

## ***Buying Gold from Jesus and Dining at His Table in John 13-17***

- I. **JESUS WILL SURELY RESCUE US FROM SPIRITUAL DULLNESS—BY DINING WITH US**
- A. Jesus promised the church of Laodicea deep fellowship with Him. He required that they repent of being spiritually lukewarm and promised to give them “gold” and to “dine with them” (Rev. 3:20).  
***16“...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 are repenting in order to “buy gold” or 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 food” by listening and being attentive in our conversation with the Spirit.  
***1“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. ***I dine with him:*** To eat together speaks of deep fellowship as the Spirit tenderizes our heart. The teaching in John 14-16 is in the context of the meal the disciples shared with Jesus in John 13. Thus, we spiritually eat the food—the truths and promises that Jesus highlighted in John 14-17.
- D. On March 3, 2021, I had an open vision of ***“a door opening to a room that was filled with light.”*** I had been praying for grace to open the door of my heart and of our spiritual family more widely for Jesus to “come in and dine with us” according to Revelation 3:20. I understand this vision as the Lord helping us by opening a door of understanding to receive glimpses of His glory (Rev. 4:1) and to “dine with Jesus”—by engaging in the Trinitarian conversation as highlighted in John 13-17.
- E. 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 is more internal than external by engaging in John 13-17 which will lead to new external expressions.
- F. 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 and to walk as overcomers—and enjoy the end-time miracle of supernatural family unity (Jn. 17).
- G. John 13-17 is a long neglected “gold mine” in God’s kingdom. Let’s go on a treasure hunt together.
- H. John 13-17 is an invitation to Trinitarian fellowship—to engage in conversation with Trinity. This will be emphasized to the end-time Church which will get ***caught up in Trinitarian joy*** (Jn. 15:11) as key to walking as overcomers who are victorious over the Antichrist (Rev. 12:11; 15:2).

- I. The transformation of the end-time Church by engaging in Trinitarian conversation *together* (Jn. 15:7) will be the **greatest social miracle in history** (Jn. 17:21-26). Millions of people looking at the same Man, saying the same things with burning hearts of love, resulting in a unified family.

## II. THE CALL TO INTIMACY WITH GOD IN JOHN 13-17

- A. John 13-17 is a premier place in Scripture to drink from “the river of His pleasure” (Ps. 36:8).  
***8They are abundantly satisfied... You give them drink from the river of Your pleasures. (Ps. 36:8)***
- B. In John 13-17, Jesus taught on the union of the three Persons in the Trinity—the Father lives in the Son, and the Son in the Father (13:32, 34; 14:10-11, 20; 17:11, 21-23). The three Persons are one in heart, thought, speech, and action. God’s being is described as *spirit, consuming fire, and light*.
- C. 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—it is the **model** of how God relates to God, and it is the **source** that inspires and tenderizes us to love.
- D. 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. 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 we are walking in agreement and partnership with Him (bridal paradigm).
- E. In John 14 Jesus clarified that **He revealed the Father** (we can see the Father’s heart when recalling Jesus’ words and works) and **He revealed how the Father wants to relate to the redeemed**.
  1. **John 14:1-3** Believe in the divine narrative associated with Jesus’ first and second comings.  
**John 14:4-6** Jesus is only way to gain access to the Father’s heart and enjoy union with God.  
**John 14:7-11** Jesus is both the model and source of our transforming union with the Father.
  2. **John 14:12-27** Jesus described four facets of the transforming union that are available to all.  
14:12-14 God answers prayer that flows from conversation that agrees with the Father.  
14:15-20 The Holy Spirit empowers us to walk in *obedient love for Jesus*.  
14:21-24 By loving God we are positioned to enjoy *God’s manifest presence*.  
14:25-27 We are empowered by the Spirit to grow in union with God and enjoy peace.
  3. **John 14:28-31** Eventually the whole world will see the truth of Jesus’ love for the Father.
- F. In John 15-16 Jesus taught how to walk in union with God—according to what He said in John 14.

1. **John 15:1-12** Jesus exhorted us to cultivate union with God referred to as “abiding in Christ.”  
**John 15:12-17** By abiding in Christ, we are empowered to express the same love to Jesus and to one another that is enjoyed in the family dynamics and fellowship of the Godhead.  
**John 15:18-25** God’s people will prevail in love even in the face of great hostility and hatred.  
**John 16:1-15** highlights what the Spirit commits to do in and for us in the midst of hostility.
  2. **John 16:16-24** Sorrow turned to the joy of a new baby—foreshadows the end-time Church.
  3. **John 16:25-33** Jesus’ final words promise victory and peace to a weak and humbled people.
- G. John 17: He prays for Himself (17:1-5), His disciples then (17:6-19), and in the future (17:20-26).

### **III. MY TWO FAVORITE VERSES AND MY FAVORITE PRAYER—JOHN 15:9 & 17:26**

- A. I have identified four foundational passages in John 13-17—**John 13:34-35** (the command to love one another); **John 14:7-11** (the union of the Father and Jesus as a model of our union with God); **John 15:9-12** (abiding in God’s love); **John 17:21-26** (the supernatural family unity of His people).
- B. In John 15:9, Jesus declared the two most significant truths (that the *Father loves Jesus*; that *Jesus loves His people in the same intensity*) and gave the most important command (*to abide or stay engaged and in conversation with God* related to these two truths). The kingdom of God is strong and secure forever because of John 15:9ab. In John 17:26, He promised to reveal the Father’s name (glory) and prayed a most important prayer—that the Father’s love for Jesus be imparted in us.
- 9“As the Father loved Me, I also have loved you; abide [stay engaged] in My love.” (Jn. 15:9)***
- 26And I [Jesus] have declared [revealed] to them Your name [glory], and will declare it, that the love with which You [the Father] loved Me may be in them...” (Jn. 17:26)***
- C. My favorite way to start my prayer times is by praying, “Thank you, Father, for the way You love Jesus and the Holy Spirit (Jn. 15:9a). Show me more details! Holy Spirit, let me see what You see and feel what You feel about the love You share with the Father and the Son. Escort me into Your sapphire glory (Ex. 24:10; Ezek. 1:26). Thank you, Jesus, for the way You love me and Your people (Jn. 15:9b). Show me more! Holy Spirit, let me see what You see and feel what You feel about the love that Jesus has for me and others. Holy Spirit, reveal the Father’s glory to me and impart His love for Jesus to me (Jn. 17:26).” I intermittently pray in the Spirit while praying this.

### **IV. THE COMMAND TO LOVE (JN. 13:34)—ULTIMATE HUMAN EXPERIENCE**

- A. The command to love one another is highlighted 3 times in this passage (Jn. 13:34; 15:12; 17:21). This is the pinnacle of God’s supernatural work in the human heart. It is the ultimate human experience and is a primary aspect of pleasure, victory, and safety of God’s eternal kingdom.
- 34A new commandment I give to you, that you love one another; as I have loved you...***  
***(Jn. 13:34)***

- B. Jesus was talking to a group who would be tempted not to even like each other once He was not physically with them. They would not naturally be connected. Some were zealots with nationalistic agendas, some tax collectors, others were fishermen, and a few were devout followers of John the Baptist. They were not naturally friends. He was saying, “You won’t naturally stick together when I am gone. You will be tempted to disband in your complaints against each other.”
- C. Before entering Jerusalem, they debated on who was the greatest and who would sit at His right hand (Mk. 9:33; 10:38; John’s mother in Mt. 20:20-21; John leaning on Jesus’ chest in Jn. 13:23). Each of them forsook or denied Him (Mt. 26:31; Jn. 16:32). This undoubtedly led to accusations against one another. The persecution against them would bring new temptations (Jn. 16:1-4).
- D. We are to contend for each other’s destiny in God, personal honor, and family blessing. This is one definition of loyalty—it includes not verbalizing our frustrations over the deficiencies or failures of our family and friends to others, but we express “*love that covers a multitude of sins*” (1 Pet. 4:8).

**V. FOUNDATIONAL TRUTHS ABOUT OUR UNION WITH GOD (JOHN 14)**

- A. 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). 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). Each of the three Persons are one in heart, mind, will, speech, and action so that they act as One.  
*<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)*
- B. This is not a doctrinal lesson about Jesus’ deity, but of His Spirit-filled humanity—as our model.
- C. Jesus invited His people to participate in the intimacy shared in the mutual indwelling of the Father and Son (Jn. 14:10, 20). We begin to participate in this reality by thanking God for this and asking for more insight into the way They enjoy, celebrate, honor, and partner with each other in all that They think, feel, say, and do. As we thank Him for this, we posture ourselves to receive more.
- D. 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, and act in ways that are fully in unity with each Other.
- E. To be “in” the Father or the Son includes being in agreement with what He thinks, feels, and says. This lifestyle is not out of reach because Jesus sent a divine Helper to us (14:16, 26).
- F. Our words are in His heart, and His words are in our heart—this is foundational to our union (15:7). 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 can shift our emotions.

- G. 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)***
- H. 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)***
- I. 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.