

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)

1. Most obsessions lead to bondage, but obsession with Jesus leads to liberty and joy (Phil. 3:8).
 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.
- 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.
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)
 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.
- 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.
1. He highlighted unbelief as the sin of chief magnitude, that is pre-eminently offensive to God.
 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.
- E. Unbelief is far more than an error of judgment. It is aversion of heart. Unbelief exposes an 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)***
- 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)***

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)

- 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.

- 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)

- 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.

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

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)

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)

- 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.
- 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)
- 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).

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.
¹I 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. ³And one cried to another and said: “Holy, holy, holy [transcendent] is the LORD of hosts”... ⁵I said: “Woe is me, for I am undone...for my eyes have seen the King...” (Isa. 6:1-5)
⁴¹These things Isaiah said when he saw His glory and spoke of Him [Jesus]. (Jn. 12:41)
- 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)

- 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.
¹⁵*Truly You are God, who hide Yourself, O God of Israel, the Savior! (Isa. 45:15)*
²*It 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)*
- D. He knew that He would be despised and rejected by most yet in humility and mercy He draws us.
³*He is despised and rejected by men...He was despised, and we did not esteem Him. (Isa. 53:3)*
- 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.

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)*
- 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)*
- 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.
⁶*who, 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)*
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)*
- 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).
¹⁰*The 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)*

- 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)
- 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)
- 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).
- 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)*
- 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)
- 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 transcendent majesty in Job 26:5-14. For more on this 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)

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)

- 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)

- 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)