

# ***Intimacy with Father, Son and Spirit in the Context of Eschatology***

## ***Session 1: Why John 13-17 Is So Important In This Hour of History***

### **I. JESUS WILL RESCUE HIS PEOPLE FROM BEING LUKEWARM (REV 3:18)**

A. Jesus promised the church of Laodicea deep fellowship with Him. He required that they repent of being lukewarm and promised to give them spiritual gold and food in dining with them (Rev. 3:20).

<sup>16</sup>“...you are lukewarm...<sup>18</sup>I counsel you to **buy from Me gold refined in the fire...**<sup>19</sup>...be zealous and repent. <sup>20</sup>I stand at the door and knock. If anyone...opens the door, I will...**dine with him**...(Rev. 3:16-20)

Jesus' message to a lukewarm heart is to buy gold from Him, as we repent we start the transaction of buying spiritual gold.

- In “buying gold” we do not “earn” it, but instead what we find truly is an investment of the costly kind to position ourselves to receive that “gold”.

Isaiah called us “to buy spiritual food” by listening and talking to God.

***1“Everyone who thirsts...come, buy wine and milk without money 2...Listen carefully to Me...let your soul delight in abundance. 3Incline your ear, and come to Me...” (Isa. 55:1-3)***

- Jesus calls us to **dine with Him**, this here is referring to deep fellowship with the Spirit who teaches and tenderizes us.

Think about it, what was the scene of most Jesus' teachings. They were around the table. There is “something” to the idea that a physical eating environment opens the door for spiritual digestion.

Jesus' teachings in **Jn 14-16**, followed the physical meal the disciples shared with Jesus in **John 13**.

So the eating that was done aside from physical food was the truths, promises, and commands that He highlighted to the apostles in **Jn 14-17**.

B. We must capture the significance of the **Upper Room Discourse (Jn 13-17)**. One of it's primary themes was to give us insight into how the Father, Son and Spirit relate to one another, as the **model and source** of how the redeemed are to relate to God and one another.

- You have heard me say this, *John 13-17 is the greatest teaching given by the greatest*

*teacher in history!*

And I would guess that less than 1% of all believers throughout church history have engaged with these 5 chapters in a deep and sustained manner.

When Jesus speaks of the road less traveled, I can see how the **Upper Room Discourse** can as a whole been so ignored in aspects to preaching and calling people to live out its truths, promises, and commands.

But I believe that millions are and will start to engage with it as we enter into trubulant times.

- John 13-17 is a “gold mine” in God’s Kingdom.

John 13-17 is the premier place in Scripture to drink from “The river of His pleasure” (**Ps. 36:8**)

So, what is the river of God’s pleasure? *It is when God reveals God to the human heart*

***<sup>8</sup>They are abundantly satisfied with the fullness of Your house,  
And You give them drink from the river of Your pleasures.***

***<sup>9</sup>For with You is the fountain of life; (Ps 36:8,9)***

## **II. WHY IS JOHN 13-17 SO IMPORTANT TO THE END-TIME CHURCH?**

A. Because a prepared bride is One that is equipped with the truths, promises, commands, and authority set forth in these 5 chapters.

The 5 Chapters are the primary instructional manual for us to walk as Overcomers together into a prepared Bride for the purposes of:

- 1) to create the eternal bridal paradigm heart and
- 2) in context to the most intense persecution, temptations, betrayals, and difficulties in history (**Mt. 24:21 and what Daniel calls Jacob’s troubles**).

B. The multifaceted message that Jesus taught in Jn 13-17 will equip Jesus’ disciples to walk in mature Joy (15:11) ***“These things I have spoken to you, that My joy may remain in you...” (Jn. 15:11)***

and not to stumble or fall away (16:1) ***“These things I have spoken to you, that you should not...stumble [fall away; NIV, ESV].” (Jn. 16:1)***

Those are the two end states that he wants us to achieve through a relationship with Him. Joy has eternal implications, but it is also the precise antidote for the pressure the bible prophecies.

C. Jesus spoke truths to His young leadership team to prepare them to thrive spiritually in the face of a multi-faceted crisis coming on them—similar pressures will be experienced in

the end-time Church.

1. The crisis of ***Jesus being taken from them in death***. After 3 1/2 years of being daily in His presence and rejoicing in His light, suddenly He was gone, leaving them in despair.
2. The crisis of the ***pain of betrayal*** from a trusted friend and team member—Judas.
3. The crisis of ***denying Jesus*** that very night as one of their greatest personal failures.
4. The crisis of ***unbelief*** probably leading them to ask if the promises that He gave were real.
5. The crisis of revival in becoming leaders with ***significant responsibilities and workload***.
6. The crisis of the ***pain of the rejection*** by many in their nation and by friends and family.
7. The crisis of ***physical persecution*** in facing beatings, prison, and the threat of martyrdom.

The same preparations that Jesus gave to the Apostles were passed down to us. and so will be and have been the same pressures including betrayal, overcoming personal failures (lukewarmness), the workload and responsibility associated with preparing the Bridal heart, along with the crisis of persecution, and the threat of martyrdom...and there's more.

*Jesus is calling us to be faithful and fearless in the face of death by being lovesick for Jesus and filled with mature Joy.*

### III. A SUMMARY OF THE MESSAGE OF JOHN 13-17: UNION WITH GOD AND HIS FAMILY

- One of the primary messages Jesus establishes in Jn 14 is the nature, quality, and intensity of how the Father, Jesus and Holy Spirit relate to each other.
- Our ability to receive the love of God and to love God and others is anchored in the reality of how the Trinity relates to One Another. So our understanding of their relationship has to be our **model** and **source**.
- Jesus described His relationship to the Father as a Man (14:7-11) in order to present it as the model of how the redeemed are to relate to the Father by the Spirit (14:12-27).

<sup>10</sup>***“Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works... <sup>20</sup>At that day you will know that I am in My Father, and you in Me, and I in you.” (Jn. 14:10, 20)***

- The gospel of John highlights at least 5 aspects of the mutual indwelling or mystical union of the Father and Jesus—Their mind (thoughts), heart (feelings), will (values/decisions), words (speech), and works (actions).

For us be “in” the Son includes being in agreement with what He thinks, feels, and says, etc.

Our words are in His heart, and His words are in our heart—this is foundational to our union (15:7).

This lifestyle is not out of reach because Jesus sent a Helper to us—the Holy Spirit (Jn. 14:16, 26).

- In Deuteronomy 30, Moses taught that the command to love and obey God was not too mysterious (too hard to understand), nor was not it far off (outside their ability), nor did they need to ascend to heaven (have a heavenly encounter), nor go overseas (to receive it at a revival center) to do it. His point is that the power to love God is so near us—in our mouths (30:14)—by speaking to God.

***<sup>11</sup>This commandment...is not too mysterious for you, nor is it far off. <sup>12</sup>It is not in heaven, that you should say, “Who will ascend into heaven for us and bring it to us...?”***

***<sup>13</sup>Nor is it beyond the sea, that you should say, “Who will go over the sea for us and bring it to us...?” <sup>14</sup>The word is very near you, in your mouth and in your heart, that you may do it. (Deut. 30:11-14)***

- It starts with words—the Christian life is an ongoing dialogue with a Person. Jesus’ words are spirit and life (Jn. 6:63), and His Word is living and active (Heb. 4:12). Over time, what He thinks, feels, says, and does gradually fills our hearts. Simple phrases spoken to God will impact our emotions.

Most of our life consists of *words* and *deeds*. Our words convey what we do in our inner man (thoughts and feelings) and our deeds relate to we do with our outer man (our actions).

- Jesus’ words filling our heart is foundational to maturing in the Trinitarian conversation (Jn. 15:7). The more that we engage in conversation with His words in our heart, the more His deeds will flow through us with authority in partnership with Him.

***<sup>7</sup>If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. <sup>8</sup>By this My Father is glorified, that you bear much fruit... (Jn. 15:7-8)***

- The intimacy process with God is not an immediate solution. We must engage to deconstruct the sin in our lives and allow the Spirit to guide us on this journey.

Mike Bickle once wrote what He thought was the process of intimacy and I see realness in this process.

He said “The 5 parts are *knowledge, conversation, illumination, inspiration*, and then

*transformation* which is deeply satisfying, pleasurable and unifying.”

- It is a common error to try to live the Christian life without Christ—without conversation with Him. Some are “experts” in Christian community and ministry—yet without growing closer to Christ.