

The Sermons of Christ

Lesson 8

The Upper Room Discourse

1. What simple request did Philip make in Jn 14:8? What rhetorical question does Jesus ask in reply (Jn 14:9)? What great truth is brought out in this exchange? In the Gospel of John, did Jesus give us the liberty to limit Him to be only a wonderful man and a great leader and teacher (Jn 1:14, 34, 5:18, 8:24, 58, 10:29-30, 14:6)?
2. What is one clear sign of the deity of Christ other than what Jesus said (Jn 14:11)? What breathtaking promise did Jesus make to the disciples in Jn 14:12-14? Notice that Jesus conditioned this promise with “in my name.” Clearly this means to ask for something within the character and will of Christ as opposed to selfish requests. To pray in His name means to identify yourself with Him and His will. To this end, what is the result of answered prayer in v. 13? How did Jesus’ own prayer life, teachings, and works line up with the will of God the Father (Jn 8:28-29)? What “greater works” did this small group of disciples begin to do in Acts 2:37-41?
3. Notice in Jn 14:15 how love and the keeping of His commandments go together. Have you ever been obedient out of obligation or compulsion? How is this obedience in v. 15 different? Jesus has told them that He is leaving. Did He leave them without any help or guidance (v 16)? What is the contrast between their relationship with the Spirit and that of the world (v. 17)? In Jn 14:18-19, what is this riddle: I am leaving you, but I will come to you; The world won’t see me, but you will see me; I will die, but because I live you will live?
4. The disciples were anxious about Jesus leaving them (Jn 16:6). What did Jesus promise them in Jn 14:26? Name some of the functions of the Holy Spirit in their lives (Jn 14:26, 15:26, 16:8, 13). Compare Jn 14:27 with Jn 16:33. What is the difference in the peace Jesus offers and the peace the world offers?
5. Jesus had just told the disciples that they would do great works in His name (Jn 14:12-14), be obedient out of love (Jn 14:15, 21), and they would have peace. Now in Jn 15, what great allegory does Jesus use to teach them what He meant (Jn 15:1-8)? Who or what does each of these represent:

the true vine -
the vinedresser -

fruit –
branches -

6. These Jews had been brought up on Old Testament passages like Ps 80:8-9; Isaiah 5:1,7; Jerem 2:21; Hosea 10:1, which compare Israel to the vine of God. Now Jesus is teaching something revolutionary to them. Their identification with Israel is not the essential thing; instead what is essential is to be rightly related to Jesus Christ. What is more essential to you, your religion, denomination, tradition, family, rituals, etc., or your abiding relationship with Jesus Christ?

7. In John 15:1-8, notice the repetition of the phrase “in me” (in Christ). Theologians use many words like propitiation, redemption, justification, and sanctification, but every part of salvation can be summed up in this phrase “in Christ.” How do you get “in Christ” (Jn 1:12; Rom 3:23-25; Eph 2:8-9; I Jn 5:11-12)? Another repetition is fruit bearing. These men are already saved, already in Christ, therefore they need to live like it by bearing much _____.

8. A vinedresser prunes the branches (v.2) so they will be more fruitful. According to Heb 12:5-11, what is one way God “prunes” us? Pruning involves the removal of twigs in order that the sap can feed the main fruit bearing branches. What are things in your life that keep you from being productive for Christ, and therefore need to be pruned?

9. Another key word in Jn 15:1-7 is “abide.” You live in or abide in your home. You feel comfortable, secure, warm, restful, peaceful, and nourished there. Everything you need is there including food, clothes, security, and love. Sometimes when you are far away from home, you are separated from these things. In the same way, spiritually who do we need to be plugged into, where do we need to abide to bear the fruit spoken of in Gal 5:22-23? To bear fruit, the branch must have the life of the vine in it. To bear fruit, whose life must be in us?

10. Jn 17 has been called Jesus’ “high priestly prayer.” Jesus prayed this at the conclusion of their time in the upper room. It records Jesus’ final intercession for His disciples. What is the subject of the first section in v.1-5? Who does Christ pray for in v.6-19? In the final section of v.20-26, Jesus looks beyond His disciples and prays for who? “Sanctify” (v.17) means to be set apart by God. Those who are in Christ do not simply exist in the world, but they also live spiritually on a higher plane as those who abide in Christ (v.14-16). Besides having a relationship with Christ and the Spirit of God in them, what separates believers from the world (Jn 17:17)? What is the truth?