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Upper room discourse

The purpose of this outline is to walk the reader through the Upper Space Discourse led by Jesus Christ and transcribed by the Apostle John in chapters 13 – 17 of His gospel. The outline consists of a wide area of the discourse that is supported and is more closely described in joint points. Each of the points is followed by a brief explanation of what Jesus gave in my perspective as a result of the Dr. Pentecostal class in the Upper Room. John records the revelation of Jesus Christ to His disciples at the end of his journey in this world with Him. This meeting precedes the trial, crucifixion, and resurrection of our Lord. He speaks with great love and mercy to His disciples as He prepares to abandon them and ascend to heaven. Jesus discourse is intended to inform, prepare, and equip His disciples for what will soon come, with particular emphasis on the sending of a helper—the Holy Spirit. Complete paper for download here: [outline-of-upper-room discourse.pdf](#) The night before his death, Jesus gathered his 12 disciples in a large upper room in Jerusalem. During that time, he not only celebrated what we call the Lord's meal for the first time, he also predicted his betrayal and impending sacrificial death. He gave crucial teachings on a number of important topics. These include—the work of the Holy Ghost, the secret of living a fruitful Christian life, his own work on the cross, and what is often called his high priest prayer. All this and more are recorded in John's gospel chapters 13–17 in what is known as The Upper Room Discourse. In our series of messages, we hope to unpack what Jesus says here to us and what it means in our daily lives. Our goal is that all who hear it through this teaching will be strengthened in their faith and love for Jesus Christ. Sermon • Submitted 14 years ago*As you read through the Gospel of John, the shadow of the cross becomes longer and darker until now, the reader stands at the foot of the cross the night before the crucifixion. In just a few short hours (somewhere between 15 and 24 hours) our Lord would be suspended between heaven and earth as the sin-bearer of mankind: And he, carrying his cross, went out to a place called A Skull Place, called in Hebrew, Golgotha, where they crucified him (John 19:17-18) Before the sun went down again, he would breathe his last torture breathing : Now it was about the sixth hour, and there was darkness all over the earth until the ninth hour. Then the sun was eclipsed, and the veil in the temple was torn in half. And when Jesus had cried out with a loud voice, He said, Father, 'in your hands I am committing my spirit.' That said, he breathed his last. (Luke 23:44-46) Chapters 13-17 record what we have become familiar with as Upper Room Discourse. In these five chapters intimate teaching of service, love, the Holy Spirit, Heaven, our Union with Christ and prayer. The disciples had spent many nights with their Lord Jesus Christ, but this evening is going to be different from all other nights. This is an evening that's going to change their lives forever. If you only had a few hours to live and you knew you were doing, what would you tell your friends? What message will you pass on to them? This is one of those nights, a night where Jesus reveals his heart and gives them a night of intense discipleship. Chapter 13 Forms a break in the Gospel of John:If we turn to Luke's account of the Last Supper together, we find the tragic phrase: There was also a dispute among them, which of them should be considered greatest (Luke 22:24). Let nothing be done through selfish ambitions or notion, but in lowness of mind, each esteem left others better than themselves. Let each of you look out not only for his own interests, but also for the interests of others. (Philippians 2:3-4) They argued about issues of primacy and prestige, arguing over who would hold the leading positions in the government Jesus was about to set up (Luke 22:24; Mark 10:35-45, esp. 10:41 a.m.). At that time, the disciples came to Jesus and said, Who is the greatest in the kingdom of heaven? (Matthew 18:1) Then the mother of Zebedee's sons came to Jesus with his sons, bent down and asked him to. And he said to her, what do you want? She* said to him: Command that in your kingdom these two my sons can sit one to the right and one to the left. But Jesus answered: You do not know what you are asking. Are you able to drink the cup that I am about to drink? They* said to him, We are capable. He* said to them: My cup shall you drink; But to sit on my right and to the left, this is not mine to give, but it is for them as it has been prepared by my Father. And when the ten heard this, the ten were indignant with the two brothers. But Jesus called them to himself and said, You know that the rulers of the Gentiles lord it upon them, and their great men exercise authority over them. It is not so among you, but he who desires to grow up among you shall be thy servant, (Matthew 20:20–26) They came to Capernaum; And when he was in the house, he began to question them: What were you discussing on the road? But they remained silent, because in the way they had discussed with each other which of them was greatest. (Mark 9:33-34, NASB95) An argument started among them about which of them might be the greatest. (Luke 9:46) THE WICKED MEN'S SELFISHNESS Jude 12-16 (still)(i) These evil men revel in their own clicks and have no sense of responsibility for anyone other than These two things go together for both of them emphasizing their essential selfishness. (a) They revel in their own clicks without a nauseous one. This is exactly the situation that Paul condemns in the first Corinthians. The feast of love should be an act of fellowship; and the community was demonstrated by sharing all things. Instead of sharing, the evil men held on to their own clique and kept to themselves all they had. In First Corinthians Paul actually goes the length of saying that the Feast of Love can become a drunken revelry in which every man grasped at all that he could have (1 Corinthians 11:21). No one can ever claim to know what church membership means, if in church he is looking for what he can get and remains in his own small group. (b) We have translated the next sentence: They have no sense of responsibility for anyone except themselves. The Greek literally means shepherding itself. The duty of a leader of the Church is to be a shepherd of God's flock (Acts 20:28). The false shepherd cared far more about himself than for the sheep that would be in his care. Ezekiel describes the false shepherds from whom their privileges should be taken away: When I live, the Lord says God, because my sheep have become a prey and my sheep have become food for all the wild animals, since there was no shepherd; and because my shepherds have not searched for my sheep, but the shepherds have fed themselves and have not fed my sheep. ... Look, I'm against the shepherds, and I will demand my sheep by their hand, and put an end to their feeding sheep (Ezekiel 34:8-10). The man who feels no responsibility for the welfare of anyone other than himself is condemned. So condemn Judas's selfishness that destroys fellowship and a lack of sense of responsibility for others. (ii) The evil men are like clouds blown by the wind, which do not fall rain and like trees in the harvest period that have no fruit. These two sentences go together, because they describe people who make great claims but are essentially useless. There were times in Palestine when people would ask for rain. At such a time, a cloud can pass over the sky, bringing with it the promise of rain. But there were times when the promise was just an illusion, the cloud was blown on and the rain never came. In any harvest time, there were trees that looked as if they were heavy with fruit, but which, when men came to gather from them, gave no fruit at all. At the heart of this lies a great truth. Promise without performance is useless and in the New Testament nothing is so unsparingly condemned as uselessness. No amount of external shows or fine words will take the place of the useful ly of others. As it has been said, if a man is not good for something, he is good for nothing. before the Easter feast, Jesus knew that His hour had come that He should leave this world and go back to the Father, having loved his own as we were in the world, He loved them to the limit. He loved them for completion, he loved them to the end. Teleios is the Greek word, and it means to completion; that is, until the completion of their redemption. He loved them to the point that he was willing then to complete his redemption, which cost him his own life. ... loved them to the limit. In a few chapters we shall read where Jesus said to His disciples: Greater love has no man than this than a man will lay down his life for his friends. It's love for the extreme, and that's how much he loved his own. Now it is wonderful to realize that we are numbered among his own. How much does he love you? He loves you to the limit, he loves you to complete your redemption. And then this is just before Jesus comes to observe the Easter feast with His disciples, knowing that the hour had come. Now you remember from the beginning of the Gospel of John, we have had to do with the subject: My hour is not yet coming..... my hour is not yet here ? When they were in power going to make him king, did he hide from them for his hour had not yet come? That hour was always a reference to the hour when he would make the highest sacrifice of your redemption. It was the hour when he was going to be wonderful. Glorified by His submission to the Father by going to the cross and dying for our sins. Sins.