



The Upper Room Discourse

The Upper Room Discourse occurred at the end of the public ministry of Jesus Christ on the day before our Lord went to the Cross. The Upper Room Discourse was His personal ministry to His disciples and indirectly to all believers.

In John 13:1, “Jesus knowing that His hour had come” refers to our Lord’s humanity. He knew this because He had learned the whole realm of Bible doctrine. “His hour” refers to the Cross and bearing the judgment of the sins of all mankind. “Had come” was a fulfillment of prophecy. “Would depart” is μεταβαίνω (metabainō) and refers to His body going into the grave, His soul going to Paradise, and His human spirit going into the presence of God the Father. Jesus Christ was born with a body, soul, and human spirit (trichotomous). Luke 23:53; Luke 23:43; Luke 23:46.

“Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.” (John 13:1, NASB)

“And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.” (Luke 23:53, NASB)

“And He said to him, “Truly I say to you, today you shall be with Me in Paradise.”” (Luke 23:43, NASB)

“And Jesus, crying out with a loud voice, said, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT.” Having said this, He breathed His last.” (Luke 23:46, NASB)

In John 13:1, “out of this world to the Father” refers to His resurrection and ascension to the third heaven to be face-to-face with God the Father. “Having loved” is the aorist active participle of ἀγαπάω (agapaō) and means a mental attitude love. This is a love with consistency and endurance. “His own who were in the world” refers to His disciples. “To the end” means all the way to the Cross. His extreme suffering did not change His mental attitude. His disciples flew apart but it did not dent His love.

“Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.” (John 13:1, NASB)

Our Lord showed His love for them by communicating Bible doctrine. He showed His love for them by washing their stinky feet as an illustration of the believer’s confession of known sin to God the Father resulting in the regaining of the filling of the Holy Spirit. 1 John 1:9.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

In John 13:2, Satan joins the supper bringing with him the Angelic Conflict. “During supper, the devil having already put into the heart of Judas Iscariot” is βάλλω (ballō) and means to throw, to cast into, to pour. Satan threw an idea into the mentality of Judas. Scar tissue had bottled this guy up who was an unbeliever. “The idea” implanted was to betray our Lord.

“During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,” (John 13:2, NASB)



The Orientation of Christ

In John 13:3, Jesus knew the plan of God. Jesus knew He was the executor of the plan of God. “He had come forth from God” refers to the virgin birth. “And was going back to God” refers to our Lord’s ascension to the third heaven.

“Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,” (John 13:3, NASB)

Washing His Disciples’ Feet

In John 13:4, our Lord “got up from supper.” Why? There was a breach of etiquette with His disciples’ dirty feet. Good manners dictated they should wash before entering the room. They had exhibited very dirty manners as they had dirt and excrement from the streets and were seated at the dinner table. “And laid aside His garments” is the dramatic present tense and is a picture of being a servant. Our Lord became a servant to make servants out of us.

“got up from supper, and laid aside His garments; and taking a towel, He girded Himself.” (John 13:4, NASB)

The disciples had bathed before coming to the last supper. Bathing is analogous to salvation, one bath. It was customary to wash the feet before entering, which is analogous to confession of sin. We are not to wash our feet, we are to confess our sins to God the Father and come to the table for spiritual food filled with the Holy Spirit. The disciples in walking through the streets had accumulated filth on their feet. This filth and excrement is analogous to sin, carnality, production of the old sin nature.

The supper represented fellowship with the Lord. A believer cannot have fellowship with the Lord and filth on his feet. Why the feet? They represent service. It is impossible to serve the Lord in status quo carnality. Water on the feet signifies the cleansing from confession of sin and restoration to fellowship with God for purposes of fellowship.

Jesus did not have to have His feet washed because of His impeccability. He is perfect. He has no need for confession of sin in the analogy. The disciples needed their feet washed because of defilement. Jesus washed their feet. The work of Christ on the Cross makes salvation and confession of sin possible. Therefore, a bath prior to coming to the supper is a picture of salvation. Foot washing is analogous to cleansing after salvation for the purpose of service in the spiritual life. Eph. 1:7; Isaiah 52:7.

“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (Ephesians 1:7, NASB)

“How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, “Your God reigns!”” (Isaiah 52:7, NASB)

You are saved once, but you confess sins many times. Every time you sin, you do not need to be resaved, you need to be restored to fellowship. Restored to the table! In John 13:5, “began to wash the disciples’ feet” is the aorist middle infinitive of νίπτω (nīptō). The aorist tense means that at this particular time, they needed their feet to be washed. This represents by analogy that are out of fellowship and in carnality. The middle voice indicates volition. It is for our benefit that we confess sin biblically. The infinitive mood expresses God’s purpose for our life here on earth, which is to save us once and restore us to the filling of the Holy Spirit many times based on our confessions of sin biblically per 1 John 1:9. That’s His plan.



"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

"Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded." (John 13:5, NASB)

Betrayal

In John 3:10, "you are clean, but not all of you" means that all but one had the salvation bath. The one exception refers to Judas Iscariot.

"Jesus said to him, 'He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.'" (John 13:10, NASB)

In John 3:11, "For He knew" refers to Jesus Christ who knew that Judas would betray Him. "Not all of you are clean" means that Judas was not saved. Judas has been exposed to the Gospel for three years, but had rejected it every time. His negative volition was locked in due to the scar tissue on his soul. John 13:21; John 13:26.

"For He knew the one who was betraying Him; for this reason He said, 'Not all of you are clean.'" (John 13:11, NASB)

"When Jesus had said this, He became troubled in spirit, and testified and said, 'Truly, truly, I say to you, that one of you will betray Me.'" (John 13:21, NASB)

"Jesus then answered, 'That is the one for whom I shall dip the morsel and give it to him.' So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot." (John 13:26, NASB)

Judas Iscariot never accepted Jesus Christ as his Savior, his Messiah. He functioned as part of our Lord's team even being the treasurer. However, he never was saved and never had eternal life. See the category on [Judas Iscariot](#).

What causes demon or Satanic influence? The conscience in the soul is filled with mental attitude sins. Judas had been saying no to the Gospel for 3 1/2 years but now says yes for Satan-influence. "To betray Him" means this was an "inside job."

The Lord was going to teach the upper room discourse to His disciples. For them to understand it, all the saved disciples had to be in fellowship. Come, sit down, check your feet and see if they are stained or dirty.

Unconditional Love

In John 13:23, John was reclining next to Jesus' bosom which was the place of honor at the table. It is not referring to a weird contact situation but an idiom referring to the location of John next to Jesus. "Whom Jesus loved" refers to John and love is *agapao* love.

"There was reclining on Jesus' bosom one of His disciples, whom Jesus loved." (John 13:23, NASB)

In John 13:34, "A new commandment I give to you, that you love one another" is the present active imperative of ἀγαπάω (*agapaō*) and is a command from our Lord to all believers, not just to His disciples. We are to have an unconditional mental attitude love like His love for all mankind. The only way to gain such a powerful love is to grow spiritually and be renewed in your thinking.

"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." (John 13:34, NASB)



In John 13:35, “By this all men will know” is the future middle indicative of γινώσκω (ginōskō) and means to know, understand, perceive, to have knowledge of. Know what? That they are our Lord’s disciples because of their evident mental attitude *agapao* love toward others. This would be their witness to the unbelieving world. The disciples mental attitude unconditional love toward others would be vastly important in their role as apostles. We as believers also must have the same mental attitude *agapao* love toward others in our spiritual lives.

“By this all men will know that you are My disciples, if you have love for one another.” (John 13:35, NASB)

The source of *agapao* mental attitude love is the Word of God. You must have the proper mental attitude toward the intake and application of the Word. You don’t get the Word the way you want to get it, you get it through daily teaching. Daily teaching is a major doctrine of Scripture. John 14:15

“If you love Me, you will keep My commandments.” (John 14:15, NASB)

In John 14:21, “He who has” is the present active participle of ἔχω (echō) and means to have, to hold, to possess the Word. “And keeps them” is the present active participle of τηρέω (tēreō) and means to keep, to observe, to attend to carefully. The believer who keeps the mandates of the Word of God has *agapao* love for Jesus Christ. If we keep the commands of the Word, God the Father will also have the *agapao* love for us.

“He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.” (John 14:21, NASB)

“I will love him and will disclose Myself to him” is the future active indicative of ἀγαπάω (agapaō) plus the future active indicative of ἐμφανίζω (emphanizō) which means to indicate, to disclose, to declare, to make known. Jesus Christ will make Himself known to the spiritually growing believer through His Word – His very thinking. 1 Cor. 2:16; John 14:23-24.

“For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.” (1 Corinthians 2:16, NASB)

“Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. ‘He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.’ (John 14:23-24, NASB)

What stopped the churches in Revelation 2 and 3? They failed to stick with the daily teaching of the Word of God. Ephesus did not complete growth. Smyrna did not buy daily teaching. Pergamos messed up their financial situation and had no concept of the proper function of spiritual gifts. Thyatira had a matriarchal system in the local church. Sardis were immature believers in Christian service too soon. Philadelphia was a church full of spiritually mature believers with divine good production. They had a big fight over daily teaching. Laodicea had mature believers that had gone into reversionism.

The happiness gained from love is found in John 14:28.

“You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.” (John 14:28, NASB)

Standard of love is stated in John 15:9.

“Just as the Father has loved Me, I have also loved you; abide in My love.” (John 15:9, NASB)



The Father's love for the Son is the same love we are to have for each other. This love is only possible through the filling of the Holy Spirit and with some spiritual maturity. John 15:12; John 15:17.

"This is My commandment, that you love one another, just as I have loved you." (John 15:12, NASB)

"This I command you, that you love one another." (John 15:17, NASB)

The greatest demonstration of love. John 15:13.

"Greater love has no one than this, that one lay down his life for his friends." (John 15:13, NASB)

There will always be opposition of this love. John 15:18-19.

"If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you." (John 15:18-19, NASB)

God's unconditional love for each of us always existed from eternity past. It will continue forever. John 17:25-26.

"O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them." (John 17:25-26, NASB)

Unity of the Father and Son

God the Father and the Son of God are one in essence, attributes, and character. They, like the Holy Spirit, are absolute and perfect in their essence, but three in personality or function. This unity causes production on a par with and in a greater sense than when Christ was on earth. John 14:9-10; John 14:11-12. See category on [The Trinity](#).

"Jesus said to him, 'Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? 'Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.'" (John 14:9-10, NASB)

"Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father." (John 14:11-12, NASB)

The Promise of the Holy Spirit

Our Lord promised that the Holy Spirit would come in His absence. The Holy Spirit is the "Helper" or παράκλητος (paraklētos) meaning the One called alongside to troubleshoot or help, the Teacher, the Encourager. In the absence of Jesus Christ, there is the delegation of authority in the Holy Spirit. He will indwell. John 14:16-17.

"I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you." (John 14:16-17, NASB)

The Holy Spirit teaches the believer and helps the believer recall the believed Bible doctrine or *epignosis* from the right lobe of their soul. John 14:26.

"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." (John 14:26, NASB)



In John 15:26, “He will testify about Me” is μαρτυρέω (martureō) and means to bear witness, to honorably testify, to give a good report. This refers to accurate information concerning Jesus Christ. The Holy Spirit is the reprover of sin, righteousness, and judgment.

“When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,” (John 15:26, NASB)