Session 3 The Trinity: The Realm of the Fire of God’s Love

*Alright, good evening. You guys got your notes? Alright. Well let’s turn in your Bibles with me to* ***Isaiah 33****.* ***Isaiah 33****.*

*Session 3, as we’re talking about intimacy with the Trinity in the context of eschatology, tonight we’re going to talk about the Trinity as the realm of the fire of God’s love. The Trinity as the realm of the fire of God’s love.*

*In* ***Isaiah 33:14****, halfway through the verse, the prophet Isaiah, he raises this question. Who among us shall dwell with devouring fire, and who among us shall dwell with everlasting burnings? And the broader context of this passage is talking about the release of God’s divine judgments and His fire, but he’s also talking about that in that time, in the midst of God releasing His end-time judgments, there is the experience of the fire of God, that is there is this invitation to live or to dwell, as he says, in what we’re calling tonight, the realm of fire.*

*Now, when we’re talking about the fire of God, it is admittedly a spiritual idea. It’s mystical, if I can use that phrase. But if we were to kind of reduce it into some real, immediate, practical points, and we’ll hit those again later, it really comes down to the five components of the love of God that we are called to experience, as well as an experiential component. And so, there is the practical outworking component of the love of God, then there are five components or five dimensions to them, and there is the experiential component of the fire of God. When the fire of God touches us, and again we, as Holy Spirit people we regularly ask the Lord to release His fire and what not, but again, when talking about the fire of God, it’s not something that’s just simply reduced to what we experience in a meeting, though we experience those things in a meeting, but there’s real, powerful, components of practical love that gets walked out called the realm of fire.*

*And then secondly there is the experience of fire that we can have in a meeting or we can have in the privacy of our own time before the Lord in the context of the prayer room. And some of the experiential components of God’s fire, here’s a couple of them.*

*One, the fire of God, what it does, it actually tenderizes our heart. It tenderizes our heart. It makes our heart equipped to receive and experience more of God’s presence. Secondly, it empowers our heart. It invigorates our heart. It strengthens our heart to love. I love that prayer in* ***Ephesians 3*** *where Paul prays that God would strengthen our hearts that He would strengthen us in the inner man, that Christ would dwell, that we would grasp the love of God, and what Paul essentially is praying there for is that we would experience the supernatural strength to love.*

*Again, the subject of strength to love is a vast subject, because when we think about love, in particular as it relates to the culture, it is often very much so sentiment driven. Again, there is the experience of love, but when the Scripture talks about the love of God, it is not only talking about the experience of it, it actually is talking about this reality where we are equipped and strengthened by the grace of God to deny oneself to give of ourselves to others.*

1. TRINITARIAN FELLOWSHIP: DWELLING IN EVERLASTING BURnING

14“… who among us shall dwell with the devouring fire (God’s glory, presence, and love)? Who among us shall dwell with everlasting burnings (God’s glory, presence, and love)?” (Isa. 33:14)

* 1. Jesus prophesied that there is coming a time of great pressure on the earth. In those days many will be gripped with four predominant negative emotions[[1]](#footnote-1) due to a ***disconnect*** with Jesus through prayer (***Mt. 26:41***) and a ***disconnect*** (***Rom. 11:25***) from the plan and storyline of heaven – the gospel.

*Paragraph A. Jesus prophesied that there is coming a time of great pressure on the earth, and those days will be gripped with four predominant negative emotions. Mike, he came up with this acronym called F.O.L.D. F.O.L.D. Fold. And F.O.L.D. actually covers these predominant negative emotions that Jesus highlights when He teaches on the subject of the end-times. F stands for Fear. O stands for Offense. L stands for Lust, and D stands for Deception. Fear, Offense, Lust, and Deception. These are the four predominately highlighted negative emotions that will manifest in the hearts of those, Paragraph A again, who are number one disconnected from Jesus in prayer, number one and number two, who are disconnected from God’s divine narrative.*

*When we’re disconnected from the Lord in intimacy, in prayer, and we’re disconnected from the narrative that makes our heart vulnerable to these four negative emotions.*

***Trinity***: When there are 3 in relationship almost always one gets left out compared to the other two.

God's military strategy for Joshua was to meditate and speak God's words back to God and to others

* 1. Isaiah said that because of the intensity of the end-time crisis youthful resilience will not stand. 2020 showed initial, emerging signs of deteriorating youthful resilience. In the year 2020, because of the impact of the COVID-19 pandemic, a larger-than-average amount of young adults (ages 18-24) reported signs of anxiety and depressive disorder (56%). Compared to all adults, young adults are more likely to report substance use (25% vs.13%) and suicidal thoughts (26% vs.11%).

30Even the youths shall faint and be weary, and the young men shall utterly fall …” (Isa. 40:30)

*Paragraph D. The prophet Isaiah, he says that because of the intensity of the end-time crisis, he says that youthful zeal or youthful resilience will not stand in that day. The pressure that is coming and that is mounting will be so intense, that even youths, he says right here in* ***Isaiah 40:30****, even youths, they shall faint and be weary, and the young men will stumble and fall. That even the hope, the vibrancy of a bright future, even the physical strength, almost like the emotional tank so to speak because of youth, he says even that reality won’t be sufficient enough in order to withstand the pressure that is coming.*

*Now what is interesting is that in 2020, we actually, I believe, began to see the initial emerging signs of the deterioration of youthful resilience. I’ll say this again. In 2020 we began to see the beginning of these signs where youthful resilience began to deteriorate. Now, again in 2020, Paragraph B., because of the impact of Covid-19, a larger than average amount of young adults, so from the ages of 18-25, they reported signs of anxiety and depressive disorder at the rate of about 56%. And compared to adults, and so those from 25 and older, the numbers were higher among the young adults than they were among the adults. And so you can see some of the statistics there.*

*Even youth shall faint and be weary. The young men shall utterly fall. Now, the prophet Isaiah, he continues and he actually gives us a solution to this dynamic, in Paragraph C. The answer Isaiah gives is that the end-time church is to live lives of waiting on the Lord. Living lives of waiting on the Lord. That famous verse.* ***Isaiah 40:31****. But those who wait on the Lord shall renew their strength. They shall mount up with wings. They shall run and not be weary, they shall walk and not faint. I wish we had time to look at these verses, but really if you kind of want to go a few verses back,* ***Isaiah 40:29-31****, I mean they are absolutely amazing.*

*You know what, I’m going to touch on them. I can’t help myself. I’m going to do it anyway. Just for a few moments here.* ***Isaiah 40****. This is absolutely amazing.* ***Verse 28****. The prophet declares, Have you not known, have you not heard? The everlasting God, the Lord, the Creator of the ends of the earth, He neither faints nor is weary. That’s how it starts. It starts out with the fact that God, the Uncreated, the Self-Sustaining, Self-Sufficient, Uncreated God, it says the He neither faints nor grows weary. So that’s point number 1.*

*Point number 2.* ***Verse 29****. It says that He gives power to the weak, and I love this next phrase, and to those who have no might He increases strength. I want you to catch that. He says, to those who have no might, He increases strength. So the question is this. How can you increase something that does not exist? And the reason why this is important is because, again, going back to* ***verse 28****, it says, it is the Creator of the ends of the earth. In other words, it is precisely the God who created something out of nothing is the One Who uses His creative power to increase something of those that they don’t possess.*

*He goes on,* ***verse 30****, He says even youths shall faint and be weary, which is a direct contrast to the Uncreated God of* ***verse 28*** *who doesn’t faint nor grows weary.*

***Verse 31****. But those who wait on the Lord, those who live lives of being before the Lord and engaging in intimate interaction with Him, it says, they shall mount up with wings like eagles, in other words, they will have a vibrant spirit, and look at this. It says they shall run and not be weary, walk and not faint. They will possess in their inner man the very strength and the very might of the Uncreated God of* ***verse 28****.*

* 1. The answer Isaiah gives to the end-time church is to live lives of ***“waiting” on the Lord***, the experience of entering into the Trinitarian conversation. The Spirit calls the Church to her *inheritance* of experiencing God’s love in the context of engaging with the Trinity in fellowship.

3“But those who ﻿wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.” (Isa. 40:31)

*Again, Paragraph C. When we’re talking about waiting on the Lord, we’re talking about, in our context, the experience of entering into the Trinitarian conversation. Another way of saying “waiting on the Lord” is entering into this Trinitarian conversation. The Spirit is calling the church to our inheritance, and our inheritance is this. It is to experience the love of God in the context of engaging Trinitarian fellowship. That is our inheritance.*

* 1. The negative emotions Jesus warned about can be summed as “the love of many growing cold.” We are called to *dwell with* and *experience* the realm of fire of God’s love as the ***only*** safe place to be.

12“And because lawlessness will abound, the love of many will grow cold.” (Matt. 24:12)

*Paragraph D., the negative emotions that Jesus warned us about, so the F.O.L.D., the Fear, the Offense, the Lust, and the Deception, in my opinion they can really be summed up in this one phrase: the love of many growing cold. The love of many growing cold. And I think it’s precisely because of the dynamic of love growing cold in the culture, love growing cold in the world, the antidote that the Lord gives us is to enter into that divine community, or in this context, the realm of the fire of God’s love.*

*It is that very place, it’s living in that divine community where we find safety, where our hearts begin to get tenderized, empowered, equipped, purged, strengthened, to walk in love, while love around us grows cold.*

*Now, the thing that’s interesting about the love of many growing cold is when I first read this verse, I don’t know, twenty-plus years ago, I imagined that cold love would look like these stoic people just kind of walking around like robots. And then here we are twenty years later, and I’m going, people are more passionate than ever. What am I missing here? I never knew that cold love would look this passionate. I’m going to say this again. I never thought that cold love would look this passionate.*

*So how it is that love grows cold? Well, we have to go to the fundamental, one of the fundamental reality of love.* ***John 3:16****. For God so loved the world that He gave. It’s this issue of the giving of oneself, which is the direct opposite of what is happening in the culture.* ***2 Timothy 3****, Paul makes it very clear that in the last days he says there’ll be perilous times, and the first reason is because men will be lovers of self. The emerging of narcissism, the rise of narcissism, that is love growing cold.*

*Where a generation is become increasingly abandoned to self. And it is precisely for such a time as this that the Holy Spirit is inviting us into the divine community, and it is no accident that the whole discourse of the divine community starts in* ***John 13****, which shows us that the very nature of love is that it’s humble. It is the giving of oneself to another. Direct opposite of what’s going on in the culture.*

*Let’s see here. So I’m going to ask you a question for you to ponder, because I’ve been miserable with this question, and misery loves company, and so, I’m going to bring you into my misery. And don’t email me. Just be miserable for me. I’m not looking for answers. I’m just looking for you to be miserable with me on this. But here’s the question. We’ve all been told that that most difficult relational dynamics is three. Now I find it interesting that the Trinity lives in divine community of three persons and is perfect love. And I go, Lord, what is it about the divine community that perfect love can exist with three? That’s my question, I am miserable. You’re welcome.*

*No, but think about that. Of all the combinations, all the setups that could have existed in the Godhead, it is the most difficult relational dynamic, because usually where there’s three somebody feels left out.*

*The revelation of deep passion of humble love is what we see in* ***John 13-17****.*

*The negative emotions Jesus warns us about, Paragraph D., can be summed up in the love of many growing cold, and we are called to dwell with and experience the realm of fire of God’s love as the only safe place to live. And when we’re talking about dwelling in that place or living in that place, we really are talking about dialoguing with the Father, and the Son and the Holy Spirit. That’s what it means to live there. That the more the Lord teaches us, and I so appreciate what Mike shared with us last week, he says that we are to be patient with ourself because it is, it can be very daunting. There’s a lot of information there. But the Lord is, just little by little, inch by inch, pushing us forward in this dialogue, and that’s we’re having this dialogue, we’re whispering these short phrases.*

*You know, the thing that strikes me about speaking words, if I’m going to be honest with you I’m asking myself, Why am I not speaking more words? I want to speak more words. And one day it just hit me. The reason why I don’t speak more words is because it is so insultingly simple. Beloved, this is so, so simple. There’s something within our hearts, at least within in my heart, that wants to be able to go I did X, Y, Z, and I accomplished X, Y, Z and the Lord goes, No. I just simply want you to say words. Thank you. Show me more.*

*I mean, it is that simple. It is like, really? Do you know how insulting that is? No, think about this for a second. We get to engage with the most awesome being who offers us great power, authority, love, destiny, and He says, What I want you to do, is I want you simply to speak words.*

*In* ***Joshua 1:8*** *we know the passage. Joshua is a military general. Moses is dead. Joshua, the military general is about to lead the army of Israel into the Promised Land. I’m sure he’s got his Hebrew wilderness WestPoint going. He’s his boot camp. He’s got his special forces. He’s got the swords. He’s got the spears. He’s got the pushups, the calisthenics, the aerobatics, the conditioning and everything else. And then the Lord comes to him and says, Hey, I want to talk to you. He goes, okay. He goes, I’m going to give you My military strategy. Okay. He gets out his note pen. He’s ready to write down on the board, and here’s what the Lord says. Joshua, here’s what I want you to do. I want you to meditate on my Word day and night, and when you do this you’ll prosper. He’s like, Wait, what? He goes, the strategy for you, as a military general, to take over the Promised Land, is I want you speaking words to me. Lord, I’m a military general. We can wield swords. We can do pushups. We can do special forces. We can do all these things.*

*I mean, can you imagine? I mean, imagine a prophet going to the Pentagon. America has her back up against the wall about ready to go to war, and the word of the Lord is, Alright, generals of America, here’s what the Lord says to you. Speak words to God and you will win the war. It’s like, what? When we put it in context it is so, so, so simple. And so may the Lord give us insight into why this is so precious to Him. May He give us insight and the strength and the grace and the faith just to speak simple words. The point is, the way that we dwell with the Trinity is by speaking words.*

6“Set Me (Jesus) as a seal…for love (the love of God) is as strong as death, jealousy as cruel (demanding) as the grave; its flames are flames of fire, a most vehement flame. 7Many waters (fear, offense, lust, deception) cannot quench love, nor can the floods drown it.” (Song 8:6-7)

*The* ***Song of Solomon 8:6-7****. The Lord says, Set Me as a seal, a seal of love, upon your heart, for love is as strong as death, and jealousy is as cruel, it’s demanding as the grave. He’s talking about the love of God, the zeal of God, the jealousy of God. It is so all-consuming, it is stronger than the grave. In other words, it will not let go when it begins to touch our heart. It says, It’s flames are the flames of fire, a most vehement flame, or as one translation said, or it is like the very flames of Yah, or flames of God. Many waters, instead of waters, the fears, the offense, the lust, the deception. It cannot quench love, nor can the floods drown it. The realm of the fire of God’s love is the safe place for us.*

* 1. The Father’s answer is an end-time witness anointed with a seal of fire, the spirit of burning (Isa. 4:4) The glory of the Trinity is expressed as fire which Isaiah calls *His everlasting burnings*. We are invited to ***dwell*** in God’s fire by ***interacting*** [[2]](#footnote-2) with the Trinity, ***receiving*** God’s love from Them and one another as well as ***release*** of the fire of His love back ***to God***, to one another, and to the world.

*The Father’s answer, Paragraph E., is an end-time witness anointed with the seal of fire. The spirit of burning* ***Isaiah 4:4****. The glory of the Trinity is expressed as fire, which Isaiah calls everlasting burnings. So I believe when he’s talking about dwelling in everlasting burnings he’s talking about the Trinitarian fellowship. We are invited to dwell in God’s fire. In other words, where who God is and what He’s about it’s on our mind. Again, I just so appreciate Mike’s five steps towards intimacy, and it starts with the information. Part of the dwelling is to where we begin to fill our minds with information, with knowledge, with data points about these truths.*

*Secondly, that we are to interact with the Trinity. We interact by speaking words to the Lord. Thirdly, we receive from God’s love. We posture our hearts to receive from Him as we interact with Him. Thirdly, we release, we are called to release the fire of God, here it is, back to God, we’ll talk about that in just a moment. We are called to receive God’s fire and release that fire back to Him, as well as releasing that fire towards one another and to the world.*

* 1. Jesus’ desire is for the Church to be brought into the everlasting burnings, into the Trinitarian fellowship.

5“…glorify Me…with the glory which I had with You before the world…22And the glory which You gave Me I have given them,…24Father, I desire that they…Me may be with Me where I am, that they may behold My glory which You have given Me;” (Jn. 17:5, 22, 24)

*If you’ll go on down to the bottom for a second there underneath Paragraph F,* ***John 17:5****, amazing passage. Jesus says, Father glorify Me with the glory that I had with you before the world. That’s what Jesus prays before He goes to the cross. Seventeen verses later,* ***verse 22****, He says this: And the glory which You gave Me, I’ve given it to them. And the glory that He’s talking about is the glory that He had with His Father before the foundations of the earth. In other words, that we are given access to enter into this Trinitarian fellowship.*

***Verse 24****, it says, Father, I desire, that they may be with Me where I am. In other words, that they may be with me in this Trinitarian conversation, in this divine community and behold My glory which You have given Me.*

*And so the life of waiting on the Lord is entering into that Trinitarian conversation. That is our inheritance. That really is our destiny as the people of God is to be swallowed up, is to be caught up in the Trinitarian dialogue or the divine community.*

1. the name of god and the realm of fire

24For the Lord your God is a consuming fire, a jealous God. (Deut. 4:24)

6 “I have manifested Your name to the men whom You have given Me out of the world. (Jn. 17:6)

*Let’s go to page 2. The name of God and the realm of fire. In my opinion the pinnacle of the Upper Room Discourse, the pinnacle of* ***John 13-17****, is* ***John 17:26****, where Jesus says, I’ve declared to them Your name. I will continue to declare it, that the love that You have towards Me might be in them towards Me, and I in them. That’s the pinnacle, the climax of where everything is going towards in* ***John 13-17*** *is that we as the people of God experience God’s love for God and love God in that exact same way, and experience deep union, deep agreement, deep intimacy, deep fellowship with the Lord. I believe that’s the pinnacle of that. But it’s related to Jesus declaring the name of God to us.*

*The name of God and the realm of fire. Paragraph II. Now when we’re talking again about the fire of God, in* ***Deuteronomy 4:24****, the Lord says, for the Lord your God is a consuming fire. He is a jealous God. And so when the fire of God is revealed, in just a moment, in* ***Exodus 3****, it really is the love of God, it is the zeal of God, the passionate, the wholehearted commitment of God to Himself and to His people. His radical, deep, wholehearted commitment to love. And Jesus says in* ***John 17:6****, He say, I have manifested Your name to the men whom You’ve given to Me out of this world.*

* 1. Moses was the first to encounter the realm of God’s fire in the context of the revealing of the divine Name YHWH as Moses experienced the transcendence of God’s glory in the Name. When God revealed the divine Name, He also revealed Himself consumed with fire in God’s zealous love.

13Then Moses said to God, “…and they say to me, ‘What is His name?’ what shall I say to them?” 14And God said to Moses, “I am who I am.”…“Thus you shall say … ﻿‘I Am has sent me to you.’” (Ex. 3:13-14)

*Paragraph A. Moses was the first one to experience the realm of God’s fire, and it was in the context of the revealing of the divine name. Or the realm of God’s fire is connected to the knowledge of God. The discovering of who God is. His personality, His power, and His purpose. Now, the name YHWH was the name that was introduced to Moses. If my memory doesn’t fail me, he’s the first one to discover God in that way.* ***Exodus 3:13-14****, the angel of the Lord appears to Moses in this bush, this burning bush that is set on fire but is not consumed. And at some point the Lord speaks to Moses, He calls Him by His name, and then in* ***verse 13****, Moses said to God, If they say to me who sent me, He goes, what is Your name? What shall I say to them?*

*And God said to Moses, I AM who I AM. I mean, that is such a “Mufasa” statement. It’s like, it’s just like oooooo, right? It’s just got that umph to it, okay anyway. But yet it’s so shrouded with mystery it’s like. You know, if I was Moses, He’d say, I AM that I AM, and I’d be like, You know, Lord, usually I am is followed by, you know, something. I am Stuart. What is this I AM that I AM? What’s going on over here? Such a powerful statement and yet most of the theologians believe that that was the introduction of the divine name, YHWH.*

*And again, but it’s happening in the context of the revealing of God’s jealousy or His fire.* ***Deuteronomy 4:24*** *it is later on that God tells Moses, Hey, that fire that you saw in Exodus is my jealousy. It is My deep, holy, commitment to love. There’s something about the revealing of the name, the divine name, that connects us with the revelation of His love.*

*When God revealed the divine name, He also revealed, Paragraph A., the last sentence of Paragraph A. He also revealed Himself consumed with fire of God’s zealous love.*

* 1. The divine name of YHWH is filled with awe and mystery. There is the realm of fire associated with the revealing of His Name. I Am that I Am (***YHWH, Ex. 6:2***) speaks of the Godhead as the Source, Creator, Sustainer and the Completor of all things related to human affairs or creation which have their motion, development, and existence in Him (Gen. 1:1-3; Jn 1:1-3; Heb. 1:1-3).

2And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush … behold, the bush was burning with fire, but the bush was not consumed” (Ex. 3:2)

*Paragraph B., the divine name, YHWH, is filled with awe and mystery, and what we’re going to look at in just a few moments is that I believe when Jesus is talking about, I’ve declared to them Your name, I believe He’s pointing back to* ***Exodus 3****.*

*There is a realm of fire that is associated or a realm of jealous love, the most vehement flame. There is a realm of deep, wholehearted commitment and love that is associated with the name. I AM that I AM speaks of God as the Source, the Creator, the Sustainer, and the Completer of all things related to human affairs or creation. I’m going to say this again. When God tells Moses, I AM that I AM, He is saying, I am the Source, I am the Creator. I am the Sustainer and I am the one who brings into completion everything concerning the affairs of humanity and all things related to creation. I will bring everything into completion. I am the Alpha and I’m the Omega. I’m the beginning and I’m the end, and I’m consumed with jealous love.*

*What’s interesting is in* ***Judges 13****, Manoah, who is the father of Samson, the angel of the Lord appears to Manoah, and Manoah asks him the same question that Moses asked. He goes, Hey, what’s your name? And the angel says, Why do you ask my name, seeing that it is wonderful? In other words, seeing that it is filled with wonder, it is filled with awe, it is filled with mystery. I am the transcendent God. And what happens is when the Angel of the Lord ascends He ascends in the flame of fire. There’s the presence of fire again here in the context of the revealing or the subject matter of His name.*

17Then Manoah said to the Angel of the Lord, “What is Your name…” 18And the Angel of the Lord said to him, ﻿“Why do you ask My name, seeing it is wonderful (filled with wonder)?” … 20…the Angel of the Lord ascended in the flame of the altar!… (Jdg. 13:17-20)

*Paragraph C. In* ***John 17****, what happens is we see Jesus, the greater Moses, right? Moses is the one who had an encounter with the consuming fire and he asked who He was and he said, What’s Your name? and God reveals to him His name, and Moses began to carry the revelation of God’s name in his generation. Well, Jesus is the greater Moses who will ultimately bring into fullness the full understanding and the revelation of the name of God, and what is interesting is that in the Old Testament, God’s name was revealed as, again, as the Source and the Sustainer of all things. In other words, it was revealed in a lot of ways in terms of His function. He says, This is what I do.*

*I remember a couple years ago, there was one of the students at IHOPU, I’d just taught on the judgments of God and she approached me and she said, Man, she goes, that was intense. She goes, Man, she goes, I don’t know what to do. I go, What do you mean? She’s like, You know, I just always thought of God like just this tender teddy bear. And I said, Well, He is but you just found out what He does for a living. He is our Father. But He is also the Ruler of everything that is created. That is His job. It’s like one of my professors said, God is not His name, it’s His job description. It’s what He does, and so the point is is that He gets revealed to Moses in terms of His job description, the Creator, the Sustainer, the Source, the Completer of everything, and yes, I’m consumed with love, but then the greater Moses comes on the scene and He introduces Him in familial terms. He says, He’s a Father, and I’m His Son. And now the door just gets flung wide open that we can enter into deep, intimate fellowship with the One called YHWH.*

*In the New Testament Jesus shows the name revealed as intensely person, familial, revealed as a Father and a Son. The Father is the I AM,* ***John 17:26****. I will reveal the I AM as Father, and how the Father loves the Son, that the church would love the Son in the same way that the I AM loves the Son. Secondly, the Son is the I AM,* ***John 8:58****, He says I AM. The Spirit is the I AM, it is the Spirit of YHWH, the Spirit of the I AM, the Father is the Sustainer and the Creator and Sustainer and Completer of all things. The Son is the Source and the Sustainer and the Completer of all things. The Spirit is the Source and the Creator and the Sustainer of all things, and they are on fire.*

* 1. In John 17, Jesus, the greater Moses, declared that He came to *manifest to us* (***17:6***), *keep us in* (***17:12***), and *declare to us the Name* (***17:26***). In the Old Testament, God was revealed as YHWH which means the Source, Sustainer of all, and the Spirit (Isa 11:2). In the NT, Jesus shows the Name is revealed as intensely personal and familial–revealed as Father and Son (Jn. 8:58, Jn. 17:26).
     1. The Father is “I AM” (Jn. 17:26, Ex. 3:14).
     2. The Son is “I AM” (Jn. 8:58, Ex. 3:14).
     3. The Spirit of God is “I AM” (Isa. 11:2, Ex. 3:14).
  2. The Father, Son, and the Spirit are the *everlasting burnings* and the *Fellowship of Eternal Flame*.
     1. The Father is consumed with fire (Rev. 4:3).
     2. The Son is consumed with fire (Eze. 1:27).
     3. The Spirit is consumed with fire (Rev. 4:5).

*Paragraph D. The Father and the Son and the Spirit are the everlasting burnings. It is the fellowship of the eternal flame. The Father,* ***Revelation 4:3****, consumed with fire. He’s the sardius God, completely consumed with fire. The Son of God,* ***Ezekiel 1:27****, from His waist up He’s consumed with fire.* ***Revelation 4:5****, the Spirit are like these seven torches that are around the throne. The whole thing is fire.* ***Daniel 7****, the throne is on fire. The wheels are on fire. There’s a river of fire. Even the angels are on fire as they’re standing in the presence of the fellowship of the eternal flame. The Father and the Son and the Holy Spirit consumed with this all-consuming love. And when we do* ***Isaiah 40:31****, waiting on the Lord, entering into the dialogue, we are being invited into* ***Isaiah 33:14****, who among us can dwell with everlasting burnings?*

* 1. The primary onramp into the realm of fire is by dialoguing with God through the Word (Jer. 23:29).

32And they said to one another, “Did not our heart burn within us while He talked with us on the road and while He opened the Scriptures to us?” (Lk. 24:32)

2But his delight is in the law of the Lord, and in His law he meditates day and night. (Ps. 1:2)

*Of course, Paragraph E., the primary onramp into the realm of fire is dialoguing with God through His word.* ***Jeremiah 23:29*** *the Lord said is not My word like a fire?* ***Luke 24:31*** *Did not our hearts burn within us? See? The realm of fire was touching them as Jesus was opening up the Scriptures concerning Him. As Jesus was revealing the name, their hearts were being set on fire. Their hearts were being tenderized. Their hearts were being equipped. Their hearts were being empowered by the realm of God’s love and God’s fire.*

1. the love of God and the realm of fire
   1. The primary theme that Jesus speaks to His disciples about, in ***Jn. 13-17***, is the subject of God’s love and glory. Jesus’ main objective is to lead us into the revelation of God’s divine love and the experience of the glory that He possessed with His Father before the foundations of the earth. Our destiny is to be swallowed up into the eternal fellowship of the Godhead forever.

9God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. (1 Cor. 1:9)

4…and truly our fellowship is with the Father and with His Son Jesus Christ. (1 Jn. 1:4)

22“And the ﻿glory which You gave Me I have given them, that they may be one just as We are one…” (Jn. 17:22)

*Let’s go to page 3. Page 3 Paragraph III. The love of God and the realm of fire.*

*Paragraph A. The primary theme that Jesus speaks to His disciples in* ***John 13-17*** *I think is the subject of God’s love and God’s glory. It’s the primary theme, the primary subject. God’s love and God’s glory. And Jesus’ main objective in these five chapters is to lead us into the revelation of God’s divine love and experiencing the glory that He possessed with His Father from before the foundations of the earth. In other words, He wants to equip us by revealing, one, the love of God, and the fellowship between the Father, Son, and Holy Spirit, that we are invited into.*

*You know, the thing that I think is true to most in terms of the human heart is wanting to be a part of the inner circle. I cannot think of an inner circle more inner circle than the Trinity, and how it answers the longing of the heart to belong in a divine community. It’s absolutely amazing. Our destiny is to be swallowed up into the eternal fellowship of the Godhead forever.* ***1 Corinthians 1:19*** *God is faithful, Paul says, by Whom you were called into the fellowship of His Son. When it’s talking the fellowship of His Son, he’s talking about the relationship between the Father, Son, and the Holy Spirit.* ***1 John 1:4*** *And truly our fellowship is with the Father and with His Son Jesus Christ.*

* 1. As love in the culture and the world continues to grow cold, *understanding* the Trinity as our **model** and *intimately engaging* withthe Divine Community, the *everlasting burning*, as our **source** will equip the heart of the Church the in the fullness of the love of God in times of great pressure.

*Paragraph B. As love in the culture and in the world continues to grow cold, understanding the Trinity as our model and intimately engaging the Divine community as our source will equip the heart of the church in the fullness of God’s love.*

*I just want to mention something I forgot to mention earlier, just real briefly, because we’re talking about the Trinity being our model and being our source, let’s see if I can find this here, where am I?* ***John 13****, a couple quick thoughts real quick, because we’re talking about the Trinity being the model, but it’s onto something. It’s unto something. What it’s unto, it’s unto the church being that witness that is walking in deep and profound union with one another. And it’s the same union that exists between the Father and the Son and the Holy Spirit number one.*

*Number two, that the church would walk in love with one another in the exact same way that the Father and the Son and the Holy Spirit walk with one another in love. That’s the trajectory of where this is going in* ***John 17****.* ***John 13****, what Jesus gives us, He gives us what it’s going to take. What is required of us to arrive at that destiny. And we find out tons of things in* ***John 13****, but for our context today, what we find is this issue of humble servant hearted love is what we find in* ***John 13****. A kind of humble love that is not natural to the human heart, yet God says it is required to arrive at the destiny of* ***John 17****.*

*In* ***John 13:34*** *He says, A new commandment I give unto you, right? We know the passage. That you love one another. And I really wish that He would just stop right there. I’m like, Jesus, it would be so much easier if You just said, Love one another. I mean, the culture is filled with love one another. But Jesus completes the thought and He says, That you would love one another as I have loved you. You’re like, Aw man. The requirement is love one another. The standard is to love as Christ has loved us. You’re like, Man, that’s really intense, and I imagine the Lord going, You have no idea how intense that is. And it’s not until* ***John 15:9*** *that we find out how it is that He loved us, and how it is that He loved us is the exact same way that the Father loves Him. You’re like, Aw, Man. This is intense.*

*He goes, Yes. It is going to require* ***John 13:34****,* ***John 15:9*** *to arrive at* ***John 17****. In other words, what we’ve been asked to say yes to is completely and entirely impossible, which is why Jesus comes on the scene in* ***John 15****. In* ***John 13*** *you’re like, Oh my gosh, this is intense. This is so, so, so intense.* ***John 13****, the requirement,* ***John 17****, the destiny.* ***John 14*** *is the access. He now begins to expound to us the access that we have to God. He says, You know what? We’re not going to leave you to your own devices. You really are invited into the realm of the name. The Source. The Sustainer. The Creator. The Completer of all things to do His work in you. He shows us the access that we have to the presence of God.*

***Chapter 15*** *He then begins us to show us how we must engage, actively engage in that access. Because, here’s what He says. He says, I’m the vine, my Father’s the vinedresser. You all are the branches. You go, Okay. He goes, Unless you remain in Me, unless you abide in Me, unless you interact with Me, he goes, it’s impossible for you to bear fruit. Like, okay. But what’s the fruit? Well, keep on reading. He goes, the fruit is that you keep my commandments. That’s the fruit. You go, Okay, but what’s the commandment?*

***Verse 12****. That you love one another. It is impossible to do* ***John 13:34****, which is the requirement for* ***John 17*** *aside from abiding. How do we abide? Speaking those simple words. Simple words. Simple phrases. My own life, I’m continually surprised what happens inside of me when I speak simple phrases and when I don’t speak simple phrases. And I’ve experienced the positive and the negative enough to know to be convinced that is really is speaking the simple phrases, Father, thank You for loving Your Son. Show me more.*

*You know, and the thing is, we live in America, so in the Western world it’s all about being original and being innovative, right? So not only is it insultingly simple to speak words, we’ve got a guy named Mike Bickle, who says, here’s the phrases that I use, try those, and we’re like, No, I want to be original. I want to come up with my own phrases. And the Lord goes, Man, He goes, I’m making this thing as simple as possible. I got some dude from Midwest Kansas City to come up with a list of phrases, He goes, and try these. No, I want to do my own thing. The Lord goes, Well, I’m telling you, it is that simple. It is insultingly simple.*

*I want to challenge us. I don’t normally talk like this. I want to challenge us. Use those phrases and see where it takes you. Well, I don’t want to do… No, just use those. See where they take you. You’ll get your own later on. Just start that way. It’s okay to be a child and go, Gaga, googoo, baba, you know, and imitate mom and dad. It’s okay. We all start out by imitating mom and dad. We don’t come out of the womb as teenagers and in our twenties. It’s okay just to go through a season of imitation and see where it takes us. I really, really, really want to challenge us to do that. Some of you are spending more time trying to come up with the phrases than speaking the phrases.*

*Okay. Back to God’s love and fire and swooning and feeling. The hills are alive with the sound of music. Okay.*

*So Paragraph B., again. Oh, I forgot. So the requirement,* ***John 13****, the access* ***John 14-15****, the witness in* ***John 16****, and the destination in* ***John 17****.*

*Alright, Paragraph B. As love in the culture grows cold the understanding of the Trinity as our model.* ***John 13-17*** *shows us the model of the Trinity, of what humble love looks like, and intimately engaging the divine community, the everlasting burning as our source will equip the heart of the church in the fullness of the love of God in times of great pressure.*

* 1. In John 13-17 Jesus envisions, calls, and equips the Church to engage with God in order to walk fully in five components of the love of God He wants to us to experience and express.
     1. ***God’s love for God*** (Jn. 13:3; 14:31; 15:9; 15:12; 17:23-24, 26) - Jesus’ friends
     2. ***God’s love for us*** (Jn. 13:1, 23, 34-35; 14:21, 23; 15:9, 12; 16:27; 17:23)
     3. ***God’s love in us towards Him*** (Jn. 14:15, 21, 24, 28; 15:12, 17; 16:27; 17:26)
     4. ***God’s love in us towards another*** (Jn. 13:34-35; 15:12, 17)
     5. ***God’s love in us for hostile world through the apostolic witness*** of loving Church (13:35; 14:12; 15:18-27; 16:8-9)

*Paragraph C.* ***John 13-17*** *I’m probably going to end it with this.* ***John 13-17****, Jesus envisions, calls, and equips the church to engage with God in order to fully walk out five components of the love of God that He wants us to both experience and express.*

*Number one, we experience God’s love for God. God’s love for God. For instance,* ***John 13:3****, it says that Jesus, He says, knowing that the Father had given all things into His hand, well if we go to* ***John 13:35****, we find that the Father giving all things to His Son, according to* ***John 3:35****, is because the Father loved His Son.*

*And so in* ***John 13:3*** *when Jesus is thinking about how the Father, He says, Knowing the Father had given all things into His hands, it is Jesus knowing the love of the Father.*

***John 15:9*** *As the Father has loved Me, so I have loved you. The understanding of God’s love for God.*

***John 15:12*** *He says, This is my commandment that you love one another as I have loved you.* ***Verse 13*** *He immediately jumps into this: Greater love has no one than this, than he lay down his life for his friends. Number one, He’s saying, Look. Love one another. That’s the commandment, number one, and number two, here’s what love is. It’s the laying down of your life for your friends, so we understand that he’s saying, Look, I want you to live your life where you lay down your life for one another, number one, and number two, that thing that is incredible about this is this, is that Jesus laid down His life for His friends, namely us, but guess who else Jesus’ friends are? It’s the Father and the Spirit. Jesus laid down His life for His friends. He laid down His life for the Father and for the Son. Jesus died for God. He died that we might have eternal life, but He also died that God the Father might have us. In* ***Revelation 5****, He purchased men for God through His own blood.*

*And so* ***John 15:12****, when we take a closer look at it, we realize, wait a minute, it is talking about God’s love for God as well, not just God’s love for us and our love for one another.*

*Number two component is God’s love for us. So the first one is God’s love for God, number two is God’s love for us. And we’ve got a series of verses there. Number three, it’s God’s love in us towards Him. God’s love in us towards Him. We’re not merely loving Him with our own affection. No, it is the very impartation of God’s love, the very experience of God’s love that gets expressed back to God, because remember, in the fellowship of the eternal flame it is the fire of the Son that goes towards the Father, it is the fire of the Father towards the Son. It’s the fire of the Spirit towards the Father and the Son, that is the only love that is to exist between the three, and you and I are invited into that dynamic, to receive of that fire and express that fire back to God.*

*One of my favorite verses, my two favorite verses in the Song of Solomon is* ***Song of Solomon 4:9*** *He says, You have ravished My heart, My sister, My bride, with one glance of your eyes. That’s so powerful. But I love* ***Song of Solomon 6:5****, when He says to her, He says, Turn your eyes away from me. He goes, You’re too much. You are more awesome than the army of banners. He goes, I am the God of* ***Revelation 17****, where the armies of the kings of the earth, they come against Me and I smite them with the breath of My mouth, but your gaze is more powerful than all the armies of the earth, and why? It is because it is the love of God in us being reflected back to Him in power. So it’s God love in us towards Him.*

*Number four is God’s love in us towards one another. Look at those verses.*

*Last one, number five. Let’s have the worship team come up. Number five is God’s love in us for a hostile world through the apostolic witness. God’s love in us for a hostile world through the apostolic witness. Jesus describes dynamics of the world that will hit eschatological heights if I can use that phrase and in* ***John 13-17*** *our hearts are being equipped to be an apostolic witness against a hostile world of the very love of God towards them.*

* 1. God’s love for the world through apostolic witness is expressed by the ***fellowship*** of sufferings. Peter wanted to lay down his life; however, Jesus told him that when it comes to accessing the Godhead only Jesus’ blood could accomplish this. Yet He prophesied to Peter that he would follow Jesus’ path of suffering later. The end-time Church will enter in the divine fellowship of suffering to reach a hostile world and call them to enter into the Divine Community through the born-again experience.

36Jesus answered him, “Where I ﻿am going you cannot follow Me now, but ﻿you shall follow Me afterward.” (Jn. 13:36)

10that I may know Him and the ﻿power of His resurrection, and ﻿the fellowship of His sufferings, being conformed to His death…” (Phil. 3:10)

1…which we have heard, which we have seen with our eyes, which we have looked upon… concerning the Word of life—2… we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—3that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. (1 Jn. 1:1-3)

*Paragraph D. God’s love for the world through the apostolic witness is expressed by the fellowship of sufferings. Peter wanted to lay down his life, however, Jesus told him that when it comes to accessing the Godhead, only Jesus’ blood could accomplish this, yet He prophesied to Peter, But you will follow My path later on. And I believe that part of the following is the path of suffering.*

*The end-time church will enter into the divine fellowship of suffering to reach the hostile world. It’s really a lot of what Mike was talking about tonight about Dietrich Bonhoeffer. That is a token, a picture, a model of something that the end-time church will begin to walk in as things unfold. This fellowship of suffering. There’s a suffering element that entered into the Trinity and we are to enter into that called the fellowship of His sufferings.*

*The end-time church will enter into the divine fellowship of suffering to reach the hostile world and call them into the divine community through the born-again experience. I want to end it with this verse. I love this.* ***1 John 1:1-3*** *John says, Which we’ve heard, that which we have seen with our eyes, that which we’ve looked upon concerning the word of life. He says, We have seen and we have born witness and we declare to you that eternal life which was with the Father and was manifested to us. In other words, he’s saying, Look, we’re preaching the gospel to you. We are speaking of the good news of Jesus Christ to you. And here’s why,* ***verse three,*** *that which we’ve seen and heard we declare to you that you may have fellowship with us.*

*In other words, he says, can you imagine going to a hostile world saying, Look, we are preaching Jesus to you, and they go, well why? Because we want you to have fellowship with us, and they go, Okay, but what’s the fellowship? I love how this ends. He goes, The fellowship is with the Father and with the Son. This Trinitarian, this divine community that the Lord is inviting us into beginning to experience in that more intentional way, it will be so powerful, it will so move our hearts, it will so equip our hearts that our message to the world is Come! Come into the divine community. Come into a place of belonging, humility, love, commitment, joy, peace, belonging, understanding, acceptance. Come into THE community. Beloved, it’s not an accident that the culture is talking a lot about family and community. Family and community. It’s the spirit of Babel, but the point of it is is that out of Babel God calls a people into the true and the divine community. And we’re going to be equipped to be that apostolic witness as things begin to unfold to call people into that fellowship.*

*Let’s stand. Father, Lord we thank you Lord for who You are. Thank You, Father, that we’ve been given access into the holiest of all, the divine community. Father, thank You that Your word says that You desire to be known and understood,* ***Jeremiah 9:23****. Father, I ask You that You would continue to give all of us in this room and our spiritual family Holy Spirit insight. Holy Spirit insight to know more of this divine community in Jesus’ name.*

1. Mike Bickle uses the acronym F.O.L.D for Fear (Lk 21:26), Offense (Mt 24:10), Lust (Lk 21:34) and Deception (Lk 21:8). [↑](#footnote-ref-1)
2. Speaking words – Hos. 14:2 [↑](#footnote-ref-2)