

Session 4 Jesus, Our Magnificent Obsession (Jn. 16:12-15)

“Let me drink from the river of Your pleasures as I delight in Your beauty” (Ps. 36:8; 37:4)

I. REVIEW: THE SPIRIT’S CONVICTION OF SIN (JN. 16:9)

- A. Jesus identified the root sin in one’s life as “unbelief”—that is, many do not believe in the reality of “Jesus’ full story.” The biblical narrative of Jesus’ life includes who He is as the eternal God who dwelt in glory long before He created the earth. Thus, unbelief is to refuse His rightful leadership as King over their life and refuse the reliability of His remarkable claims related to His past and future.

⁸He will convict the world of sin...⁹because they do not believe in Me. (Jn. 16:8-9)

We are on session 4, and it is our 6th semester on John 13-17. We plan to do John 17 in the spring and through the summer. I am calling this session: Jesus, Our Magnificent Obsession.

Let me give a little review to give the context of this remarkable passage of John 16:12-15. Last week, we were looking at the spirit or power of conviction. Jesus made a very important statement that actually is surprising at first read. He said, “The Holy Spirit will convict the world of sin”—here is the surprising part—“because they do not believe in Me.” That is the big sin, not believing in Him. I mean, we might think there are some really, really perverse sins, yet that is the one that He would say the Holy Spirit is going to convict. Convict the world which means convince and reveal the truth about sin particularly in how it relates to not believing in Him.

It is like we say to ourselves, “Okay. It is sinful not to believe in You, okay.” Jesus identified the root sin in a person’s life as unbelief. Here is the real issue, they don’t believe in the reality of the full “Jesus story. That is what He is talking about: Who He is in eternity past. I mean not that we fully understand, but it is a big story in the Bible. Many believers are sincere but do not know much about that story.

When we put together what the Bible says about His past and what the Bible says about His future, it is a story so remarkable that to believe it means to enter into that story which will change our life dramatically.

That is what He is talking about. I mean, no matter how deep our understanding is in this age, it is not very deep compared to where it is going. The biblical narrative of Jesus’s life includes who He is as the eternal God. When He speaks of believing in Him as a man standing there in His humanity, He is saying, “Do you believe I was there before Genesis 1, and I actually created the heavens and earth?” Saying this to the people of Israel.

They are thinking, “No, actually we don’t.”

Jesus would say, “That is what I am talking about right now. I am talking about more than, ‘Do you think I am willing to give you free forgiveness if you pray a prayer?’” It is that humanistic view of believing that has reduced so much of the Christian testimony to spiritual boredom and spiritual dullness and compromise.

Thus really from His point of view, from this definition here in John 16, what He is saying about unbelief is a refusal to believe in His rightful leadership as King over their life. When He asks, “Do you believe in Me?” He doesn’t mean only “that I died and rose again.” He is asking, “Do you believe that I am the rightful king? Do you believe My claims are true and reliable, the claims I made about Myself?”

Those claims are so radical to believe, even if we believe them a little bit, which the most mature among us only really believes these a little bit actually, but a little bit will go a long way. It is a lot more than intellectual assent. That is the point I’m making here.

1. Most obsessions lead to bondage, but obsession with Jesus leads to liberty and joy (Phil. 3:8).

Jesus is to be our magnificent obsession. Paul said, as it were, “I suffered the loss of all things. I was awestruck by Him, the excellence, the beauty of this Man. I will suffer any loss to see Him more clearly.” Most obsessions lead to bondage. This is one obsession that leads to liberty and to greatness.

2. Today, many embrace a humanistic view of “believing in Jesus” that is reduced to repeating “the sinner’s prayer,” based on giving mental assent to the fact that He died on the cross, etc.

Now in our day, it is common to think of believing in Jesus with a humanistic view of believing, which is to believe intellectually in the death and the resurrection. But that is not at all what Jesus was talking about here in 16:9. He did not say, “If you will technically agree that I died and rose again and say a prayer that says it.” He said, in other words, “No. That is not what I’m talking about. I am talking about believing in Me. Who I am in eternity past.” I mean, not that we fully understand, but it is a big story in the Bible.

- B. The root sin of “unbelief” is expressed in people as they *choose another god—self*. The unbelief He refers to is the sin of seeing themselves as the highest authority in their life—even above Him.

I am going to stay on this topic of unbelief and how big an issue this is. I am going to shift some of our thinking from the common view of what people think believing is about, from the intellectual assent idea, which is so not what Jesus is talking about in the Gospels.

By the way, those of you that are here for the first time, I have six pages of notes. I never try to go through them all. I just give you some notes so you can look at them on your own. We are going to skip a number of them and just reference a few of them.

The root sin of unbelief is expressed in people. Here it is as they are choosing another god. That is the issue. The god they are choosing is themselves. Now, they don’t think they are “God,” but their sin is that they see themselves as the highest authority in their life. They see themselves as the one that has the control over where they are going and what they should do. That is the sin of unbelief He is talking about. When we see unbelief in this way, it exposes the true nature of sin. Jesus is talking about are not grasping, not laying hold of what He says about Himself or His claims over your life.

1. This “unbelief” exposes the true nature of sin. In John’s gospel, many passages emphasize the importance of believing in Jesus—His full story (1:7, 1:12; 3:15-18, 3:36; 4:21; 5:24, 38-40; 6:29, 35, 40, 47; 7:38; 8:24; 10:38; 11:25-26; 12:44, 46; 14:1, 11-12; 16:9, 27; 20:31).

Many passages, particularly in the Gospel of John, are rooted in this definition that I am talking about now. As a young believer, I remember I was very confused because I could not understand how we could just believe and be saved today, when everybody was living so carnally. It didn’t make sense to me because I thought believing was just reduced to praying that prayer and you believed. Then, when I began to understand it is a far bigger issue than that, it made more sense to me.

2. Many limit their definition of “sin” to violating one of the virtues in the set of the moral codes or duties that they embrace. There are various views in society about what moral code is right.

Many people limit their definition of sin to violating one of the virtues of their own set of moral codes. It is like we don’t want to engage in immorality or drunkenness. We don’t want to murder. Though these are really important sins, there are lists of sins in the Bible.

- C. Scripture contains lists of sins (Ex. 20:1-7; 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:3-5; Col. 3:5-9, etc.). The most well-known list of moral principles is found in the Ten Commandments (Ex. 20:1-7).

⁹Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰nor thieves, nor covetous, nor drunkards...nor extortioners will inherit the kingdom. (1 Cor. 6:9-10)

- D. The “unbelief” that Jesus highlighted in 16:9 is not just another sin on a long list of moral failures.

The unbelief He is referring to in John 16:9 is not just another sin on a long list of moral failures, though those moral failures are real.

1. He highlighted unbelief as the sin of chief magnitude, that is pre-eminently offensive to God.

Jesus is highlighting unbelief as the chief sin, the sin of chief magnitude, the preeminent sin against God. It is resisting the claim of who He is in our life and the claims that He made about Himself because it has so many implications for our life if we believe those claims.

2. Jesus is the greatest revelation of God’s glory that was ever given to the human race. The essence of all sin is unbelief in Jesus as the God-Man who has all glory and authority.

Jesus is the greatest revelation of the glory and the beauty of God ever to enter the human race. The essence of sin is not to believe He is the God-man and the implications related to that.

- E. Unbelief is far more than an error of judgment. It is aversion of heart. Unbelief exposes a moral and spiritual problem, not an intellectual struggle. Jesus said that men love the darkness (Jn. 3:19).

¹⁹...the light has come into the world, and men loved darkness rather than light... (Jn 3:19)

Paragraph E. Unbelief is far, far more than an air of intellectual judgment, “Well, you know, I do not really know if there is historical proof. I can’t really do that.” It is an aversion of the heart, is what Jesus is saying. This is the sin the Holy Spirit is going to convince the world of, supernaturally. They are going to see this—disregarding Him—as the major sin of life. It is going to take the Holy Spirit’s power, but I believe the Holy Spirit is first going to reveal that sin to the Church and when He says, “convict,” He is meaning, “to convince them with power.”

This is going to renew the Church, and it’s going to be the message of the Church that is going to release it in supernatural power to the nations as well. That is where the billion soul harvest is coming in. Unbelief exposes our moral and spiritual problems of lethargy and compromise. It doesn’t expose our intellectual struggle, though many people think their struggle is intellectual when it comes to Jesus. Jesus said, in effect, “I want you to know it is moral and spiritual.” He said in John 3:19 that men love darkness more than light. That is the root problem. They think they have an intellectual problem struggling with the historical reality of Christ. That is not really the issue.

- F. Jesus assured us that, if anyone is “willing to do God’s will,” the Spirit will cause them to know that Jesus’ teachings and claims about His life in the past and future are truly from God. (Jn. 7:17)

¹⁷“If anyone’s will is to do God’s will, he will know [if My] teaching is from God.” (Jn. 7:17; ESV)

He assure us in John 7 that, if anyone is willing to believe, God will make it known to them that He is the real thing. Their problem is not intellectual, it’s moral. They do not buy that. They don’t think they love darkness. They think they love truth. He said if they will set their heart to really say, “I will obey You. I will be Yours and I don’t care what it costs me,” then in time, they will know with certainty that Jesus is the God-man.

II. FIVE SIGNIFICANT PROMISES FOR THE END-TIME CHURCH (JN. 16:12-15)

- A. Jesus promised that the Spirit will minister to us in 5 ways—He mentioned “will” 5 times.

***12*“I still have many things to say to you, but you cannot bear them now...¹³The Spirit of truth ...will guide you into all truth; He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. ¹⁴He will glorify Me, for He will take of what is Mine and declare it to you. ¹⁵All things that the Father has are Mine. (Jn. 16:12-15)**

Now we’re looking at five significant promises for the end-time Church. It’s more than we could ever say, though I have some things here on the notes here. It is far more than that. This is why the end-time Church—and it’s a promise for history—but this is why the end-time Church is going to prevail as the greatest hour of spiritual darkness and persecution appears in human history: because the Spirit is going to do this. It is easy to read these verses and say, “Wow! Amazing!” and move on.

Jesus could say, “Are you aware of what I just promised you with the authority of God that is going to happen in your life if you want it to happen?”

In our personal times with the Word, as we read these five promises, we want to pause at each one. We are going to do this in our personal prayer, and we want to read this passage slowly in our personal life. My real takeaway on all of these promises and truths is that we pause and we say, “Thank you. Thank you, Jesus. Thank you, Holy Spirit. Show me more of this. I have to get a hold of this. I can’t live a vibrant spiritual life without these five promises at least progressively increasing in my life.”

Again, though I have been walking with the Lord for years, I have a long way to go. I am a lot further than I used to be, but my point is: no matter how far we go, we are at the beginning of the beginning. These are massive. When I think of our children and grandchildren, I think of them in context of the Holy Spirit moving in power in these five ways. This changes the entire picture of the future.

- B. **You cannot bear them now** (16:12): Jesus had many things to reveal to them but they could not bear them at that time due to their sorrow, limited understanding, and it not being a *Kairos* hour for some truths. To not be able to bear new truths at that time means that they did not have the capacity at that time to process, interpret, and apply more truths in a way that would strengthen their spiritual life.

“I have many things to say to you,” verse 12, “but you can’t bear them,” meaning you can’t interpret them in a way that is helpful to your spiritual life. That is what the takeaway is. You can’t hear them, process them, and interpret how they edify your life, so I am not going to tell you right now.

I think of three ways they could not bear it. Number one, the immediate one was the sorrow. They had so much sorrow about their own plight. They could not take anything more, even about Jesus. He said, as it were, “I understand that sorrow hinders us from going to the next place of our understanding. We could get through the sorrow, but the sorrow is real.”

Number two, there is capacity, meaning spiritual truth builds in a progression in our life. There is a foundation of truth that is necessary for the next measure of truth, which equips us for the next measure of truth and it goes on and on. He was saying, “You don’t have the foundation for the next things I want to tell you.” You will, then that will equip you for the next measure. Then that will equip you for the next measure, but you can’t bear it now. You do not have the spiritual capacity right now. We understand the concept in math. You have to learn addition before you can learn multiplication. Until you learn what $4 + 4$ is, you are not going to ever learn what 4×4 is.

There is a third way in which they could not bear it. They could not interpret it right then. There are the Kairos hours of history, meaning there are truths that the Spirit will emphasize in certain time frames in a widespread way that He has not emphasized in generations before.

There are biblical truths, and the Lord has whispered them here and there, like the subject of the Bride of Christ. For two thousand years of church history, there has barely been a whisper of that teaching through church history. When the Lord really called my heart to it, I wasn't very happy about it, just so you know. Bride of Christ, really? I suggested sincerely that the Lord give that message to the women's ministry. It's funny, but it is actually true. I searched, I had a research team, and not a large, one of three or four. We went to seminaries and libraries. Nobody could find almost anything on the Bride of Christ from the great teachers of history. I said, "You're kidding. Well, how am I going to teach on it if I can't take some other people's stuff to start with?"

Now it is 30 plus years later—that was 1988—or however many years later, and there is so much teaching. If you give it 10 or 20 more years? My point is, in the generation the Lord returns, He is promising that there will be a people of understanding in many areas of end-time truths that are essential for the maturing of the Bride in the generation the Lord returns. So there are Kairos generations where the Lord at the right time says, "No, I am not giving it to you now. You don't need it now."

- C. Promise #1 The Spirit of truth will guide you into all truth (16:13a): The Spirit is our escort into the hidden treasures of Jesus' beauty, glory, wisdom, and plans (Col. 2:2-3; cf. Eph. 3:9).

⁷We speak...the hidden wisdom which God ordained before the ages...¹⁰God has revealed them to us through His Spirit. The Spirit searches all things, yes, the deep things of God. (1 Cor. 2:7-10)

Let's look at paragraph C. He will guide you into all truth. The hidden treasures of Jesus is a reference to a famous truth found in Colossians 2:3 which says that the treasures are hidden in Christ, but they have to be searched out. Here Jesus is saying that the Spirit will guide you. He will take you by the hand, step by step, and He will show you the wisdom and the insights that are hidden in God. He has not made them open. He hasn't just thrown them openly to the wind. Paul talks about this. He said, and he was talking about himself, that he is preaching a wisdom that is hidden from the common man.

It is a wisdom that God ordained before the ages. Before Genesis 1, God had these plans, but He hid them, even from the angels. Now He is revealing them—and I will add—progressively, step by step. We read old familiar verses that are in the New Testament as well as the Old Testament. They have been there 2,000 years and Old Testament has been there longer and we say, "Oh!" The Lord would say, "No, I don't need to give you new truths. I need to give you deeper insight on old truths." The Spirit will reveal it because the Spirit has searched the deep places of the Father's plans. That is an interesting phrase: that God the Holy Spirit is described as searching out the hidden plans of the Father that He has been hiding from before Genesis 1.

Ephesians 3:9 tells us the same thing—before the foundation of the world. He hid this even from the angels, but Paul said the Spirit is certain to search to it out. I don't know how God searches God, so I always say that the Holy Spirit discerns the deep secrets of the Father's heart, I am admitting I'm not very good at how God searches God, and the Spirit might be smiling, saying, "We got this one. The key you need to know is that I will give you more and more to the degree that you are hungry." If you can live without it, you'll go without it, even as a believer, without more truth. If you can't live without it, the Lord would say, "I will give you more. I will give you according to your hunger."

- D. **Promise #2 The Spirit will speak whatever He hears** (16:13b): The Spirit is omniscience (He possesses all knowledge). Both Jesus (15:15; 17:8) and the Spirit speak only what the Father determines to emphasize in the global conversation of the body of Christ. Jesus lived under that restraint for 3½ years. Now the Holy Spirit will operate this way for next 2,000 years. Here, Jesus is highlighting Their loyalty, attentiveness, and commitment to the Father and to implement His plans.

⁵⁹*These things He said in the synagogue...* ⁶⁰*Many of His disciples...said, "This is a hard saying; who can understand it?"* ⁶¹*Jesus knew...His disciples complained about this, He said to them, "Does this offend you?"* ⁶²*What if you should see the Son of Man ascend where He was before?...* ⁶⁴*Some of you do not believe"...* ⁶⁶*Many of His disciples went back and walked with Him no more.* (Jn. 6:59-66)

Paragraph D, the second promise. The Spirit will not speak on His own initiative, but He will speak whatever He hears. That is the second promise. He will speak whatever He hears. Now this is an interesting phrase. You need to be braced for this because it is important that we grasp this.

The Spirit is omniscient. He knows everything. Then when did He speak from His own authority? What does that mean? Well, Jesus said the same thing. Jesus from eternity past is as much God as the Father and the Spirit. What they are saying—and Jesus is saying it about Himself in the verses I have there as well—what He is saying about the Spirit is, basically, "Neither I or the Spirit are going to say anything until the Father wants that truth in the public conversation."

Jesus and the Spirit know everything, but they say, "We only speak according to what the Father's plan is, what He wants emphasized and injected into the global conversation of the body of Christ." When the Father releases it to Jesus in the three-and-a-half-year ministry and now the Holy Spirit, when the Father says, "Spirit, say it," we are now responsible to apply it and to say it as well.

So what Jesus is saying is the Spirit is not going to say it until the Father does. The unspoken implication is that when the Spirit does say it, you are now responsible to say it too. That is tough on the flesh. I am throwing myself into it. I am not playing hero here. There are a number of things Jesus said that I don't want to say. I mean they are intense. We all like free forgiveness, going to heaven when we die, having a resurrected body, and eternal rewards by giving a cup of cold water. We love that. There is a whole other set of truths that are negative and politically incorrect to say or to stand for. This is the issue that Jesus is talking about in John 16 right now. Does it offend you, body of Christ, because the Spirit is going to say things the Father is telling Him to say? He is going to speak whatever He hears. He is not going to hold back one sentence, but He is not going to give more than what the Father says now is the timing.

The Holy Spirit knows everything. I mean, He could give us all the stuff for a million years from now if He wanted to. He has it all. Jesus said, as it were, "Does this offend you?"

They were complaining. Now the big complaint of the end-time Church right now and the big complaint of the charismatic prophetic church, the signs and wonder church, is the subject of judgment. More people don't like that topic. They complain about it. Jesus would say, "Does it offend you?" I am saying yeah, but you are certainly not going to get a crowd if you talk on that. Jesus said, "Well, let Me ask you this." He is in a synagogue. He's in a local church, as it were, though it is not church. Do you understand that? There is a little group. He is standing in front of them and there are probably a couple of hundred people there at the most. He said, "What are you going to do, what if you see Me, a human..." Now we are used to Jesus, the resurrected Christ, so we can't really relate to this.

Imagine a man at a church service who claims that the congregation will one day see him ascend to the glory of God right in front of their eyes? We are going to tell that man to leave. I mean, that is an easy verse to read 2,000 years later because it is not a human in front of you saying it with a flesh-and-blood body. You know that is just a historical statement. So it is, but Jesus is going to actually require people to talk about Him at a whole new level.

So many of the people said, “No,” verse 66, “No, we are done.” Verse 64, Jesus just defined this as “not believing.” This is what He meant by, “You don’t believe Me. You do not believe I can ascend to heaven. I created the heavens and the earth so it is not a problem.”

They are saying, “You did what?”

“You don’t really believe Me.” He is not talking about intellectual belief. He is talking about His storyline, who He is.

1. The clear implication is that the body of Christ is responsible to apply to their lives and publicly stand for whatever truths or activities that the Father shows the Spirit to say us.
2. Jesus spoke only what the Father told Him to speak (Jn. 5:19, 30; 7:7, 16, 24; 8:26, 28, 31; 40; 9:39; 12:49-50; 14:10, 24; 15:15, 22; 16:13-14; 18:37; 17:8, 14). These are the specific truths that the Father wants us to accept the responsibility to embrace, apply, and declare to others.

⁴⁹I have not spoken on My own authority; but the Father...[told Me] what I should say...

⁵⁰Therefore, whatever I speak, just as the Father has told Me, so I speak.” (Jn. 12:49-50)

Jesus only spoke what the Father told him to speak. There are specific truths that He emphasizes, but then we are responsible if He says them.

3. Many falsely imagine that they love the God of the Bible yet do not embrace nor take a stand for all that Jesus and the Holy Spirit have said and are currently emphasizing. God would not allow Moses to bring Israel into the promised Land “because he did not believe God” in the sense of not publicly treating God as holy—or according to Who God is (Num. 20:12).

¹²The LORD spoke to Moses..., “Because you did not believe Me, to hallow Me in the eyes of...Israel, therefore you shall not bring this assembly into the land...” (Num. 20:12)

Paragraph 3. Many falsely imagine—and I say this as a wakeup call, not as a put down—they imagine they love the God of the Bible, but they do not embrace or take a stand on what Jesus said about Himself in reality. A few points for sure, but not the whole message.

In Numbers 20:12, God told Moses, “You are not going to the promised land because you didn’t believe Me.” I mean, I hear Moses is a pretty intense guy in Jewish history. What do you mean he did not believe you, God? “It is because you didn’t treat Me as holy before the people. You don’t really believe who I am Moses.” I mean, that just is mindboggling to me. But the Lord would say that and said, “Now you are not going to the promised land.”

It is not an issue of, “Do you believe for healing and I am healed? I am healed by His stripes. I’m healed. I’m healed. I’m healed. I am going to say it. I am going to get it. I am going to get healed. I am going to believe.”

I believe there is some reality in that. I am not putting that down, but we are not talking about just trying to get a promise in our life where we are trying to believe it. We are trying to believe it. We are resisting the devil. We are talking about a massive storyline about a man who is fully God, and He is fully human That is what He is talking about here.

- E. **Promise #3 He will tell you things to come** (16:13c): The Spirit has given God’s people insight into the future—for their personal life, the lives of others, for cities and nations, and many end-time events (Dan. 11:33; Acts 2:17-19; 1 Cor. 14:1; Rev. 6-22). We love prophecies about breakthrough. But some of what the Spirit says about the future is negative, politically incorrect, perplexing, even confusing for a while, and to some it is so disturbing that they will respond with fear or offense.

Paragraph E, promise number three. He will tell you things to come. We love that, sort of. We love the idea of a prophecy of a breakthrough. There is nothing not to love about that. Everything He tells us that is going to come, but is it all positive? And if He tells you what is coming, you have to embrace it. I do not mean you say everything every time you talk to everyone. I do not mean that there is no discernment or discretion. There are all those kinds of things, but what He is going to be talking to us about that is coming is not going to be politically correct, not all of it. Some of it could be really edifying, and some of it could be very troubling.

He gives us insight into our future and our personal lives. Some of you know the name Paul Cain who is with the Lord now. He was a prophetic man, and I saw him give such clear words of knowledge for people’s lives that it changed their life. It was fantastic. I never saw him give a negative word to a person in public. In private, yes. He would only do it privately, one on one, which I appreciated. He had this unusual anointing of telling things to come in personal lives.

Then another guy we talk about who is with the Lord now is Bob Jones. He had personal things, but mostly things for the nations and ministries and what is going to happen in the decades to come. It was movement things, not only, but he had that in a very unique way.

Then there are the end-time events of course. John received the book of Revelation. That was things to come. That was overwhelming to John.

The Holy Spirit is going to give information about things to come. It will be glorious. It is going to excite us. It will be perplexing. It is going to confuse us for a while and even be disturbing. It is going to offend us potentially. He would say, “But I am going to give it. Just know it is coming, and, when I give it, you have to own it when I give it.” The Spirit is not going to speak on His own authority—I don’t know what that means—but He is going to speak only by the direction of the Father. When the Father says it, it has to be implemented. That is the point I am driving at.

- F. **Promise #4 He will glorify Me** (16:14a): The Spirit is jealous for Jesus’ glory; thus He is committed to empowering people to love and obey Jesus until the first commandment is in first place in their lives. He draws or convinces them to make Jesus the primary focus of their life—as their magnificent obsession. The Spirit declares “what is true about Jesus” in context to persecution and sorrow (15:18-16:5). Jesus had just promised them that the Spirit would *testify to and through them* (15:26-27), thus empowering their heart and words with supernatural conviction (16:8). This supernatural activity is essential in empowering the end-time Church to walk in victory.

¹⁹...the world hates you...²⁰they will also persecute you...²⁶When the Helper comes, whom I shall send from the Father...He will testify of Me. ²⁷And you will bear witness... (Jn. 15:19-27)

Paragraph F, “He will glorify Me.” That is, “He’ll be loyal to Me. He won’t get sidetracked. He will magnify My beauty. He will satisfy your heart with who I am if you will talk to Him more.”

Now the exciting thing about this to me, or one of the really positive things, is that in 16:14—see my last couple of sessions—He is talking about persecution, betrayal and being hated. So when He says, “The Spirit is going to glorify Me to you,” He is going to make it worth your while to interact with Him even while you are persecuted.

So the context is persecution. It is not limited to persecution, but there is nothing more comforting in persecution. We would think [it would be] for the persecution to stop, but the most comforting thing in persecution is 1 Peter 4:14, when the spirit of glory comes on us and reveals the glory of Jesus more.

I have talked to a few folks who have been persecuted physically, and they say the most exhilarating of place of life is when the Spirit of glory, 1 Peter 4:14, talks to us about Jesus in the time of persecution. I've shared that a number of times in the last number of sessions. I want you to know when persecution comes, I mean it is coming now, but it's coming to the West far more than being canceled. I don't like being canceled, but the cancel culture is the beginning of the beginning of the beginning. It is going to go far beyond cancel culture to rage, to murder, to putting believers in prison and killing them. I don't like cancel culture, but it is going to go far beyond that. Read the notes on your own if you want to.

Just a minute before, in John 15, He said, "When you are hated, the Spirit"—verse 15, verse 26,—“will tell you about Me and”—verse 27—“He will tell others about Me through you. He will anoint you.” So here Jesus is bringing that subject up again saying that “the Spirit will glorify Me.” In other words, “He will make Me seem worthwhile to you. even in the place of persecution.”

So we say we are so afraid of persecution. The Holy Spirit would say, “I've got this one. You are going to be surprised at what you feel about Him when I show you more. He will be your magnificent obsession.”

But because we have so little of it today, we can't picture it in a time of increased conflict. I have good news for you. It is one of the five promises He gives in this short passage here. It is going to supernaturally empower you to impart that revelation of beauty to other people. See, I want it when I am in pressure, but I want to be able to be a vessel that brings it to other people who are struggling and hurting and sinking. I want to be helpful and obviously you do too or you would not be sitting in this room right now.

- G. **Promise #5 He will take of Mine and declare it to you** (16:14b): He will satisfy our hearts by revealing more of Jesus, causing us to see Him as our magnificent obsession. He comforts us in times of persecution by releasing the Spirit of glory and revealing Jesus as “worth it” (1 Pet. 4:14). Some afraid of persecution will be surprised by how the Spirit will empower them in this way.
- H. **All things that the Father has are Mine** (16:15): Here, Jesus highlighted the magnitude of His greatness and the glory that He possesses in His humanity as the Son of Man (Dan. 7:13).

He goes on and says, “All things.” What is the boundary of what the Spirit will take that belongs to Jesus? He said, “All things that the Father has are Mine.” That is the boundary of where this is going. Here Jesus is highlighting the magnitude of His greatness. It is beyond remarkable that a human could say that. I mean it's all things the Father has. The God of Genesis 1, they are Mine. A man said these things in front of other people in real time. Who is this man?

Why should we feel liberty to negotiate with Him and debate against Him or with Him on His leadership over our lives by saying to Him, “I don't know about this thing that You said—it bothers me.”

Who is this Man? That is the point. Jesus said, “The Spirit is going to convince the world of the definition of sin in terms of not believing in who I am. He will highlight who I am.” And He is going to the Church first, but the point is that it is going to work. It's going to be supernatural and effective. That is the point.

Who is this Man to whom all things the Father has belongs to Him as a human? Holy Spirit, show me more! The Holy Spirit would say, “Talk to Me more about it, and I will show you more about it.”

III. JESUS' GLORIOUS BIBLICAL STORYLINE

- A. So few “believe” in Him—in His glorious story. Isaiah saw Jesus’ transcendent glory (Isa. 6:1-5; Jn. 12:41). The seraphim are high-ranking angelic beings who acknowledge the supremacy of Jesus. The word *holy* means to be “*separate from.*” There are two applications of God’s holiness. God is holy or *separated from all that is sinful*. His moral perfection or purity is infinite. God is holy or *separated from everything that is common or created*. He is “wholly other than” or infinitely superior to all that exists in His love, purity, wisdom, power, etc. In other words, He is transcendent.

¹***I saw the Lord sitting on a throne, high and lifted up...²Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.***

³***And one cried to another and said: “Holy, holy, holy [transcendent] is the LORD of hosts”...***

⁵***I said: “Woe is me, for I am undone...for my eyes have seen the King...” (Isa. 6:1-5)***

⁴¹***These things Isaiah said when he saw His glory and spoke of Him [Jesus]. (Jn. 12:41)***

Paragraph A: Well, 2700 years ago Isaiah had a very dramatic encounter along this line of “all things the Father has was given to a human,” though that is not the language he used. So 2700 years ago, Isaiah prophesied about the Messiah. I want to give the point I am making because so few believe in Him this way, though I think you’ve got my point already. I am talking about believers and the full storyline. Again, it is not like we don’t believe until we get it all. That is not what I am saying. I’m saying as we are on a journey as we are saying yes to the full storyline. Though our capacity is only small to get it, we are saying, “As long as You will show it, we’ll say yes.” That is believing in Him, even as a new believer. The revelation will increase, but so will the responsibility to apply it to His leadership in our life and then to say it to other people.

Most of you know the passage of Isaiah 6 where he sees Jesus sitting on a throne, a divine throne. We find out later—I have the verse there, John 12:41—Jesus said, “Isaiah was talking about Me when he saw the glory of God.” He saw the seraphim. He saw Jesus, the Messiah, sitting on a throne, the temple throne. and I imagine Isaiah is looking. He sees the seraphim, the highest ranking of the angelic order—there is quite a hierarchy of angels—they have six wings, but with two of the wings, they cover their eyes. That is the point I want to make.

They are gazing at this Man who has so much glory. The highest ranking angels are covering their eyes because they are completely overwhelmed at this Man. That’s the man we’re talking about. They cried out one to another, not even to Him; they are talking to each other because they are overwhelmed.

“Holy, holy, holy,” they’re saying this. What does that mean? I have the notes here. The word holy means separate from. That’s what holy means—separated from or separated unto. There are two applications of the reality of God’s holiness, two applications to God. Application number one is the one we are most familiar with. God is separate from everything sinful which means He has infinite purity and is separate from everything dark.

There is another definition of holy or being separate. He is separated, not just from everything sinful, but from everything common, everything created. He is in an entirely different order of existence than anything created. He is transcendent. He is holy other than, not just in his purity, but in every attribute. He is transcendent, holy other than, infinitely superior, and they are overwhelmed. They cover their eyes. The power of that revelation touches them, and, in a strange way, they kind of come up for air again. They cover their eyes, and they’re overwhelmed again. Isaiah says the same thing, “I saw him. I was undone.” This is a little strong statement. So I am exaggerating a little here. “I am undone!” This is a little exaggeration. This is the litmus test to gain insight into the quality of our believing. Are we undone by this Man? A little bit. Okay, that is better than it used to be. Are we undone? That is really the litmus test to give us insight to the quality of where we are at. I don’t measure where my faith is, but when I am casual, “I don’t want to do this. I am going to do that.”

“Well,” the Lord would say, “you are not really getting who I am. If you believe in Me, you don’t talk to Me or manage My mandates over your life that way. You are not in control if you know who I am. If you are undone.”

Now we can be undone at a baby level, and it grows over the years. The man Jesus was Isaiah’s magnificent obsession. He was undone.

Jesus was saying, “The Spirit will glorify Me. He will tell you all the Father gave Me.” You will be undone if you stay with it.

- B. Colossians 1:15-20 is the most comprehensive, concise passage of the transcendent beauty of Jesus that Isaiah saw. Here, Paul used the word “all” 8 times in describing Jesus’ glory.

¹⁵He is the image of the invisible God, the firstborn over all creation. ¹⁶For by Him all things were created...All things were created through Him and for Him. ¹⁷And He is before all things, and in Him all things consist...¹⁸in all things He may have the preeminence. ¹⁹For it pleased the Father that in Him all the fullness should dwell, ²⁰and by Him to reconcile all things to Himself. (Col. 1:15-20)

Paragraph B: Colossians 1:15-20 is the clearest, most comprehensive, concise passage of the transcendent beauty of Jesus which Isaiah saw. Let me say it again. These six verses—and I am just going to barely say it. I am just pointing you to them in your personal life—these six verses: 15, 16, 17, 18, 19, 20—this is the most concise, these six verses, presentation of Paul of the Isaiah 6 transcendent Jesus.

Notice eight times he uses the word “ALL.” I mean you could spend a lot of time on Colossians 1:15-20. I don’t know of anything more intense than this. Eight times, “all.”

He is the image of the invisible God This human is God. It is like, “Okay if He is God, that means I don’t negotiate with Him about anything,” but in our church culture we do. We even kind of confess it, and it’s cute, and everybody says, “Oh, me too, me too,” and it’s okay. I understand. You are goofy and weak. I am goofy and weak. But is there a day we wake up? I am not judgmental, but let’s get with it. Let’s not virtue signal about how weak and stumbly we are. All things were created through Him and for Him? What? For a Man, everything was created by a Man and for a Man in the entire created order? Who is this Man? You can read the rest of those. The “alls” are intense.

- C. The Lord hides Himself in this age (Isa. 45:15), yet gave us the Spirit as our escort into the hidden treasures of His beauty, and wisdom (Col. 2:2-3). This treasure hunt is rare and costly, yet glorious.

¹⁵Truly You are God, who hide Yourself, O God of Israel, the Savior! (Isa. 45:15)

²It is the glory of God to conceal a matter, but the glory of kings is to search out a matter. (Prov. 25:2)

²...attaining to all riches of...the knowledge of the mystery of God, both of the Father and of Christ, ³in whom are hidden all the treasures of wisdom and knowledge. (Col. 2:2-3)

Well, here’s the challenge—God hides Himself in this age. There are important reasons why He hides himself, mostly. There are redemptive reasons that are based in love and wisdom. My point is, Isaiah said, “Truly You are the God who hides Yourself.”

Jesus is saying, “But I will give you an escort to go on the Holy Spirit treasure hunt.” All the riches of God are as treasures are hidden in this Man. Jesus said in John 16, “I will give you the Spirit to guide you. He will take you by the hand and take you as far as you want to go.”

You keep talking to Him, the Holy Spirit, about Jesus and if you make time and space for the conversation and for the meditation, then your insight will grow. If you can live without going deeper, you will go without going deeper and still go to heaven. If you can't live without it, you will have it in time, but it will be costly.

This treasure hunt is rare and it's costly, but it is glorious. You won't get this on the run. This isn't Jesus on the run. This is a very rare person who goes on a lifelong treasure hunt. It is costly. It will cost you time, money, and opportunities. There are a number of things you will have to say no to.

You'll miss networking. You will miss some socializing. You'll miss some economic promotions. You will miss some affirmations. You'll miss, you'll miss, you'll miss some stuff. It is costly, but it's worth it, the treasure hunt is. The treasure is hidden on purpose so that it is sought out.

Proverbs 25:2 says it is the glory of God to hide a matter and it is the glory of a king to search the matter out. The Lord redemptively, because of purposes of love and wisdom, does it this way. We are on a billion-year-story plan as the beginning of our story.

D. He knew that He would be despised and rejected by most yet in humility and mercy He draws us.

³He is despised and rejected by men...He was despised, and we did not esteem Him. (Isa. 53:3)

Paragraph D: Before Jesus even began His ministry, He read Isaiah 53. He knew He would be despised by the people. This glorious, beautiful God who steps out of time into humanity, He knows He will be despised. That is what makes it more remarkable, and yet He still pursues them with His humility and His mercy. It is remarkable.

E. The magnitude of who He is compared to our utter smallness makes our unbelief and resistance of Him and His story the ultimate affront to the Godhead. In believing in Him we touch only a whisper of the magnitude of who He is. We have no idea who is the One we have aligned ourselves with.

The magnitude of who He is compared to our utter smallness makes our unbelief, our resistance of His truth and His messaging and leadership, and our resistance of His story the ultimate affront to the Godhead. I mean He is glorious beyond measure. We are weak beyond measure. “Well, we are putting You on the debate block, and we are going to put You on trial, and we will let You know. We will get back to You if You count in our world.”

Believing in Him, which we do—and again our belief isn't that mature, but it is real—we touch only a whisper of the magnitude of who He is. We have no idea who we have aligned ourselves with.

IV. JESUS' GLORIOUS DESTINY AS A HUMAN—THE SON OF MAN

A. In 553 BC, Daniel saw Jesus as the Son of Man who will rule all nations forever (Dan. 7:13-14).

¹³“...[I saw] the Son of Man...¹⁴To Him was given dominion...that all peoples...should serve Him. His dominion is an everlasting dominion...His kingdom...shall not be destroyed. (Dan. 7:13-14)

Let's go to about 200 years after Isaiah saw the Son of Man on a throne. Daniel sees a human on the throne. He sees a human on a throne like Isaiah did. My question or my one thing is only this. Who is this Man that we have aligned ourselves to? Who is He?

- B. In 593 BC, Ezekiel saw a Man on a throne (1:26) with a rainbow of mercy over Him (Gen. 9:13). He saw this vision about 40 years before Daniel saw the Son of Man in 553 BC.

26...[on the] throne was...the appearance of a man...27From His waist and upward I saw... fire all around within it; and from His waist and downward I saw...fire all around. 28Like... a rainbow...[with] the appearance of brightness around it...I fell on my face... (Ezek. 1:26-28)

Ezekiel had the same vision—in an open-heaven vision he looked up to the glory of God. You find it all through Ezekiel 1, but I don't want to go through it. There are these layers of the glory of God to the very pinnacle. He sees all this fire and glory way up there. He sees a throne, and there is a man on the throne. A human is up there. How did he get there?

Ezekiel is the same time as Daniel, approximately. They are in the same generation. Wait, that is what Isaiah saw 200 years ago! There is a man on the throne.

Wait, He is more than a man! Fire is radiating through His being and circling around Him, and He has glory! He is more than a man, but He is a man. Ezekiel is terrified. Oh, wait, wait, wait. There is a rainbow of mercy over Him. It is the Genesis 9 Noah covenant. He is a kind of man, but the fire terrifies me, but the fact is, a human is on the throne. There is a man on the throne of the entire universe. He is using a political term.

That Man is lobbying for the human race. "I made it. I am on the top. I am bringing you with Me. Do you know who I am? I want you with Me."

A man is lobbying for you and me to get into the government with Him. Lobbying is a dumb word, but you know what I mean.

Beloved, we have it made. What are we talking about? They persecute us. We die. I don't want to minimize death, but it is a good death. We step one second into the eternal glory of the God-man. Now again, it is theory. I don't know anybody close to me who has died like that so it is really easy to say that. The testimony of the saints through history gives me courage that Jesus' promise will be true. The Spirit will glorify Jesus in us in times of persecution.

- C. As our transcendent God, Jesus loved humans so much that He humbled Himself by becoming one. Paul wrote Philippians and Ephesians in prison in Rome around 62 AD, a few years before He died.

6who, being in the form of God...7and coming in the likeness of men...8He humbled Himself and became obedient to...death of the cross. 9Therefore God highly exalted Him and given Him the name above every name...10 of those in heaven...on earth, and...under the earth. (Phil. 2:6-10)

Paragraph C. In Philippians—and we know it so well I won't even read it—Paul saw the transcendent God of Isaiah 6, the one Isaiah saw. He embraced humanity, and then He was totally exalted beyond measure. Like Daniel and Ezekiel above, a name above every name.

20...[the Father] seated Him at His right hand...21far above all principality and power...

22He put all things under His feet, and gave Him to be head over all things. (Eph. 1:20-22)

Then in Ephesians he said the same thing. Paul wrote Philippians and Ephesians at the same time he was in prison. When I read this, I see a man,—and it is about AD 62 most scholars say. It is about four or five years before he dies—As we read these passages, we can tell he is a man in prison interacting with One who was his magnificent obsession.

- D. The angels must have been totally perplexed that the King of glory became a baby in a manger (Lk. 2:8-20). The angels understood that Jesus possessed great glory in eternity past (Jn. 17:24). Angels observe what God does with His people to gain insight into His plans (Eph. 3:9; 1 Pet. 1:12).

¹⁰The angel said...¹²“...you will find a Babe...in a manger.”¹³...A multitude of the heavenly host...saying: ¹⁴“Glory to God...and on earth peace, goodwill toward men!” (Lk. 2:10-14)

I just speculate on what were the angels thinking. Here it is in Luke 2. The baby is born. The angels say, “Glory to God in the highest. Father, we trust Your leadership. We don’t get it. We know who He is. He was long before us and long before Genesis 1. He is a baby. We do not get it, but thank You, God.”

It says in 1 Peter 1:12, the angels are looking at salvation. They are perplexed. They are trying to figure it out. “Father, how could One so high go so low to draw those that are so far away, so near to Your heart. What? What? What is going on?”

- E. On the night of the last supper, Jesus asked the Father to restore Him the glory He previously had.

⁵O Father, glorify Me...with the glory which I had with You before the world was...” (Jn. 17:5)

Paragraph E. This is the night of the Last Supper, He prayed, “Father, the glory I had with You before the world was”—and here it is Thursday night and Sunday I get raised from the dead. I am hours away. For billions of years I had that glory. Beloved, we are dealing and relating to and loving a Man who had the glory before the world was. He laid it down because He wanted you in the storyline with Him.

- F. On Tuesday of that week, Jesus declared important things about His prophetic destiny. When He said these things, did it move His heart knowing that on Sunday that He would be with the Father?

²⁹“Immediately after the tribulation...³⁰All the tribes of the earth will...see the Son of Man coming...with power and great glory. ³¹He will send His angels with a great sound of a trumpet, and they will gather His elect from...one end of heaven to the other.” (Mt. 24:29-31)

³¹“When the Son of Man comes in His glory...then He will sit on the throne of His glory.

³²All the nations will be gathered before Him, and He will separate them...” (Mt. 25:31-32)

I am going to really do this rapid-fire. Paragraph F. You know this is Thursday night, the last supper. I am going back to Tuesday, and this is me speculating. He is preparing the apostles for the troubles that are coming, but He is talking about the end of the age and preparing the end-time church. It is such a glorious preparation. He is thinking of us 2,000 years later, but I think He is also thinking this is going to be exciting. He is talking to them. I can imagine Jesus, His eyes. He looks up, and He says, “The day is coming and all the tribes of the earth are going to see Me coming in the sky.”

The guys are thinking, “In what sense are You coming in the sky?” “Oh, just let Me finish. I am coming in the sky and all the angels of heaven will be with Me and the glory of the Father,” it says in Matthew 24. “Trumpets will blast. Archangels will sound. Then I am going to gather all the people alive and catch them up in the air.” Peter is saying, “Catch them up in the air?” It is like, “What do you mean, ‘catch them up in the air’?”

“Yes, I am going to catch them all up in the air.” I am just picturing Jesus. He is preparing them, but there are those moments where He is thinking, “Yeah, it is going to be remarkable.” Then Matthew 24-25. It is on Tuesday the same afternoon. “I will be on My throne of glory in Jerusalem. All the nations will come. I know who I am. My guys don’t know who I am, really.”

- G. Jesus will return in the glory of the Father (Mt. 16:27) leading His royal procession to Jerusalem (Ps. 68:24, 33) across the sky with all the saints (1 Thes. 3:13) and all the angels (Mt. 16:27; 25:31; Mk. 8:38; Lk. 9:26; 2 Thes. 1:7) as He travels across the whole earth—being seen by every person (Mt. 24:30; Rev. 1:7). He will raise the dead in Christ and then rapture believers who are alive on earth (Mt. 24:30-31; 1 Thes. 3:13; 4:14, 17). He will come in great power (Mk. 13:26), flaming fire (2 Thes. 1:8), and with the brightness and energy of lightning (Mt. 24:27). He will descend from heaven with a shout, the voice of an archangel, and the trumpet of God (1 Thes. 4:14-16). The sun and moon will be darkened as the stars fall and the very heavens are shaken (Mt. 24:29). The Father will turn the lights out across the whole earth and then suddenly turn them on to announce Jesus' royal procession back to Jerusalem. This will be the largest gathering in history that will include several billion resurrected and raptured believers (1 Thes. 3:13; 4:17) and billions of angels (25:31).

Paragraph G. I just wrote this for fun. He is going to come into glory. I am just going to read it. He is going to come in the glory of the Father. I am a part of it. He will return leading a royal procession across the sky. All the saints, all the angels, the whole earth is going to see it. First He will raise people in Christ from the dead. Then He will pick up the other people to meet Him in midair. There will be flaming fire, lightning, and thunder going on. There is the shout from heaven, the voice of the archangel, trumpets blasting, the sun and moon shut down, the stars fall. The Father turns the lights of the planet off, and everybody is stunned. Then He turns them on and His Son makes His grand entrance to the human race. He is probably thinking, "Nobody will miss Him this time." He is not a baby in a manger anymore. He's not a broken man on the cross. How does that go? What is the next phrase of that song? Dah, dah, dah. Anyway, thank you, Misty. He is not a baby in a manger any more. Okay.

- H. The Most High God is so great that it is an act of humility for Him even to pay attention to what happens in the heavens and in the earth. He allows Himself to be debated by weak men with dark hearts and minds. He even pursues them to develop a relationship with Him.

⁴The LORD is high above all nations... ⁵Who is like the LORD our God...

*⁶Who humbles Himself to behold the things that are in the heavens and in the earth?
(Ps. 113:4-6)*

This God, Jesus, is so high, it says He humbles Himself to even look at the stars and the earth. Yet He wants to be close to us.

- I. John was awestruck in seeing Jesus' glory in the book of Revelation.

¹⁴...His eyes like a flame of fire...¹⁶His countenance was like the sun shining in its strength.

¹⁷And when I saw Him, I fell at His feet as dead. (Rev. 1:14-17)

¹⁴Then the sky receded as a scroll...and every mountain and island was moved out of its place.

¹⁵And the kings of the earth...hid themselves in caves...¹⁶and said to the mountains and rocks, "Fall on us and hide us from the face of Him [the Father]...and from the wrath of the Lamb!" (Rev. 6:14-17)

³The city [New Jerusalem] had no need of the sun...The Lamb is its light. (Rev. 21:23)

John was awestruck. He sees Him with eyes like fire, a face like the sun. John falls as dead. Jesus kneels down and puts His hands on him. "Don't be afraid, John. It is Me." Sixty years later, the most mature apostle in the early church, because he is the only one alive sixty years later, "John, it's Me. You put your head on My breast.

Didn't you really know who I was when you put your head on My breast? It is the same Me." John falls as a dead man.

Then in Revelation 6, John sees the kings of the earth fall in fear as dead men. Then John sees Jesus conquering all the nations. Then John sees Jesus in the New Jerusalem and that face like the sun lights up the New Jerusalem. "Jesus, I did not really know who You were. I had no idea."

Jesus would say, "This is really the beginning."

- J. The Father gave Jesus the authority to evaluate or judge everyone in human history (Jn. 5:22-29). Peter, James, and John witnessed Jesus' glory on the Mount of Transfiguration (Mt. 17:1-7). The apostle witnessed Jesus' authority over the sea at least twice (Mk. 4:37-41; 6:47-51).

V. GOD'S TRANSCENDENCE (JOB 26:5-14)

- A. Job made 7 statements about God's transcendence in Job 26:5-14 that empowered him in a crisis. See my message called *The Beauty of Jesus and the Thunder of God's Love (Job 26:5-14)* <https://mikebickle.org/resource/the-beauty-of-jesus-and-the-thunder-of-gods-love-job-265-14/>

***⁵The dead tremble...**⁶Sheol is naked before Him, and Destruction has no covering. ⁷He stretches out the north over empty space; He hangs the earth on nothing. ⁸He binds up the water in His thick clouds... ⁹He covers the face of His throne, and spreads His cloud over it. ¹⁰He drew a circular horizon on the face of [seas] at the boundary of light and darkness. ¹¹The pillars of heaven tremble, and are astonished at His rebuke. ¹²He stirs up the sea...He breaks up the storm. ¹³By His Spirit He adorned the heavens; His hand pierced the fleeing serpent. (Job 26:5-13)*

This is one of my favorite passages in Job. Job makes seven statements about the "Isaiah 6" Jesus that Isaiah saw, the transcendent God. I wrote the seven things in the briefest summary here. For those of you who want to get captured with Job 26, it is one of my absolute favorite passages. I have a message link right there in paragraph A on the beauty of Jesus and the thunder of God's love where I break every one of these phrases down and give a handout. Anyway, what Job sees is 7 spheres of Jesus' sovereign power.

, number one, is God's authority over the realm of the dead.

Number two is authority over the realm of the sky above the earth and the stars.

Number three is authority over the realm of all the heavenly glory that is under Him.

Number four, He sees, the dynamics of light and dark and how they interface with the sea and the sky. It's very poetic but very direct.

Number five, he sees God who has authority over all the heavenly leadership.

Number six is all the forces of nature: the wind, the seas, the hurricanes. Number seven is all the heavenly forces: the physical, the demonic, the spiritual.

1. Jesus has authority over the realm of the dead referred to in three ways (26:5-6).
2. Jesus has power over the realm of the sky above the earth and the stars. The northern constellations, the earth itself, and the clouds are ordered by God's invisible laws (26:7-8).

3. Jesus has authority in the realm of God's heavenly glory (26:9).
 4. God orchestrates the dynamics of light and darkness with the sea and sky (26:10).
 5. Jesus' leadership astonishes the pillars of the heavenly leadership, including the living creatures and elders (26:10; Rev. 4:10; 5:14; 19:4). Paul spoke of leaders as pillars (Gal. 2:9).
 6. Jesus has control of the earth's natural forces such as the wind and sea (26:12).
 7. Jesus has control of the heavenly forces, both physical and demonic (26:13). Isaiah spoke of Leviathan, the fleeing serpent as the demonic realm (Isa. 27:1).
- B. Job emphasized that "these" 7 manifestations of God's power and wisdom mentioned in 26:5-13 are the mere edges of His ways. The thunder of His power speaks of even important expressions of His power. Jesus experienced the storm of His power in His incarnation and redemption.

***¹⁴Indeed these are the mere edges of His ways, and how small a whisper we hear of Him!
But the thunder of His power who can understand? (Job 26:14)***

Paragraph B, after he goes through these seven dimensions of God's transcendent glory, and every one of them is poetic, but they really are areas and they really matter. He said in verse 14, "These are only the mere edges of the God of Israel." These seven areas are the edges. They are only a whisper of who this Man is. Now Job didn't know it was a God-man, a human, the Messiah, but that is what we are talking about.

Beloved, the Man who does those seven things, which I did rapid fire, they are just whispers of who He is. The thunder of His power; who can know it?

Jesus experienced the thunder of God's power far beyond these other magnificent displays of power. The thunder speaks of a storm. A storm broke out of the Godhead and God the Father had judged His Son with the sin of the world. Jesus bore the thunder and the storm.

Job is saying, through New Testament language: this is the full glory of God.

- C. God acknowledges one difficulty—to provide salvation for us (1 Pet. 4:18). The complexities involved in accomplishing our salvation are difficult. How can a righteous God bring sinful people into intimacy with Himself in a way that does not violate His justice or their free will?

***¹⁸If it is with difficulty that the righteous is saved, what will become of the godless man...?
(1 Pet. 4:18; NAS)***

Paragraph C. God acknowledges only one difficulty in Scripture: to provide salvation. 1 Peter 4:18 says it is with difficulty the righteous are saved. The difficulty isn't about the righteous picking the narrow road versus the broad road. I mean, that is a challenge. No. That is not what He is talking about.

The difficulty is in the complexities involved. How can a righteous God take sinful people who are demonized and so cleanse them that they have intimacy with a righteous God without God violating His justice or violating their free will? That is difficult. That is the thunder of God. That is the power of God. If we think all of these displays of power are amazing, they are mere whispers. They are edges of who this Man is.

D. How much is Jesus worth? He is worth all our love. All heaven will declare His worth forever!

⁹They sang a new song, saying: “You are worthy...for You were slain, and have redeemed us to God by Your blood...” ¹¹I heard the voice of many angels...¹²saying... “Worthy is the Lamb who was slain to receive power and riches...and honor and glory and blessing!” (Rev. 5:11-12)

Then around the throne, forever, it is said, “You are worth it.” The man Jesus. “You are worth it. You are worth it.”

The Holy Spirit—I am going back to my first line of the point on the Holy Spirit—Jesus said that when the Spirit comes, He is going to convince the world of the sin of refusing My story and My claims. He is going to do it supernaturally. A billion souls are going to come in, and He is going to use you to do it. He is going to convince you first. It is going to work. There is going to be a transformation. There is going to be power on this message. We are not going to be relegated and stuck in Laodicean spiritual of dullness and shallowness. We are going to say to Him forever, “You are worth it. Worthy is the Lamb. You shed Your blood with all of Your power. You gave Yourself for love.”

Amen and amen. Let’s stand before the Lord, our magnificent obsession.

We love You Jesus. We hardly know You, but we love You. The whisper moves us, but we want more than the whisper. I want to believe in You, Jesus. I ask by the Holy Spirit: we want to believe in You more. We know we do. We know we are saved, but we want more. I want to believe in You. Come, Holy Spirit. Come, Holy Spirit. Come. Come like wind, come like fire over this congregation, over those joining us on the web stream. We want to believe in you, Jesus. I want a heart that’s fully alive. Holy Spirit, glorify Jesus in our hearts Make Him big in our hearts.