



MBS060

A MESSIANIC BIBLE STUDY FROM ARIEL MINISTRIES



# THE UPPER ROOM DISCOURSE



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*And whatsoever  
ye shall ask in my  
name, that will I do,  
that the Father may be  
glorified in the Son.*



*John 14:13*

## INTRODUCTION

The Upper Room Discourse is a lengthy teaching session that Yeshua (Jesus) had with His disciples in the upper room at the conclusion of the Passover observance and prior to their arrival at the Garden of Gethsemane. In the Scriptures, this Upper Room Discourse is found only in the Gospel of John, comprising three chapters: John 14, 15, and 16.

The Upper Room Discourse contains various promises and admonitions. We will study this manuscript in three major sections: first, the significance of the Upper Room Discourse; secondly, the promises of the Upper Room Discourse; and thirdly, the admonitions of the Upper Room Discourse.

### I. THE SIGNIFICANCE OF THE UPPER ROOM DISCOURSE

The Upper Room Discourse is significant for four key reasons.

#### A. The Transition from Prophet to Priest

The first reason that the Upper Room Discourse is significant is because it marks a transition for Jesus from the office of Prophet to the office of Priest. Yeshua holds three offices: Prophet, Priest, and King. While Jesus has these three offices, He does not function in all three offices simultaneously, but chronologically. During His First Coming, Yeshua functioned in the office or role of Prophet; now He is functioning in the office or role of Priest; at the Second Coming He will function in the office or role of King. Jesus was a prophet; He is now a priest; He will be a king.

His prophetic office ended a couple of days earlier with Matthew 23, which contains a denunciation of the Scribes and Pharisees for

leading the nation to reject His Messiahship. With this denunciation, the public ministry of Yeshua ended and He concluded His prophetic office. The Upper Room Discourse is the transition from the office of Prophet to the office of Priest. His first priestly act was that of the shedding of His own blood as the final sacrifice for sin.

### **B. The Transition from Law to Grace**

The second reason that the Upper Room Discourse is significant is because it marks the beginning of a transition from the Dispensation of Law to the Dispensation of Grace. Technically, the Dispensation of Law ended with the death of the Messiah. The Dispensation of Grace technically began with the birth of the Church and the coming of the Holy Spirit's ministry of Spirit baptism in Acts 2.

Between the two dispensations there is a transitional period; the Dispensation of Law should be pictured as slowly fading out and the Dispensation of Grace as beginning to fade in. By the time of Acts 2:1-4, the Dispensation of Law had totally faded away and the Dispensation of Grace totally faded in. The Upper Room Discourse begins this transition from the Dispensation of Law to the Dispensation of Grace.

### **C. The Planting of Doctrinal Seeds**

The third reason that the Upper Room Discourse is significant is because, in this discourse, Jesus plants many seeds of Church doctrine that are developed later by the apostles in the Epistles. Many of the things Yeshua taught in seed-form in the Upper Room Discourse are then given expositions, elaborations, and doctrinal formulations by the apostles in the Epistles.

### **D. The New Relationship With the Messiah**

The fourth reason that the Upper Room Discourse is so significant is that it begins to describe the new relationship that believers will have with Jesus following His death and resurrection. Even the disciples had one type of relationship with Yeshua before His death and resurrection, but after His death and resurrection they entered into a new relationship with Him that they had not had heretofore. Their relationship is the same type of relationship all believers now have with Him.

Believers today can never have the same type of relationship the apostles had with Jesus before His death. That was a rather unique experience available only during the earthly ministry of Yeshua, when He still had His mortal body. But believers are all participants in the relationship that the apostles had with Him after His death and resurrection. This relationship is developed later by the Apostle Paul in the concept of being *in Christ* and what it means to be in a new position within the Body of the Messiah.

**NOTES**

## II. THE PROMISES OF THE UPPER ROOM DISCOURSE

## NOTES

The second major section is a study of the twenty-five promises of the Upper Room Discourse.

### A. The Messiah Will Prepare a Place for Believers: John 14:1-2

*Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.*

The first promise is that Jesus is leaving the earth for the purpose of preparing a place for us. This is not a promise to the disciples only, but it is a promise to all believers. Everyone who becomes a believer is having a place prepared in Heaven. Once all the preparations are complete, once every single believer has his own niche in the New Jerusalem presently in Heaven, then Yeshua will fulfill His second promise made in the Upper Room Discourse, and that is to return.

### B. The Messiah Will Return for Believers: John 14:3

*And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.*

The second promise is that Jesus is coming especially for the believers. Because it is a coming for believers only for the purpose of taking them to the place which He has prepared, this is not a promise of the Second Coming, but a promise of the Rapture. This coming of Yeshua for the saints must be distinguished from the Second Coming. At the Second Coming, He is coming to judge the quick and the dead; He is coming to judge the people on earth and to set up His kingdom.

Furthermore, notice why He is coming again, "I come again, and will receive you unto myself; that where I am there ye may be also." When Jesus returns at the Second Coming, He is going to be coming to this earth and He will reign from Jerusalem here on earth. But the promise here is that when He comes for the saints, He is coming to take them to the place where He is now and where He is now preparing a place for them.

Where did Yeshua go after He left His disciples to prepare this place? According to Acts 1, He went up to Heaven. According to this promise, then, that would mean that when He comes for the saints, He is coming to take them to the place where these mansions are prepared, and that is Heaven. When He returns at the Second Coming, He is going to stay on earth. But at the Rapture, He is going to take the saints into Heaven, and that is one of the reasons why the Rapture must be distinguished from the Second Coming itself.

### C. Believers Will do Greater Works: John 14:12

*Verily, verily, I say unto you, He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.*

The third promise is that believers will do greater works than Jesus did. It is unfortunate that some have been teaching that believers will be able to do greater works than Yeshua did in quality based on this verse. No one will ever be able to surpass the quality of the works of Jesus. After all, He was the perfect God-Man. How could anyone possibly surpass the works of Yeshua in quality?

The term greater can be understood in two ways. One way is “greater in quality,” which, in this case, is not possible. No one, not even an apostle, could do greater works than Jesus in quality. A second way to understand the term greater is “greater in number.” This is the correct way of understanding this promise. Believers will not do greater works in quality, but will do greater works in quantity or number.

Because the history of the Church extends for a longer period of time than the three and one-half years of Yeshua’s ministry, by now this promise has been fulfilled. If the works of the Church throughout the centuries are considered, they are greater works in quantity, but certainly not greater works in quality.

#### **D. The Messiah Will Answer Prayers: John 14:13**

*And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*

The fourth promise is that Jesus will answer prayers. There is now a new basis of prayer because of the new relationship that believers have with Him: to pray and ask in His name. Asking in the name of Yeshua means to ask on the basis of His authority, to ask for His sake, and to ask because of our relationship with Him. When a believer asks in His name, Yeshua promises to answer that prayer.

It is easy to take this verse and ignore all the other verses concerning prayer, and then to teach that if one asks anything in Jesus’ name and if he has the faith, he will automatically get it. One must not forget the totality of biblical teaching on prayer. One of these teachings is that God will answer every prayer in the name of Yeshua, every prayer that is exercised by faith in accordance with His will.

Sometimes prayers are not answered not because we were not faithful enough or because we prayed the wrong way, but simply because it was not in accordance with the Father’s will. After all, the Father knows best. He can see the end from the beginning. He knows what the future consequences are of our request and He would know whether such a prayer should be answered or not answered. The fourth promise is to answer prayer in Jesus’ name, but only prayer that is in accordance with the will of God.

#### **E. The Holy Spirit Will Come: John 14:16-18**

*And I will pray the Father, and he shall give you another Comforter, that he may*



*be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholds him not, neither knows him: ye know him; for he abides with you, and shall be in you. I will not leave you desolate: I come unto you.*

The fifth promise is that the Holy Spirit will come and will abide with them for ever. Three things should be noted about this promise.

First, the Holy Spirit is referred to as *another Comforter*. Just as Yeshua was the Paraclete, the Comforter, the Holy Spirit will also be a Comforter. Of the two different Greek terms which mean another, the one that is used in verse 16 means “another of the same kind” rather than “another of a different kind.” The Holy Spirit is to be another Comforter of the same kind. What do Jesus and the Holy Spirit have in common? They are both God; they are both members of the Trinity; they both have deity. The disciples have had one divine Comforter, the Son. Now the Son is departing, so they will be given another divine Comforter, the Holy Spirit.

Secondly, they will have a new relationship to the Holy Spirit. The Holy Spirit was no stranger to them. Because the Spirit had been active in their lives already, Yeshua said, “ye know him.” The Holy Spirit was a well-known factor throughout the pages of the Old Testament. However, they were to enter into a new relationship with the Holy Spirit that was not true heretofore. This distinction is clearly brought out in verse 17, “for he abides with you, and shall be in you.” That is the dispensational distinctive in that, during the Dispensation of Law, the Holy Spirit was with the saints. Throughout their time with Jesus, the Holy Spirit was with these disciples. After His death and resurrection, the new relationship would be that He would be in the disciples. Whereas in the Dispensation of Law, the Holy Spirit did not indwell all believers—He did indwell some—but He was with all believers.

Thirdly, the Holy Spirit will indwell them “for ever.” The few in the Old Testament whom the Holy Spirit did indwell were not necessarily indwelled permanently. But now, the Holy Spirit will indwell all believers permanently.

**F. Both the Father and the Son Will Love the Believer:  
John 14:21-22**

*He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) said unto him, Lord, what is come to pass that you will manifest yourself unto us, and not unto the world?*

The sixth promise is to be loved by both the Father and the Son. The entire Trinity plays a role in the relationship with believers. The Holy Spirit will be another Comforter of the same kind who will indwell these believers, but the Father and the Son will have a special love for the believer.



### **G. The Messiah Will Come Again After the Resurrection: John 14:23-24**

*Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loves me not keeps not my words: and the word which ye hear is not mine, but the Father's who sent me.*

The seventh promise is that He will come to them again after His resurrection. He will first leave them temporarily for three days, until His resurrection. He will then leave them for a longer extended period of time, starting with His ascension into Heaven, where He is going to prepare a place for them and us. But Yeshua did promise to come to them again, after the resurrection.

### **H. The Holy Spirit Will Teach and Remind: John 14:26**

*But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.*

The eighth promise is that the Holy Spirit will teach them after He comes and will bring to remembrance all things that Jesus had taught them. People have wondered how these disciples like the Apostle John could remember all of the words that Yeshua said and were able to record them as late as A.D. 90, some sixty years after He made these statements. Here is the answer: One of the special ministries of the Holy Spirit to the apostles—a promise limited to the apostles—is that the Holy Spirit will bring to remembrance all that Jesus had taught them so that they would be able to record them accurately. This is why the Gospels of the New Testament exist; the Holy Spirit brought to remembrance all that Jesus taught the apostles.

### **I. The Messiah Will Give Peace: John 14:27**

*Peace I leave with you; my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be fearful.*

The ninth promise is peace—not peace in the world, for that will only come with the Second Coming—but rather, peace in the heart. They could have this peace in their hearts, knowing that God was in control. God was in control no matter what happened to them. Everything that happened to them was never outside of God's control. If they realized this, if they accepted it, if they believed it, then they would have the peace of Yeshua reigning in their hearts.

### **J. Believers Will Abide in the Son: John 15:5**

*I am the vine, ye are the branches: He that abides in me, and I in him, the same bears much fruit: for apart from me ye can do nothing*

The tenth promise is that they will have a new relationship of being the branches within the vine, which is the relationship of being *in Christ*, a concept that is later spelled out in detail by the Apostle Paul.

This is the tenth promise: to have a new relationship with Jesus, the relationship of being *in Christ*.

**K. Believers Will be His Friends: John 15:14-15**

*You are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knows not what his lord does: but I have called you friends; for all things that I heard from my Father, I have made known unto you.*

The eleventh promise is that they will become His friends. Until now, they had been servants, but now they were to become His friends. This is not to say that believers are no longer the servants of the Messiah. Throughout the Epistles, even the apostles refer to themselves as the servants of the Lord Jesus the Messiah. This is not friendship in place of servanthood, but friendship in addition to servanthood.

The difference between servanthood and friendship is that a servant simply obeys what his master says. He is not told what the master's plans are in advance or in detail. He knows the master's plans only insofar as the master has chosen to reveal them and only insofar as the servant needs to participate in those plans. "So a servant," Jesus said, "does not know what his lord does." Until now, Yeshua had been teaching the disciples piecemeal. Only now will they begin to receive the overall, comprehensive truth; now, they can know what the plan of God is; now, they can know about things to come.

Because of this greater knowledge of what His plans are, what His intentions are, what the program of God is, Jesus now is able to call them friends and say to them, "all things that I heard from the Father, I have made known unto you." He has revealed to them the Father, and to know the Father is to also know the Son. To know the Son is to know the Father. Because of this experiential knowledge, believers are now His friends because they know the plan or program of God. Believers are still His servants in that we obey His commandments and do serve Him; however, it is not a servanthood of slavery, but a servanthood of friendship.

**L. Believers Will Produce Good Works: John 15:16**

*You did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.*

The twelfth promise is that they were chosen for the purpose of producing good works. They have been chosen for this purpose, and this they would do.

**M. Believers Will be Hated by the World: John 15:19-22**

*If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said unto you, A servant is not greater than his lord. If they*

*persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.*

**NOTES**

The thirteenth promise is that the disciples will be hated by the world for four reasons. First, the believer will be hated because he is no longer part of the world-system (v. 19). Concerning believers, John draws a clear distinction between being of the world and being in the world. Believers are still in the world along with unbelievers. As long as believers are alive, as long as unbelievers are alive, both believers and unbelievers are in the world. There is no difference here. But there is a difference elsewhere in that unbelievers are not only in the world but also of the world. The believer is in the world but he is no longer of the world, meaning he is no longer part of the world-system. Because he is no longer part of the world-system, he no longer thinks the way the world thinks, he no longer has the goals the world has, he no longer subscribes to the programming of the world. For this reason believers will be hated by the world. They are still in the world but no longer of the world.

The second reason that believers will be hated is because it is easier to vent anger on His disciples than on the Messiah Himself (v. 20). Because Jesus is leaving, the world can no longer vent its anger and hatred upon Him personally; they did that while He was present. Now He is gone and they can no longer do so. They do continue to attack Him verbally, but because they can no longer attack Yeshua personally in a physical sense, they turn upon His followers.

The third reason believers will be hated is that the world does not know the Father (v. 21). Had they known the Father they would have also known the Son and not persecuted Him. Because the world did not know the Father, they did not know the Son. Because they refused to recognize the Son, they never came to know the Father either. Because of this lack of knowledge of the Father, they will hate those who do have this knowledge, and so the world will hate believers. While believers' knowledge of the Father makes them friends of the Son, unbelievers' lack of knowledge causes them to hate the ones who are the friends of God.

The fourth reason they will be hated is that the believer now operates by a new standard, and this new standard convicts the unbeliever (v. 22). The believer now operates, not by a worldly standard, but by a divine standard. A believer living consistently with a divine standard causes conviction to come upon the unbeliever. It renders the unbeliever's sin inexcusable and the unbeliever is convicted of his sin. If he does not turn to the Messiah because of this conviction, then he will turn against the Messiah because of this conviction, for he recognizes that his sin is inexcusable. Since he cannot vent vengeance

upon the Son, he hates believers instead.

**N. The Holy Spirit Will Bear Witness of the Messiah:  
John 15:26**

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall bear witness of me: ...*

The fourteenth promise is that the Holy Spirit will bear witness of the Messiah. Earlier He talked about the coming of the Holy Spirit to serve as another Comforter of the same kind who will indwell believers. Now a second reason for the coming of the Holy Spirit is revealed in that the Holy Spirit will bear witness to the Messiahship of Jesus. Those who respond to the witness of the Holy Spirit are the ones who will become the children of God. Those who reject the witness of the Holy Spirit will be the ones who will come to hate the saints.

**O. The Disciples Will Bear Witness of the Messiah:  
John 15:27**

*... and ye also bear witness, because ye have been with me from the beginning*

The fifteenth promise is that they themselves will also bear witness to the Messiahship of Yeshua. On one hand, the Holy Spirit bears witness and, on the other hand, they, too, will do so. The relationship between the witness of the believers and the witness of the Holy Spirit is that the believers, the Church, give the verbal witness to the gospel. They are the ones who preach the gospel; they are the ones who make known the content of the gospel. The Holy Spirit authenticates their witness by causing conviction to come to the unbeliever to see the truth of what these believers are saying.

**P. The Disciples Will be Excommunicated From the  
Synagogues: John 16:1-2a**

*These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: ...*

The sixteenth promise is that they will be excommunicated from the synagogues. While in the beginning, the Jewish believers were looked upon as simply another sect within Judaism, that will not be true in the course of time. Eventually this thinking would no longer be recognized, and they will be excommunicated from the synagogues.

**Q. Many of the Disciples Will be Killed: John 16:2b**

*... yea, the hour comes, that whosoever kills you shall think that he offers service unto God.*

The seventeenth promise, which goes a step further, is that many of them would be killed. Of these eleven disciples to whom Jesus was speaking, ten died martyrs' deaths, the majority at the hands of the Gentiles. While they were excommunicated by the Jews, they were

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killed mostly at the hands of the Gentiles. Indeed, those who did kill them believed they were doing a service to God.

What is true of the disciples is true of many other believers who have also been martyred. Many who killed them believed they were doing God a service. Perhaps the best example is the Apostle Paul himself. At one time he was a persecutor of the Church by killing Jewish believers, believing that by doing so, he was serving God, until he learned otherwise on the Damascus road.

### **R. The Holy Spirit Will Convict the World: John 16:7-11**

*Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world has been judged.*

The eighteenth promise is that the Holy Spirit will come to convict the world. The work of conviction is to make the gospel clear to the mind of the unbeliever so that the unbeliever will have to acknowledge that the gospel is true. Whether the unbeliever accepts it or not is another issue. The work of conviction does not presuppose that the unbeliever will accept the gospel. All that the Spirit's conviction will do is clearly cause the unregenerate mind to understand what the issues are and he will have to acknowledge it to be the truth.

When the Holy Spirit does the work of conviction, He will convict the world of three things, "of sin, and of righteousness, and of judgment." First, He will convict them of sin. The specific sin which the Holy Spirit will convict them of is sin: specifically, the sin of unbelief as evidenced by their failure to believe in the Messiahship of Yeshua. The second thing He will convict the world of is righteousness: specifically, the righteousness of Jesus the Messiah as proven by His ascension to the Father. Indeed, if Yeshua were unrighteous, He would not have experienced the ascension to the Father, where He took His place at the right hand of God the Father. Because of His righteousness He was able to ascend into Heaven. The third thing the Holy Spirit will convict the world of is judgment: specifically, the final judgment as evidenced by the fact that "the prince of this world has been judged." If the prince of this world has been judged, so also will the followers of the prince of this world be judged at the Great White Throne Judgment.

### **S. The Holy Spirit Will Reveal Truth to the Disciples: John 16:13**

*Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.*

In the nineteenth promise, the Holy Spirit will reveal the truth to the disciples and He will guide them into all the truth as well. What the Holy Spirit speaks will not originate with the Holy Spirit; it will originate with the Father and the Son. Those things that He has heard from the Father and the Son He will reveal to the believers. It is also for this reason that we have the inspired New Testament record. The Holy Spirit inspired the apostles to write the Gospels, the Epistles, and the Book of Revelation, where the Holy Spirit showed John the things that are to come.

#### **T. The Holy Spirit Will Glorify the Son: John 16:14**

*He shall glorify me: for he shall take of mine, and shall declare it unto you.*

The twentieth promise is that the Holy Spirit will glorify the Messiah. The purpose of the coming of the Holy Spirit is not to glorify Himself, but to glorify the Son. Any movement that tends to center around the Holy Spirit rather than centering around the Son violates this specific principle and does not have the blessing of God. According to the clear statements of Jesus, the Holy Spirit, when He comes, will come for the purpose of glorifying the Son. If a movement is Son-centered, it is a valid movement; if a movement is Father-centered or Spirit-centered, such a movement is not a movement ordained by the Word of God.

#### **U. The Disciples Will See Him Again Soon: John 16:16**

*A little while, and ye behold me no more; and again a little while, and ye shall see me.*

The twenty-first promise is that they will see Him again. While most of these promises are for believers in general, there are a few that are limited to the disciples only. Here is one such promise: they will see Him again after the resurrection. When He said, “A little while, and ye behold me no more,” He meant His coming death and burial. When He said, “again a little while, and ye shall see me,” He meant that they would see Him again after His resurrection.

By saying, “A little while,” He points out that there will be a short interval between His death and resurrection, an interval of only three days. Just as they were seeing Him then, in a short while they would not see Him because He would die. A short while later they would see Him again because of His resurrection. This is one of the promises that is limited to the disciples.

#### **V. He Will Teach Them Plainly: John 16:25**

*These things have I spoken unto you in dark sayings: the hour comes, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.*

The twenty-second promise is that He will teach them “plainly of the Father.” The word for dark sayings is not the same as the “proverbs” of the Book of Proverbs, which means “pithy sayings” or “teachings.”

Dark sayings here is in the sense of parables. He had been teaching them many things in parables, but now that is going to change. The promise is that of a new teaching method: He would no longer teach them parabolically, but plainly in straight-out words. Of course, Yeshua had been teaching them plainly in straight-out words before this, but He also taught them parabolically. Indeed, from this point on, Jesus did not use any more parables. As of this point, Yeshua taught His disciples plainly, in terms they could and did understand; He no longer used the parabolic method.

Jesus began His parabolic method of teaching in Matthew 13. The purpose of the parabolic method of teaching was twofold. First, for the masses it was to hide the truth, for in Matthew 12 they had rejected His Messiahship on the grounds of demon possession. Because they rejected the plain evidence of the Messiahship of Yeshua and rejected Him on the grounds of demon possession in Matthew 12, Jesus began His parabolic method of teaching in Matthew 13 for the purpose of hiding the truth from the masses. He taught them in terms they could not and did not understand. The second purpose of the parabolic method of teaching was to illustrate the truth to His disciples. When He spoke to the masses, He would speak in parables, and they therefore could not understand what He was saying. Then, when He was alone with His disciples, He would expound upon these parables, because the parables would illustrate the truth for them.

In this promise Yeshua said He would cease to use the parabolic method of teaching for them. Instead, from here on He would tell them plainly and explicitly of the Father. Indeed, from this point on we do not find Jesus using any more parables as He taught His disciples.

#### **W. The Disciples Will Desert Him: John 16:31-32**

*Jesus answered them, Do ye now believe? Behold, the hour comes, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.*

The twenty-third promise is also a promise, which is limited to the eleven disciples: they will desert Him. They were going to be scattered and will desert Him. Indeed, this was fulfilled that very night. After the Upper Room Discourse, Yeshua went on to the Garden of Gethsemane. After His agony at Gethsemane, He then returned to where His disciples were. At that very moment, the massive horde came to arrest Jesus. In the course of the arrest, the disciples forsook Yeshua, fled, and were scattered. This fulfilled the promise Jesus made in this passage.

#### **X. The Disciples Will be Persecuted: John 16:33a**

*These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: ...*



The twenty-fourth promise is that they would be persecuted in the world. For these eleven disciples, the persecution meant martyrdom for ten of them. The one who did not suffer martyrdom is the author of this Gospel, the Apostle John. However, he did suffer persecution, and in his old age he was exiled to the Isle of Patmos, an island off the coast of present-day Turkey. It was a desert island where people were sent simply to die. That is where the Apostle John was sent. While he did die of old age, he died as an exile on the Isle of Patmos.

Since that time, many believers throughout history have suffered persecution and martyrdom. Not all believers suffer martyrdom, but all believers will suffer some persecution. It may be very mild persecution, such as being ostracized by friends and neighbors. It may be a very heavy persecution, such as being divorced by one's spouse, being kicked out of one's home, or losing one's job or place in society. All believers are going to suffer some degree of persecution.

**Y. Believers Will Have the Final Victory: John 16:33b**

*... but be of good cheer; I have overcome the world.*

The twenty-fifth and last promise is a promise of final victory. Yeshua had warned them of many things while making these twenty-five promises. He warned them of persecution, martyrdom, hatred by the world, excommunication from the synagogues, and persecution by religious leaders who were persuaded that they were doing God a service. But the final victory would be theirs. In other words, as bad as it may get for believers, they will have the final victory because of Jesus the Messiah, "I have overcome the world."

### **III. THE ADMONITIONS OF THE UPPER ROOM DISCOURSE**

The third major section of the Upper Room Discourse will be a study of its thirteen admonitions.

**A. Do Not be Disturbed: John 14:1**

*Let not your heart be troubled: believe in God, believe also in me.*

The first admonition is that these disciples are not to be disturbed. Just as some of the promises were for the disciples alone and some were for all believers, the same is true with the admonitions. Some are especially for these apostles while others are for believers in general. This first admonition is specifically for the apostles. He is telling them that He is going to physically depart from them. First, He will depart for a short duration of three days, and then He will come back to them for a forty-day period. He will then depart from them for a much longer duration. They are not to be troubled; they are not to be

disturbed. Rather, they must believe God and believe Him and that this is all part of the divine plan. In keeping with the divine plan, it is necessary for Him to depart, and they should not be disturbed over it.

### **B. Jesus Is the Only Way to the Father: John 14:6-7**

*Jesus said unto him, I am the way, and the truth, and the life: no one comes unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.*

The second admonition concerns the way into Heaven. The way into Heaven is by Yeshua the Messiah, “no one comes unto the Father, but by me.” Anyone who claims he can know God apart from Jesus is, according to this statement, a false teacher making a false profession.

Of course, all the world’s religions outside the Scriptures claim to be able to come directly to God apart from Yeshua the Messiah. But the teaching of John 14:6-7 is, “no one comes unto the Father, but by me.” The only way of being able to come to the Father is by the Messianic Son. The only way to get to Heaven, the only way of coming to know God the Father, is by first coming to know the Son.

### **C. Believe on the Messiah: John 14:10-11**

*Believe you not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me does his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

The third admonition is to believe on the Messiah, to believe His words and to believe in His works, which authenticated His words. To believe on the Messiah meant three things. First, He is the one who knows the Father. Secondly, to know Jesus is to know the Father. Thirdly, the evidences are His words and then His works, which authenticate His words. In light of His works, which authenticated His words, the admonition is to believe on the Messiah, and to “believe on Him” is to believe that He is the Messiah.

### **D. Keep the Commandments of the Messiah: John 14:15**

*If ye love me, ye will keep my commandments.*

The fourth admonition is to keep the commandments of the Messiah. The way a believer shows love for the Messiah is by keeping His commandments. The verse does not say, “Keep the commandments in order to love Him.” That would make salvation by works. Salvation is by grace through faith plus nothing. If a believer seriously loves Yeshua, he will evidence it by keeping the commandments that are part of the Law of the Messiah, which is applicable to the believers today.

Believers are not obligated to keep the commandments of the Law of Moses. They are obligated to keep the commandments of the Law of

the Messiah. Believers show love for the Messiah by keeping those commandments.

Any person who claims to love the Son but does not keep the commandments of the Son is making a false profession. They may sound very spiritual. They may go around saying, "Oh, how I love Jesus." They may sing it, they may say it, they may even shout it, but if they are not keeping His commandments, no matter how spiritual they sound, no matter how loudly they may say it, it is a false profession.

#### **E. Love Yeshua the Messiah: John 14:23-24**

*Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loves me not keeps not my words: and the word which ye hear is not mine, but the Father's who sent me.*

Related to the fourth admonition, the fifth admonition is: to love the Lord Jesus the Messiah. Again, the way of proving love for the Lord is by keeping His word. That is the evidence of any profession to love Him.

#### **F. Rejoice That He Is Returning to the Father: John 14:28**

*You heard how I said to you, I go away, and I come unto you. If you loved me, you would have rejoiced, because I go unto the Father: for the Father is greater than I.*

The sixth admonition is to rejoice that He is going to the Father. Now that He has declared to them that He is going away to return to the Father, they should be rejoicing in this rather than letting their hearts be troubled, fearful, or disturbed. For them to desire that He not return to the Father would show that their love for the Messiah is a self-centered and selfish love. If they have the right kind of love for Him, they would not be troubled or disturbed about His returning to the Father; they would rejoice in it.

#### **G. Abide in the Messiah: John 15:4-5**

*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abides in me, and I in him, the same bears much fruit: for apart from me ye can do nothing.*

The seventh admonition is to abide in the Messiah, which means to be in a continuous, living relationship with Him. Those who abide in the Messiah are going to be lifted up by Him and shall bear fruit. He will prune us by way of discipline so we can bear even more fruit. If we fail to produce fruit, then that failure will be judged by fire. This is not the fire of Hell, for a person once saved can never go to Hell. This is the fire of the Judgment Seat of the Messiah, the fire of I Corinthians 3:9-15. It is the fire by which the believer's works are judged.

Believers are to abide in the Messiah. If they abide in the Messiah they will be producing fruit. Believers will be characterized by fruitfulness. If they are not bearing fruit, then He will lift them up so that they can bear fruit. If they fail to bear fruit in spite of being lifted up, then they are going to be cut off the vine and burned. It is not the believer himself that is burned, but the lack of fruit that is burned. It is the burning of the wood, hay, and stubble of the believer's works and not the believer himself.

#### **H. Bear Fruit: John 15:8**

*Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.*

The eighth admonition is to bear fruit. This builds upon the seventh admonition to abide in the Messiah. If believers abide in the Messiah, they will bear fruit. So to bear fruit presupposes that believers are abiding in the Messiah. This is the means by which the Father is glorified; believers glorify the Father by bearing fruit. Therefore, let us bear fruit. If we bear fruit, it means we are abiding in Him.

#### **I. Abide in His Love: John 15:10**

*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

The ninth admonition is to abide in His love. This is closely related to the fourth admonition to keep His commandments. Jesus said, "If ye love me, ye will keep my commandments." Believers are to abide in His love. The evidence of their abiding in His love is shown by the keeping of His commandments.

Yeshua used Himself as an example. He said, "I have kept my Father's commandments, and abide in his love." Jesus kept the commandments of the Father by abiding in the love of the Father and He proved His love of the Father by keeping the Father's commandments.

What Yeshua did by way of example is what believers should be doing. They will keep the commandments of the Lord, that is, the commandments which are in the Law of the Messiah, if they abide in His love. By abiding in His love, they keep His commandments, and the act of keeping His commandments is how they show their love for Him. Keeping Jesus' commandments shows love in two respects. First, it shows that believers are abiding in His love, that they are experiencing His love in their lives. Secondly, they are showing their love for Him. The external evidence is not emotions, but works. The works are the keeping of the commandments. We are not saved by these works, but these works are the evidence that we are a saved people. So the admonition is to abide in His love.

**J. Love One Another: John 15:12-13**

*This is my commandment, that ye love one another, even as I have loved you. Greater love has no man than this, that a man lay down his life for his friends.*

The tenth admonition is based upon the believer's love of God and God's love for the believer: that they are to love one another; they are to love the brethren. They should be closer to fellow-believers than to unsaved members of the family. If believers abide in Yeshua's love and if they show their love for Him by keeping His commandments, then they will also be loving toward one another.

**K. Bear Witness That Yeshua Is Israel's Messiah: John 15:27**

*... and ye also bear witness, because ye have been with me from the beginning*

The eleventh admonition is that they are to bear witness concerning Him: specifically, that He is Israel's Messiah. The reason they are able to bear witness of this is, as Yeshua said, "because ye have been with me from the beginning." The beginning would be the beginning of His public ministry. Soon after His public ministry began in Jerusalem, He collected His disciples. These disciples have been with Jesus from the beginning of His public ministry. They have heard all He said and taught. They have observed the many things He did.

They are now to testify concerning the truth of His Messiahship. Because they have seen these things with their eyes, heard these things with their ears, understood these things with their minds, they are now to bear witness. They would be able to do so because the Holy Spirit would bring to remembrance everything He had taught them.

**L. Ask in His Name: John 16:23-24**

*And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.*

The twelfth admonition provides the new basis for prayer in that, from now on, prayer and petitions are to be made in the name of Yeshua. This is a dispensational distinctive. Jesus said that until now, they had not asked anything in His name.

In fact, earlier in His ministry the disciples came to Yeshua and asked Him, "Lord, teach us to pray." At that time, Jesus taught them how to pray and gave them a sixfold outline. This is sometimes called "the Lord's Prayer," but it is not a very good title, because it is merely the Lord's outline of how to pray. But at that time He did not tell them that they should pray in His name. That was not to be so until after His death and resurrection. So until now they had asked nothing in the name of Jesus. They had prayed to God the Father and had made petitions of God the Father, but they had not prayed in the name of

Yeshua.

Now, this was to change. Now, they ought to pray in the name of Jesus. To pray in the name of Yeshua is not a secret magic formula. To pray in someone's name is to pray in his authority. Believers are to pray in Jesus' name because they have authority given to them by the Messiah to ask in His name.

Just as an ambassador, who becomes a government official on behalf of one's country to another, can speak in his country's name, so can believers. An American ambassador in France can make petitions in the name of the President of the United States. He has that right because of his position. That is what it means to pray in the name of Yeshua. We are praying in His authority because of the authority He has given us. To pray in His name means we are in a specific position. Just as an ambassador can make petitions in the name of the President of the United States because he is in the position of an ambassador, by the same token, because we are in a new position of being *in Christ*, that position gives us authority. One of the privileges of this authority is that we can now ask and pray in the name of Jesus, with His authority, because of our position.

#### **M. Be of Good Cheer: John 16:33**

*These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.*

The thirteenth and final admonition is that He has told them both good news and bad news. But for both types of news they are to *be of good cheer*. The reason for the good cheer is because God is in control. This is all part of the plan of God and they should be cheerful; the plan of God is working its way out.☆

**NOTES**

**IF YOU ENJOYED THIS  
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