



[DTGm Revelation Studies](#)

Episode 132 - When the Spirit Falls:

John 17 part 2

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Hey — glad you're here. In this short episode, we unpack John 17 as Jesus prepares his followers for the coming outpouring (Acts 2 as a preview), the former and latter rains, and what it means to be kept in God's name when the world pushes back.

It's a conversational, honest look at sanctification, the cost of speaking truth, and why this prayer matters for the last-generation church — let's walk through it together.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, I'm Scott Stanley with DTG Ministries. Today, we're continuing to develop our podcast on John chapter 17, the prayer that Christ had before going to the cross. Again, this is part two, and I want to set this up before getting into it. There is just something we need to understand as to what all of this means. It makes it more meaningful to know what's going on.

John 17 is a prayer Jesus prays before he goes to the cross. The cross happens before Acts chapter 2. Acts chapter 2 is a depiction, I could say a similitude, of what happens at the end of the world. I say that because in Acts chapter 2, starting at verse 14,

Act 2:14 Peter, standing up with the eleven, lifted up his voice, and he said unto them, You men of Judea, all you people that dwell at Jerusalem, be this known unto you, and hearken to my words:

Act 2:15 For these are not drunken, as you suppose, seeing its but the third hour of the day.

Act 2:16 But this is that which was spoken by the prophet Joel.

Then he starts quoting Joel 2:28. The thing about Joel 2 is that it's depicting what happens at the end of the world. Why would Peter be quoting this? Why are we led to believe that this event that we're seeing in Acts chapter 2... I know it's a special event, but it is a picture of what happens at the end. At the end of the world, the people of God will go forward and give the gospel to the world, Matthew 24:14. In doing that, they are pouring out the Spirit of God upon all flesh.

This is what, if you go back and read Joel chapter 2, this is what happens. God will pour out his Spirit upon all flesh after there is a latter rain. There is a former rain and a latter rain. Literally, at the end of the world, in our day, the last generation church will have a former rain and a latter rain. The former rain, the foundation of the temple is laid. It's going to take special water from heaven to be able to lay the foundation of the temple. But then there will come a latter rain, and this latter rain prepares the church to go forward to be able to pour out God's Spirit upon all flesh.

What Peter is describing, or I could say what's happening to the people in Acts chapter 2, is a depiction of what happens at the end of the world. Again, Peter said, *"This is that."* Well, turn back with me to Joel right quick, and we can see in chapter 2, verse 23, the former rain and the latter rain. We can see this. We can see that in verse 28,

Joe 2:28 It shall come to pass after that (after that latter rain)... It shall come to pass afterward, I'll pour my spirit upon all flesh ...

Joe 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

So the great and terrible day of the Lord is the second coming. But there is "a day of the Lord" that the church will be used to give the message. You can see this in Isaiah 13.

Isa 13:1 It's the burden of Babylon, which Isaiah, the son of Amoz did see. (Let me just read this.)

Isa 13:2 Lift up a banner upon the high mountains, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

Isa 13:3 I have commanded my sanctified ones, I have also called my mighty ones for my anger, them that rejoice in my highness. (Verse 5.)

Isa 13:5 They come from a far country, from the end of heaven, Jehovah, and the weapons of his indignation, to destroy the whole land.

Isa 13:6 Howl ye, for the day of the LORD is at hand; it shall come as a destruction from the Almighty. (Verse 10.)

Isa 13:10 The stars of heaven and the constellations of it shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isa 13:9 The day of the Lord is cruel with wrath and fierce anger...

What are we talking about? What does this have to do with anything in John 17? When the gospel goes to all the world, Matthew 24:14, for the world, this will be the day of the Lord. This will be when God will pour out his Spirit upon all flesh. And when he is finished, for those who have completely rejected it, their sun, moon, and stars will have no light. In Matthew 24:49, *immediately after the tribulation of those days, the sun, moon, and stars will have no light...* So we're seeing the day of the Lord is getting ready to happen, and God will send his mighty ones, those who rejoice in his highness. They are the weapons of his indignation, and they will destroy the land.

You see, there's no way out of it. If you're going to go forward and tell people the truth, the people you're speaking to, it challenges everything they believe. You're destroying their belief system. By the time you get finished telling the people that the Trinity isn't true, Jesus really is the Son of God (and we start laying out all of the truths), Jesus didn't die to pay a sin debt... I mean, we could just go down the list of what will be spoken. So it reminds me of Psalms 137.

Psa 137:1 By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion.

Well, you go to the last two verses,

Psa 137:8 O daughter of Babylon, who art to be destroyed (and remember, Babylon is not a geographical place on the map. It's a way of thinking. It's a city. It's a mindset of confusion about God); happy shall he be, that rewards you as you have served us.

Psa 137:9 Happy shall he be, that takes and dashes your little ones against the stones.

It's not literal. Their little ones are their thoughts, what they believe to be the truth. And that's exactly what you do when you come in with the truth. You're taking their little ones and dashing them against the stones, the concepts of truth. Now, the way it's described in the Bible, it just sounds horrific because we tend to read this literally. But when you do that to someone, they are not going to take that lying down.

So what will happen will be what Christ states as a tribulation, and it's going to be against the church of God. God has used his mighty ones to come in and destroy the land of Babylon. Many of them will resist that. That depiction is when God pours out his Spirit upon all flesh, which is seen in Acts chapter 2 as a similitude. When Peter is stating what he is stating, we see there were many people who believed that truth, but there were many people who did not. You have the book of Acts depicting that.

John chapter 17 is Jesus praying to God, preparing the apostles for what's about to happen. And you've got to remember that in the Gospel of John, in this prayer, Acts had not happened yet. The cross has not happened yet. These men had been told that Jesus was going to die. He told them that, and he would be raised on the third day. They didn't understand it. They were afraid to ask him. They're still in that place. Nothing has happened to change that.

They have come to the conclusion solidly that Jesus came from God and came into the world. They believe he is the Son of God. In our last podcast on John 17, part one, we see that he makes that statement. They believe that *all that you have given me has come from you* (Jhn 17:7). In other words, *they know what I am teaching is from God*, and they do believe that Jesus is the Son of God. Beyond that, he's trying to get them ready.

Remember, Jesus died at the end of his age. At the end of the age, Hebrews 9:26. He died at the end of the age, meaning that Acts chapter 2 is the beginning of a new age. We know that this age goes into Catholicism, develops into Protestantism, and then the last grouping of kings will stand up, the last generation church. So when Peter says *this is that* ... what you see in Joel 2, Joel 2 being a depiction of us, we have to realize that when the Spirit came down in Acts chapter 2, that's equivalent to the church at the end pouring out the Spirit of God upon all flesh, which is Joel chapter 2, what Peter said, *this is that*.

Peter is living at the beginning of an age in Acts 2. The last generation church is at the beginning of an age when God uses them to give the gospel to all the world, or hence, pouring out of his Spirit upon all flesh. As stated in Revelation 17:10, there are seven kings. At the time of the apostles, *five have fallen, and one is*. That would be the sixth king, the apostles. *The other has not yet come*. That would be us, the last generation church. When he comes, *he must continue for a short space*.

So the last age of time will begin when God pours his Spirit upon all flesh, fulfilling Joel, to which Peter said, *"This is what that is."* You're seeing a picture of it. He was at the beginning of an age; we will be at the beginning of an age. John 17 is getting them prepared before it happens. John 17 is getting us prepared before it happens. That is what makes John 17 so significant. It applies to the last generation church as Jesus is preparing us for what's getting ready to happen.

So I'm picking up today at John chapter 17, verse 11, and Jesus says,

Jhn 17:11 Now I am no more in the world...

I think that's a poor translation. What does he mean? I'm no more in the world. I used to read that, and I thought, "Well, he's getting ready to die, and he's going to go back to God, and he's just calling it now when it's going to be. *'I'm no more in the world.'*" That isn't what that means at all. He stated in John 3:13 that he was in the heavens. We understand that to be in the understanding of God. When he says, *"I'm no more in the world,"* he means in the worldly thinking. I am no more thinking like the world does.

So when he says, *"And now I'm no more in the world,"* you could just take out the word "now," because when he was born into this world, he was taught by his father and mother. He was learning worldly things, a worldly understanding of God. But he grew in wisdom and in stature and in grace. He grew out of that understanding and began to see things spiritually, where he could say,

Jhn 3:13 No man has ascended up to heaven, but he that came down from heaven, even the Son of man who is in the heavens.

He was taught by everyone around him at first. That is the way God has designed life for humanity. The earth is founded with the sea (Psa 24:1-2). So in verse 11, John 17:11, *"I'm no more in the world..."* See, he doesn't mean within the last 15 minutes or something. He means I'm no more in the world. I don't think that way anymore. But these guys are in the world, in their minds, in their understanding, and I'm coming to you.

So if I could just Okify what he's saying is, Father, I think spiritually now. I don't think like the world. But these men, they still think like the world, and I'm leaving. This is basically what he's saying. And then, John 17:11, *Holy Father*. That's the only time those two words are together in the whole Bible: "Holy Father," and "holy" means "to be set apart, sanctified, sacred." *Father, you are set apart.*

See, I'm no more in that worldly thinking. They're in that worldly thinking, and I'm leaving. But Father, you are set apart. And it's interesting, it was pointed out to me that every time in John 17, he'll use the word Father, like in verses 1, 5, 21, and 24... when he calls God Father, he's praying about himself. Here, when he says "Holy Father," it's about the apostles. In verse 25, mentioning the world, its "righteous Father." I don't know what all of that means yet. But I'm praying and seeking the Lord to help me understand that. But here, 17:11,

Jhn 17:11 ... Holy Father, keep through your own name those whom you have given me, that they may be one, as we are.

To be kept in God's name. If you look at verse 6, Jesus says,

Jhn 17:6 I've manifested your name. I have manifested your name unto the men which you gave me (these men who believe I am the Son of God), I manifested your name...

He did that in actions and in words. He was showing them compassion. This is what compassion is, and mercy and long-suffering and kindness. But when you come to verse 11,

Jhn 17:11 I think spiritually they don't know I'm leaving. Father, you're set apart. Keep them in your own name, those whom you've given me, so that they may be one.

If they can be kept in compassion and mercy and kindness and long-suffering and patience, then they can be united. *Keep through your own name*. And remember, this is before the cross happens, so they don't understand the Holy Spirit. They don't understand any of this. So, *keep in your own name*. Verse 12,

Jhn 17:12 While I was with them in the world... while I was with them in the world, I kept them in your name: those that you gave me, I have kept. None of them is lost, but the son of perdition; that scripture might be fulfilled.

Now, of course, I'm gambling here to keep breaking up my chapter 17 study, but "the son of perdition." See, it always got me. The son of perdition is mentioned in 2 Thessalonians 2:3 about the papacy. It's mentioned in Revelation 17 how the apostles are there, but that movement will go into apostasy, and out of the abyss will come the next beast that will go into perdition.

It was always applied to Catholicism and the papacy. But here he is applying this to Judas. I had to stop and just ask, "How in the world was Judas like the papacy?" Or I could say, "How's the papacy like Judas?" Because he's calling them both the son of perdition. Well, if I could just quickly cover this. In Matthew chapter 26,

Mat 26:6 When Jesus was in Bethany, in the house of Simon the leper,

Mat 26:7 There came unto him a woman having an alabaster box of very precious ointment, and poured it out on his head, as he sat at meat.

Mat 26:8 When his disciples saw it, they had indignation, saying, What purpose is this waste?

Well, if you compare this with John 12:4, the person saying this is Judas, Judas Iscariot. He is the one who had indignation. So Matthew 26:9.

Mat 26:9 This ointment might have been sold for much, and given to the poor.

Mat 26:10 When Jesus understood it, he said unto them, Why trouble ye the woman? She has wrought a good work upon me.

Mat 26:11 For you have the poor always with you; but me you don't always have.

Mat 26:12 For in that she has poured this ointment on my body, she did it (why?) for my burial.

Mat 26:13 ... Whosoever this gospel shall be preached in the whole world, there shall also this be, that this woman has done, be told for a memorial of her.

Mat 26:14 Then one of the twelve, called Judas, went unto the chief priests,

Mat 26:15 And said, What will you give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

Mat 26:16 And from that time he sought opportunity to betray him.

What does that have to do with anything? Because we compare this with Luke 22:21.

Luk 22:21 Behold, the hand of him that betrays me is with me on the table.

He is not speaking of the table that they're sitting behind to have dinner. He's talking about the table of shewbread. Evidently, Judas thought he could push Jesus into manifesting the fact that he is Messiah and is going to free them, the Jews, from the Romans. And if he can only get Rome to get involved, maybe go arrest him.... if he can get this going on, get the high priest involved, arrest him... that he will never allow that to happen, and he will stand up against the oppression, and declare who he actually is, the king, the Messiah.

That was Judas's depiction of Christ, in his own heart. That is what he thought the scriptures were speaking of when talking about Messiah. He had his hand, his works, on the table of shewbread, along with Messiah.

The table of shewbread is the Son of God in the Old Testament, the Son of God in the New. And when you decide you're going to put your interpretation on the scriptures, you become a third person on the table of shewbread, 666. This is a depiction of 666. This is exactly what the man of sin does. He puts his interpretation equal to God's. In fact, he is the Vicar of Christ, and he is sitting on that table of shewbread, too, on the sides of the north. That is 666: Man portraying or putting his definitions of God, making them equal to what God is saying, trying to say this is what that means.

Judas tried to carry that out. Judas had his understanding of the scripture. In so doing, he had his hand on the table of shewbread with Christ's hands or works, so he is referred to as the son of perdition. It's interesting when Jesus said, "*She's doing this for my burial,*" that set him off. He didn't want him to be buried; he didn't believe he would be buried. He believed Jesus would stand up and fight back. But actually, the plan of salvation was being carried out, wasn't it? So in John 17, verse 13, he says,

Jhn 17:13 Now I'm coming to you, and these things I'm speaking in the world. (See, there is, 'you're in the world' phrase, 'in the world's understanding' phrase.) I'm coming to you, and I'm speaking these things in the worldly thinking, on the worldly level, that they might have my joy fulfilled in themselves.

If he did not speak it, if he spoke that from the heavens and they did not understand heavenly truth, they could not have had his joy. They wouldn't have understood what he was saying.

Jhn 17:13 Now I'm coming to you, and these things I'm speaking now in the world, that they might have my joy fulfilled in themselves (and they are going to need it for what's coming.)

Jhn 17:14 I have given them your word...

"I have given them thy word..." When I first started looking at John 17, I realized how it contradicts the Trinity concepts, and really, all over this chapter. This chapter really is anti-Trinitarian. In that verse right there, *"I have given them thy word."*

Jhn 17:14 I gave them your word (your concept); and the world has hated them, because they're not of the world, even as I am not of the world.

In John 7, verse 7,

Jhn 7:7 The world cannot hate you; but me it hates, because I testify of it, that the works of it are evil.

When you testify of the works of another person, showing that they're evil, they most definitely can end up hating you. When you look again at John 17:14,

Jhn 17:14 I have given them your word; and the world hates them... (because the word of God testifies of it. God's word will testify of the world, not embrace it.)

Jhn 17:15 I pray not that you should take them out of the world, but that you should keep them from the evil (or keep them in his name.)

Remember what we're reading here. It is a preparation for the apostles to deal with what is coming at them. Then you see in Acts 2, they say, *"This is that,"* a depiction of what happens to the last-generation church.

Jhn 17:15 I pray that you should not take them out of the world. Keep them from the evil.

I'm telling you, this idea of possessing the Holy Spirit, where the Holy Spirit can bring to you... Again, the Holy Spirit is that understanding of the cross. It can bring to you the coals of fire from the cross. Remember, the Son of God, he will baptize you in the Holy Spirit and in fire. In Revelation 8, when he pours those coals into the earth, you could say that's your baptism of fire, and it prepares you so that you can sound. We need to be kept from the evil, and the Holy Spirit is what gives you the power to do that.

Jhn 17:16 They are not of the world, even as I'm none of the world. (These men have been born from above. These men understand Jesus to be Messiah and the Christ, the Son of the living God. So,)

Jhn 17:17 Sanctify them through your truth: (Your concept), your word is truth.

Jhn 17:18 As you sent me into the world, even so have I sent them into the world.

Jhn 17:19 And for their sakes I sanctify myself, that they might be sanctified through the truth.

I've always loved verse 19 because it's like a parent and child. *I sanctify myself that my child would be sanctified.* I want to live a life as pure as I can so that my child can see what that means, what that is. Is that what we did? No. And maybe that's why I love this verse so much, because *I'm sanctifying myself that they might be sanctified through the truth.* The truth sanctifies, and Jesus Christ was continuing to receive the truth and speak the truth.

When you do that, you're sanctifying yourself. You're separating from the world. The world questions whether Jesus is the Son of God, truly the Son of God. Go into the apostate churches, and they will say he is the Son of God, but they will deny the Father and Son. It's a perfect deception. They say he is, but he isn't. He can't really be. He really can't be the Son of God; he's a trinity thing; he is portraying the Son. No, he's the Son from eternity, but he wasn't born in eternity, so he's always been there. It's just absolute confusion.

But if we can understand that he is the Son of God, he was a concept in the mind of God, born in eternity. Then, when we come to the cross, we recognize God loves us as much as he loves Jesus. And we recognize that the Son of God was born in eternity to bear witness to the truth to those who have ears to hear, or we could say to those whom God has given to his Son, the last generation church.

Precious Heavenly Father, help us through these podcasts, through these concepts. Help us through and be glorified in Jesus' name. Amen.