

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

- I. **JESUS WILL RESCUE HIS BELOVED PEOPLE FROM BEING LUKEWARM (REV. 3:18-20)**
- 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)*
- B. ***Buy from Me gold:*** We repent to “buy spiritual gold,” that is, to engage in the God-ordained process of acquiring a deep relationship with God as highlighted in John 13-17. In “buying” gold, we do not “earn” it, but we invest ourselves in a costly way to position ourselves to receive “gold.” Isaiah called us “to buy spiritual food” by listening and talking (coming to Him in conversation).  
*<sup>1</sup>“Everyone who thirsts...come, buy wine and milk without money <sup>2</sup>...Listen carefully to Me... let your soul delight in abundance. <sup>3</sup>Incline your ear, and come to Me...” (Isa. 55:1-3)*
- C. ***Dine with him:*** To eat here speaks of deep fellowship with the Spirit who teaches and tenderizes us. The teaching in John 14-16 followed the physical meal the disciples shared with Jesus in John 13. Thus, we eat spiritual food—the truths, promises, and commands that He highlighted in John 14-17.
- D. On March 3, 2021, I had a vision of ***a door opened to a room that was filled with golden light***. I had been praying for grace to open the door of my heart and of our spiritual family more widely to Jesus and to “dine with Him” (Rev. 3:20). His message in this vision was, “*As My people open the door of their heart to Me, then I will open the door of My glory for them*” (Rev. 4:1). God’s people will encounter His glory by engaging in the Trinitarian conversation as highlighted in John 13-17.
- E. In this session, I want to alert people to the significance of the ***Upper Room Discourse*** (Jn. 13-17). One of its primary themes is to give God’s people 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. It defines what it means to walk as overcomers who enjoy the end-time miracle of unity (Jn. 17).
- F. Throughout church history the subject of the Trinity has been a theological debate seemingly reserved for scholars. But before Jesus returns, the Spirit will highlight the glorious reality of our participation and conversation with the Trinity as one primary emphasis in the body of Christ.
- G. John 13-17 is the greatest teaching given by the greatest teacher in history! My guess is that less than 1% of all the believers throughout church history have engaged with these 5 chapters in a deep and sustained way. In my opinion, it is not possible that Jesus would allow His deepest teaching to be engaged by so few. Thus, I believe that many millions in the end-time Church will engage in it.
- H. John 13-17 is a long neglected “gold mine” in God’s kingdom. Let’s go on a treasure hunt together. John 13-17 is a premier place in Scripture to drink from “the river of His pleasure” (Ps. 36:8). 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...You give them drink from the river of Your pleasures. (Ps. 36:8)*

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

- A. Millions of believers will be equipped by the truths, promises, commands, and authority set forth in these 5 chapters to be overcomers walking together as Jesus' prepared Bride (Rev. 19:7) in context to the most intense persecutions, temptations, betrayals, and difficulties in history (Mt. 24:21). The truths in John 13-17 define the way of the heart of the overcoming Bride in the end times.
- B. In September 1982 in Cairo, the Lord said to me, ***"I will change the understanding and expression of Christianity in the earth in one generation."*** The changing of the expression of Christianity begins more internally than externally by engaging in John 13-17, leading to external changes.
- C. The multifaceted message that Jesus taught in John 13-17 will equip Jesus' disciples to walk in mature joy (15:11) and not stumble or fall away (16:1) in the face of great pressures. We can find joy even in difficult pressures in context to engaging in the Trinitarian conversation.

<sup>11</sup>***"These things I have spoken to you, that My joy may remain in you..." (Jn. 15:11)***

<sup>1</sup>***"These things I have spoken to you, that you should not...stumble [fall away; NIV, ESV]." (Jn. 16:1)***

- D. 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.
- E. Believers in the end-time Church will face similar pressures including being betrayed, overcoming personal failures (lukewarmness), the workload and responsibility associated with the billion-soul harvest, along with the crisis of persecution, the threat of martyrdom, etc. His people will be faithful and fearless in the face of death by being lovesick for Jesus and filled with Trinitarian joy.
- F. The truths and promises in John 13-17 give us the necessary paradigm to interpret God's heart and leadership properly as expressed in the 150 chapters on the end times found in the Scriptures.
- G. We must seek to go deep in our experience and understanding of John 13-17 now in order to be equipped to train those who will begin to be leaders in the body of Christ in the next 20-30 years. At this time, we are only grasping the "mere edges" of the glory of these 5 chapters (Job 26:14).

<sup>14</sup>***Indeed 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)***

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

- A. My summary of Jesus' message is in how He related to the Father as a "man filled with the Spirit."
- B. The union in the Trinity reveals the nature, quality, and intensity of Their love and relationships. 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. Thus, it is practical to grow in understanding of the Trinity—the way that God relates to God is our *model* and *source* that equips us to love God and others.
- C. In John 14, 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)**
- D. Jesus taught that the Father lives in the Son and the Son lives in the Father (Jn. 10:38; 14:10-11, 20; 17:11, 21-23). This is not a doctrinal lesson about Jesus' deity, but concerns His Spirit-filled humanity—it is our model on how to relate to the Lord.
- E. 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). They think, feel, speak, decide, and act in ways that are in full unity with each Other. Each of the three Persons are of one mind, heart, will, speech, and action.
- F. For us be "in" the Son includes being in agreement with what He thinks, feels, and says, etc.
- G. Jesus invited His people to participate in the intimacy shared in the mutual indwelling of the Father and Son (Jn. 14:10, 20). They enjoy, celebrate, honor, and partner with each other in all that They think, feel, say, and do. We begin to participate in this reality by *thanking God* for this and *asking for more insight* into the way. As we do this, we posture ourselves to receive more.
- H. Each Person in the Godhead enjoys and fully engages in the relationship with the Others. Jesus has joy and enthusiasm in His relationship with the Father. He is moved in loving the Father and in being loved by the Father. His love is never mechanical; He is not disinterested, bored, or distant in His relationship with the Father. This is a picture of how Jesus loves and relates to His people.
- I. The delight that Jesus has in the Father's words and deeds gives us insight into how He feels about our words and deeds when walking in agreement and partnership with Him (bridal paradigm).
- J. 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).
- K. Hosea taught that returning to the Lord includes bringing words to speak to Him (Hos. 14:1-3).  
<sup>1</sup>***O Israel, return to the LORD...***<sup>2</sup>***Take words with you, and return to the LORD. (Hos. 14:1-2)***

- L. 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)***
- M. 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.
- N. 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).
- O. 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)***
1. Often, we can ask the Spirit to help us engage in the Trinitarian conversation—the pinnacle of human experience is to walk in loving union with God and with one another (17:21-26).
  2. We can speak with God regularly in short conversations—sometimes only 10 to 20 seconds, or 2 to 3 minutes, at times much longer.
  3. At first, it may be challenging to engage in the Trinitarian conversation on a regular basis, but this will change as we become more familiar with the language and speak more consistently in our “prayer conversation” with the Lord, resulting in our heart flowing in it.
  4. The Spirit is in you so just start speaking Bible verses and truths to the Lord. He will teach you more and more as you verbalize it to Him (and journal it) over next months and years. This is the same way that young children learn to talk in their home.
  5. When I first started using apostolic prayers in my prayer times it was very awkward.
- P. I see 5 parts of the “intimacy process” with God—they overlap and flow together, yet it begins with *knowing* the truth mentally (Jn. 8:32). The 5 parts are *knowledge*, *conversation*, *illumination*, *inspiration*, and then *transformation* which is deeply satisfying, pleasurable and unifying.  
***<sup>32</sup>And you shall know the truth, and the truth shall make you free.” (Jn. 8:32)***
- Q. 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. We cease from striving to love God and people by continually returning to conversation with Jesus that empowers us to love instead of striving in our human strength to love by our own efforts.