that are aware of what's coming around the corner are playing very casually with the issue of preparedness
- B. What makes “maranatha” the word of the Lord for our generation? Because we are living in the days where we will likely see Jesus return; therefore, the hope of His coming is not a far off prophecy that we simply speculate about but something that we will likely physically experience in our lifetime. This means, then, that this is not just a Bible teaching; but this is the very word of the Lord to our generation: to wake up and to prepare and to stay awake and to watch for the dynamics at hand that are about to unfold in our midst.