

Superficial Comfort to Troubled Hearts

The Upper Room: Jesus' Parting Promises for Troubled Hearts, by John MacArthur, The Woodlands: Kress Biblical Resources, 2014. Print.

John MacArthur's *The Upper Room: Jesus' Parting Promises for Troubled Hearts* (hereafter *Upper*) is an examination of the Lord Jesus' words to His disciples in John 13 through 15, "some of the most vital and applicable truth in the New Testament," so that believers may "grow in understanding of the riches that are ours because of His love" and unbelievers may be drawn to embrace "Christ...as Lord and Savior and friend" (2). Although *Upper*'s fervor for the gospel expressed in its final chapters is commendable, its examination of the contents and promises as revealed in John 13 through 15 vacillates between scriptural truth and natural human concept, and it misses critical points of truth and experience in those chapters. Ultimately, it leads the believers away from the genuine revelation of God's desire in His Word.

Parting Promises to Troubled Hearts

Upper devotes its first three chapters, "The Humility of Love," "Unmasking the Betrayer," and "The Marks of the Committed Christian," to exploring John 13. In the first chapter *Upper* contrasts the humility and love of Jesus displayed especially in His act of washing the disciples' feet against the background of the disciples' attitude toward one another and present-day selfism expressed in society and among Christians. It explains that "only absolute humility can generate absolute love," for "it is the nature of love to be selfless, sacrificial, self-giving," and that "Christ's love and His humility are inseparable" (11). It argues that Jesus' living and teaching recorded in John 13 exemplify the notion that "pride and self-centeredness are hostile to true, Christlike godliness" (4), based on the fact that Jesus, while knowing of His soon departure, nevertheless spent the evening caring for His disciples (5). He humbled Himself, taking on "probably the most abject duty ever performed in public" by washing the disciples' feet (7) and taught His disciples to likewise humble themselves (10, 20). In the second chapter *Upper* contrasts Judas with Jesus and explains that "despite the awfulness of Judas's sin," Jesus "reached out to him with true compassion and genuine kindness" (23). It argues that whereas God planned that Christ would be betrayed, Judas of his own evil will chose to betray Christ (31). In the third

chapter *Upper* suggests that John 13:31-38 reveals that a committed Christian is one who is preoccupied with the glory of God, filled with Christ's love for the children of God, and loyal to Christ (47, 55, 60).

In the fourth through eighth chapters *Upper* presents a detailed examination of John 14. In the fourth chapter, titled "The Solution to a Troubled Heart," *Upper* indicates that when the disciples had become troubled by Jesus' speaking concerning His betrayal and Peter's failure, He began to comfort them by presenting Himself as the One in whose presence, promises, and person they could trust. It argues that by the phrase *believe in God; believe also in me* in John 14:1, the Lord Jesus was not only making Himself equal with God but also encouraging the disciples "to keep faith, because even though He was leaving them physically, His presence would be with them spiritually" (72); that by His word in John 14:2, the Lord Jesus was indicating that the disciples' "hope of eternity in heaven with Him...was not a misconception that needed correction" but the reason why He was leaving (75); and that Jesus' revelation of His being the way, the reality, and the life in John 14:6 was a reaffirmation of all that He had previously promised them (79).

In chapter 5, titled "Jesus is God," *Upper* maintains that the disciples must have been confused regarding whether or not Jesus was genuinely the Messiah, because their concept of the Messiah did not allow for His death (84). It suggests that John 14:7-14, which records Jesus' response to their confusion, reveals His person, power, and promise. Regarding His person, *Upper* asserts that in verses 7 through 10 Jesus "says in unequivocal terms that He is God" (86), the One who "is uniquely one with, but distinct from the Father—God in human flesh" (87); regarding His power, it suggests that the Lord's mentioning that His disciples would do greater works is because His going to the Father implies the Spirit's coming to indwell and empower the disciples so that they could carry out a ministry of greater impact than the Lord's (93); and regarding His promise, *Upper* explains that the Lord's speaking concerning the disciples receiving whatever they asked for in His name indicated that whenever the disciples prayed "in full identification with the Son, seeking only what He would seek," their prayers would be answered (96).

Chapter 6, on "The Coming of the Comforter," covers John 14:15-26, "the heart of Jesus' message of comfort to the disciples" (100). *Upper* asserts that the centerpiece of

this section of the Word is “the greatest promise of all: After His departure, the Holy Spirit would come in His place,” whom not only the disciples but also all those who, motivated by love, obey the Lord would receive (101-102). It states that the Holy Spirit is another Comforter of the same essence as Jesus, a person exactly like Him, to minister to the disciples in the Lord’s stead and to indwell the disciples forever, thereby bringing them into an eternal union with God (104, 108). *Upper* also suggests that the Spirit as the Comforter will bring with Him the presence of Christ and a full understanding of Christ’s relationship with the Father and the believers’ relationship with the Godhead (109, 111), allow for the spiritual manifestation of the Father (113), and enable divine inspiration (116).

Chapter 7, on “The Gift of Peace,” addresses the peace spoken of in John 14:27, stating that the peace here “is a subjective, experiential peace. It is tranquility of the soul—a settled, positive place that thrives regardless of life’s circumstances” (123). It explains that such a peace has its source in Jesus Christ, that the Holy Spirit makes the believers partakers of that peace (126), and that the believers need to allow this peace to rule so that the believers may have unity in the Body of Christ (132).

In chapter 8, “What Jesus’ Death Meant to Him,” *Upper* concludes its analysis of John 14. Based on the Lord’s words in verses 28 through 31, it claims that the disciples could see His going away only from their perspective and became sorrowful because their love for the Lord was superficial. It suggests that if the disciples had loved the Lord as they should, they would have understood what His death meant to Him—namely, that it caused His person to be dignified, opened the way for the truth to be documented, brought in the defeat of His arch enemy, and demonstrated love—they would have found a way to rejoice with Him (139-140, 143, 146, 149).

In its last four chapters, *Upper* explores John 15, interpreting the significance of the vine and the branches, what it means to abide in Christ, the meaning of friendship with Christ, and the persecution that arises as a result of following Christ. In chapter 9, titled “The Vine and the Branches,” *Upper* says that “like all the other great ‘I am’ passages..., this figure of speech [in John 15:1] points to [Jesus Christ’s] deity” (153-154), that the Father as the vinedresser “cares for the Son and for those joined to the Son by faith” (159), that Christ as the true vine “is the source and sustenance of life for the branches,” that the fruit-bearing branches represent true believers, and that the fruitless branches represent Judas and all those who were never true disciples, those who “appear by human perception to be united with Christ, but...are apostates doomed to hell” (154-156), unbelievers (163). It defines the Father’s removal of the fruitless branches as the removal of “false branches, people who

associate themselves with Jesus and His Body and put on a facade of faith in Him” (163); His pruning of the fruitful branches is defined as His removal, through the suffering and trials that believers pass through, of “sins and the superfluous things that limit our fruitfulness” (164).

Chapter 10, on “Abiding in Christ,” examines the vine-and-branches metaphor from the believers’ perspective by identifying six blessings—salvation, fruitfulness, answered prayer, abundant life, full joy, and security—that John 15 illustrates. *Upper* asserts that “branches that abide in the true vine represent authentic believers” and says that the Lord’s charge to “abide in Me” is an “encouragement to...the disciples” and “a plea to the halfhearted readers of Scripture to...embrace Christ with settled, certain faith” (168-169). Regarding fruitfulness, it states that bearing genuine fruit—whether Christlike character, thankful praise, helping others, purity in conduct, or gaining new converts—involves getting as close to Jesus as one can and putting aside sin and anything that can rob believers of a deep, personal, and loving relationship with Jesus (171). As to prayer being answered, it suggests that two conditions must be met: first, one must abide in the vine, that is, be a Christian; and second, the Christian must “study the Scripture in order to govern his life by what Christ has revealed” (175). Regarding the abundant life, *Upper* suggests that it denotes God as the source of fruit in a believer’s life unto His glory (176-177); concerning full joy, *Upper* states that joy is an element of the abundant life that is an outgrowth of abiding in the vine (177); and regarding security, *Upper* says that those who are in Christ cannot be removed or cut off and need not fear judgment (178).

In Chapter 11, titled “The Friends of Jesus,” *Upper* considers the implications of the Lord calling His disciples friends in verses 12 through 16 and surmises that just as the disciples had craved a close friendship of deep affection with Jesus, so also He desired the same kind of intimacy with them (183). It explains that the friendship mentioned in this portion of the Scriptures has or is based on these characteristics: obedience to Christ; love toward other friends of Christ; a scriptural understanding of God’s plan in its entirety; and God’s choosing and appointment to a position of service. *Upper* concludes the chapter by asserting that “we who have trusted in His name are all friends of Jesus Christ” (192). In its final chapter, “Hated without a Cause,” *Upper* covers verses 17 through 25, which concern persecution. It explains that the Lord Jesus spoke a word concerning persecution to His disciples because they needed to know that despite His promises, “ministry would not be easy in rebellious, Christ-hating world” (195), for they, His followers, are not of the world. Thus, the world would hate them because it hates Him and does not know God.

Missing the Centrality of Life in John's Gospel

Upper's treatment of John 13 through 15 fails to include the entire perspective of John's Gospel and thus misses the centrality of the divine life in that Gospel. Consequently, it emphasizes behavior rather than the divine life in portions of its analysis, and it misinterprets or misses the significance of John's revelation in other portions that it examines. For instance, in its evaluation of foot-washing in John 13:1-17, *Upper* acknowledges foot-washing to be a spiritual sign, but it misinterprets washing in 13:8 to be the forgiveness of sins that comes through confession and the cleansing of the Lord's blood. It also emphasizes that "Jesus' *humility* is the real lesson" of the section (20), rather than the washing of life for the maintenance of fellowship. Strictly speaking, to be bathed in 13:10 is related to the washing of regeneration, the initiation of life, which is accomplished through the work of Jesus alone, but to be washed with water, not blood, must refer to the washing of life, the Spirit, and the Word, which may be carried out by the Lord Jesus as well as other believers, as indicated by the Lord's charge to the disciples to wash one another's feet. To claim that washing with water in 13:8 refers to confession and the cleansing of Christ's blood is to falsely suggest that the believers can cleanse others' sins by the blood of Christ.

In another instance, when addressing glory in John 13 and 15, *Upper* suggests that the purpose of the Christian life is to give glory to God; this falls short of the meaning of glory in John's Gospel. *Upper* defines "glory" in this way:

God's glory is wrapped up in His attributes...We worship and glorify God when we in any way praise, acknowledge, experience, or display His attributes...At the cross, every attribute of God was manifest in a way not seen before. (50)

However, in John's Gospel, glory is first the expression of the divine life, for life was in the Word, and the disciples beheld the glory of the incarnated Word (1:4, 14); second, as indicated by the Lord's word in John 12:23 and 24, glory involves the release, increase, impartation, and multiplication, of life; and third, glory is the propagation, spread, and enlarged expression of Christ as life through fruit-bearing (15:8).

Even though *Upper* devotes an entire chapter to the meaning of Christ's death, it misses the significance of Christ's glorification through death and resurrection unique to the Gospel of John. The thought in John's Gospel is that God was glorified through Christ's death and resurrection not merely because His attributes were displayed but because the divine life, which was concealed in the flesh of Jesus, was released through His death and imparted into the believers through His

resurrection. Such a release of the divine life, indicated by the water that flowed out of the pierced side of Jesus on the cross, produced the church as the Body and bride of Christ. This constitutes the nonredemptive aspect of Christ's death and sums up God's purpose in creating man to partake of His life and become Christ's counterpart (12:23-24; 19:34; 1 Pet. 1:3; Gen. 2:21-24, 8-9, 16-18, 21-23). Thus, the redemptive aspect of Christ's death on the cross, while important, is secondary to the release and impartation of the divine life for the producing of Christ's counterpart, the genuine glory of God (John 3:29-30; 20:31; Eph. 5:26-27; Rev. 21:10-11).

Errantly Teaching That the Father's House is Physical

When addressing the words of the Lord Jesus in John 14:1-6, *Upper* suggests that virtually every word spoken by Jesus to the disciples from John 14 through 16 is suffused with the promise in John 14:3 that Jesus was going away to prepare a place for the disciples. Then it interprets that place, the Father's house, to be a grandiose physical structure, which Jesus has been laboring on for two millennia, and where the believers will dwell with Him for eternity (75-77). Such an interpretation is erroneous teaching that runs contrary to the revelation in John's Gospel as well as the Bible and distracts the believers from God's purpose.

John's Gospel begins by revealing that God's house is no longer a physical structure, as in the Old Testament, but a person—Jesus Christ as the true tabernacle of God (John 1:14). John 2 indicates that this Jesus, the tabernacle and temple of God, through crucifixion and resurrection would become the corporate Christ with all His believers as His members—the enlarged temple of God (vv. 19-21). Thus, John 3 indicates that to receive eternal life, one must not merely believe in, but believe *into* Jesus Christ, which is to enter into and become one with Him as the temple of God (vv. 15-16, 18, 36). John 4 confirms that God's house, the place of worship, is no longer a physical structure but the regenerated human spirit of the believers (vv. 21, 23). Thus, the Father's house with its many abodes in John 14 should not suddenly revert back to being a physical structure, as in the Old Testament; rather, it is a reality that the believers have gained access to through the processes of death and resurrection on Jesus' side and believing on man's side; it is the mutual indwelling of God in and with the regenerated, transformed, and glorified elect, and they in Him (vv. 2-3, 10, 17, 20, 23; 15:4-9, 17:21, 23). To suggest otherwise is to go against the Scriptures.

Held Back By a Traditional View of the Scriptures

Upper's handling of several crucial truths in the process of its analysis also reveals that it is held back by a limited understanding of the Spirit and by a traditional view of God's righteous dealings with His believers. For instance,

Upper misses the revelation concerning Christ as the Spirit in its examination of John 14:15-20. On the one hand, *Upper*, when addressing the coming Comforter in John 14:16, points out that the Greek word rendered “another” in that verse indicates that the coming Comforter is exactly like and of the same essence as Jesus (103-104). On the other hand, it repeatedly asserts that the Spirit of reality as the “another Comforter” coming in the name of the Son means that the Spirit comes instead of the Son, even though it earlier pointed out that to pray in the name of the Son implies full identification with the Son (101, 116, 104, 96). The thought in John 14 is not that One other than Christ comes to comfort the believers but that Christ Himself, the reality, goes away by passing through death and resurrection and returns as the Spirit of reality to be with the disciples forever (vv. 2, 17). Thus, Christ in the flesh, the first Comforter whom the disciples knew because He was abiding with them, did not leave them as orphans; He returned *as* the Spirit, another Comforter from the Father, to abide in them (vv. 17-18). Consequently, the disciples would know after Christ’s resurrection that He is in the Father, they are in Him, and He is in them not merely *through the agency* of the Spirit, as *Upper* supposes, but *as* the Spirit, according to the revelation of the Scriptures (20:22; 2 Cor. 3:17; 1 Cor. 6:17).

Upper rightly maintains that the promise of the Spirit indwelling the believers recorded in John 14:17 is unique to the New Testament; it, however, wrongly asserts that this promise was fulfilled at the time of the Pentecost recorded in Acts 2. Such an assertion differs from the scriptural revelation concerning the Spirit’s coming to dwell in the believers. On the evening of the Lord’s resurrection, prior to the outpouring of the Spirit upon the believers at Pentecost for their work, the resurrected Jesus came to His disciples in an enclosed place, greeted them, and breathed into them the Holy Spirit for their living. This record in John 20:19-22 is the fulfillment of the promise in John 14:17. Thus, *Upper*’s understanding misses the New Testament revelation concerning the Spirit indwelling the believers for their living and coming upon them for their work as well as obscures the believers’ experience of these two aspects of the Spirit.

Finally, *Upper*’s interpretation of the vine and the branches in John 15 reveals that its understanding not only of John’s Gospel but also of salvation is lacking. *Upper* presents an unsatisfactory interpretation of the removed and burned branches in John 15—forcing salvation on the illustration of the vine and the branches. Its chief argument against the statement that the believers are all the branches is that the unfruitful branches are burned; it states, “Those who say that the discarded branches are Christians have a problem: the branches are burned...It would mean they have lost their salvation

forever” (163). Strictly speaking, however, the vine and the branches are not related to salvation, for John 15 says nothing concerning salvation, but are related to the enjoyment of the riches of Christ as life for the expression of that life in fruit-bearing and in the spreading of the vine (vv. 1-11). According to the Lord’s word, He is the vine and the believers are the branches (vv. 1, 5). The believers who abide in Christ remain in the enjoyment of His riches and bear fruit unto the glorification of the Father. The believers who do not bear fruit are cut off from the enjoyment of those riches and can even be burned. Such severe suffering for believers does not mean that they lose their salvation; rather, the sense here must be similar to the thought in 1 Corinthians 3:15, which says, “If anyone’s work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.”

Conclusion

In its attempts to open the promises in John 13 though 15, *Upper* gradually unearths its own misconceptions regarding three important items in the Bible—the Divine Trinity in His economy, the eternal destiny of the believers, and certain aspects of salvation. Thus, it distracts the believers from the riches that it intends to lead them into, and it also preaches a gospel to unbelievers that does not match John’s Gospel.

by Joel Oladele

A Reexamination of John 3:16

John 3:16: What’s It All About? by Murray J. Harris.
Eugene: Cascade Publications, 2015.

In *John 3:16: What’s It All About?* (hereafter *John 3:16*), Greek scholar and one of the translators of the widely used New International Version, Murray J. Harris, examines one of the most well-known, often quoted, and ubiquitous verses of the Bible. The result is a balanced and thorough examination of John 3:16 based on the original Greek, presented in a detailed phrase-by-phrase exposition that engages readers to not only comprehend the nuances of the language but even more to treasure the significance of its message. In the hands of this able scholar, the good news of John 3:16 is clearly displayed. However, the failure to appreciate the full import of the uniquely Johannine phrase *pisteuō eis*—rightly rendered as “believe into” rather than simply “believe in”—weakens the exposition of the verse, not merely as it relates to salvation by spiritual rebirth but also as it impacts the rich status of the believers’ life in the kingdom of God and as the bride of Christ.

The Examination of John 3:16

Before delving into its detailed examination of the celebrated verse, *John 3:16* establishes the verse's context in the fourth Gospel generally and in the conversation between Nicodemus and Jesus specifically. The conversation, it explains, is divided into two parts—a dialogue between the devout Pharisee and Jesus from verses 2 through 10 followed by a monologue by the Lord in verses 11 through 21. Throughout their conversation the Lord punctuates His remarks with the “formal phrase” that may be literally translated, “Truly, truly, I am telling you,” underscoring the deep significance of the matters brought forth in their exchange (4). Based on the Lord's mixed use of *you* in both singular and plural forms, *John 3:16* suggests that while Jesus was conversing with Nicodemus, who is a representative of the Jewish nation, He was referring to all peoples as a whole.

Nicodemus engaged the Lord on the matter of signs and the authority by which He did them, but Jesus immediately steered the conversation from the “superficial, mundane level” to address “Nicodemus's spiritual condition, the state of his soul” (5). Invoking His first use of the formal phrase, saying, “I tell you the solemn truth, no one can see the kingdom of God unless he is born again,” Jesus highlights, in the view of *John 3:16*, the main theme of His discourse and of the key verse under examination—“spiritual rebirth” (5-6). Nicodemus's misunderstanding or lack of comprehension precipitated an extended monologue by Jesus, who proceeds to explain not only “his own role in making spiritual rebirth possible for everyone” but also the “need for everyone to have a spiritual rebirth that comes about by believing in him” (6-7). At this juncture *John 3:16* launches into a detailed examination of the special and famous verse—“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (NIV)—in hopes of discovering what “this ‘believing in Jesus’ is all about” (7).

For God: *John 3:16* points out that the conjunction *for* connects verse 16 with the preceding verses and “introduces a clarification, explaining how ‘rebirth from above’ (vv. 3-8) became an option for everyone who believes (v. 15)” (8). After examining all the uses of *theos* in John's Gospel, *John 3:16* deduces that *God* in verse 16 can refer only to God the Father.

So loved: *John 3:16* prefers the understanding of *so* to mean “as follows” rather than the acceptable but “decidedly flat” rendition of “in this way” (10). It places greater weight on the former because of the immensely significant clause to follow, namely, that God would give His one Son over to death. The emphasis of this understanding of *so* matches the intensity of the word *loved*, for the love exhibited “was no ordinary love” (11). Indeed, *John 3:16*

expounds that God's love, represented by the Greek *agapao*, is “a strong, selfless, gift-giving love that is totally focused on the welfare of others” (11). When this extraordinary love is expressed in a gift, it extends beyond all expectation, unrelated to any particular merit in the recipients. *John 3:16* argues that the past tense of the verb *love* should not be misconstrued to imply that God has since ceased loving the world. Rather, the “open-ended and timeless guarantee that ‘everyone who believes’ will gain eternal life...proves the Father's ongoing love for all” (11).

The world: Filtering through the range of possible connotations for *world*, *John 3:16* demonstrates that the meaning of the word in this verse is found only in the “John's Gospel but not in any English dictionary” (13). *John 3:16* states that the meaning of *world* includes “all humans without distinction or exception” (13). Moreover, *John 3:16* presents the interpretation that in the midst of many negative uses of *world*, the sense in verse 16 “makes the love of God all the more unprecedented and astonishing” (13). Thus, *John 3:16* implies that “God's love knows no bounds in its intensity (it is limitless) or in its scope (it includes all humans)” (13).

That He gave: *John 3:16* infers that according to the grammatical construction, God's giving of His Son is the direct result of His immeasurable love for the world. As a result of His sacrificial “love-in-action,” He surrendered His one and only Son. There are two aspects in God's giving. One aspect is the sending of His Son, who is His “full expression” as the Word, to become “a fully human person, taking on a complete and genuine human experience” (15). Additionally, *John 3:16* submits that God the Father sent His Son to be lifted up on the cross just as Moses lifted up the bronze serpent so that whoever among the Israelites had been bitten by the poisonous serpents and looked on the bronze serpent would be saved. In short, “God's giving involved the incarnation and crucifixion of Jesus” (16).

His one and only Son: Based on evidence throughout the Gospel of John, *John 3:16* establishes that Jesus as God's Son was “fully divine,” “shared His Father's authority over creation and all humanity,” and was “one with His Father in nature” (16-17). Jesus is uniquely qualified to tell “exactly and accurately what God is like” (17). The phrase *one and only* implies a child of “sole descent,” without siblings or equals, and therefore unique. *John 3:16* asserts that by giving His “one and only Son” to be our substitutional sacrifice, God's gift was “beyond imagination” and “beyond calculation” (18).

That whoever believes in Him: *John 3:16* suggests that the purpose and result of God's act of giving is that sinners would believe in His Son. God eliminated all barriers of race or class and opened His invitation for all to believe. It explains that the object of our belief is not facts or words

but a person! More specifically, *John 3:16* argues that the Greek construction of *believes in* denotes not belief in a person's testimony or teachings but directing faith toward the person. This believing is "all-encompassing," involving "total commitment of one's whole self to the person of Christ as Messiah and Lord for ever" (20).

Shall not perish: *John 3:16* contends that the thought of "shall not perish" is not only to never "suffer eternal death," as opposed to "having eternal life" at the end of verse 16, but also to never be condemned by God, in contrast to "condemn the world" in verse 17. Eternal death means permanent separation from God as the only true source of life; hence, to be lost is to be forever exiled from God. *John 3:16* further shows that the status quo of humanity is one of being lost, thus needing God to restore us to a "right relationship with himself" (23).

But have eternal life: *John 3:16* demonstrates that the second and more crucial result of believing in Jesus is having eternal life. In its view, the full sense of *having* is to "get and enjoy" or "obtain and have privilege of"; hence, *have eternal life* may be paraphrased "will obtain and enjoy the possession of eternal life" (24). *John 3:16* indicates that *eternal* refers to quantity that is "without beginning or end" (25) and that *life*, being the emphasis of the phrase, refers to the "divine life," the "supernatural, spiritual life that comes from God" (26). To summarize its "grammatical analysis" of the verse, *John 3:16* offers the following "expanded paraphrase":

This rebirth from above is possible for everyone who believes, because God the Father loved all humans to such an extraordinary extent that he actually sent his dearly loved one and only Son into the world and then gave him over to an atoning death, so that everyone, without distinction or exception, who believes in Jesus will not suffer God's wrath and thus be lost, but, on the contrary, will both now and in the hereafter enjoy intimate fellowship with God and actually share in God's own life. (26)

Reexamining John 3:16 according to God's Economy

Despite an insightful and detailed study, *John 3:16's* understanding of this "crucial sentence" (xi) is weakened by the narrow context into which it is placed and by *John 3:16's* failure to thoroughly consider the deeper significance of the phrase *believe into*. The combination of these two shortcomings depreciates the full impact of the eternal life and its relation to the kingdom of God and the bride of Christ seen in the full context of chapter 3.

The Recovery Version's rendering of *John 3:16* is: "For God so loved the world that He gave His only begotten Son, that everyone who believes *into* Him would not perish, but would have eternal life" (emphasis added).

The most significant distinction between this rendering of *John 3:16* and those in the majority of translations is the preposition *into*. *John 3:16* compares and contrasts only two possible translations for *pisteuō eis*—"believe that" and "believe in"—and ultimately prefers the latter. However, there is a third and more accurate alternative according to the mainly Johannine construct—"believe into." These seemingly linguistic divergences actually point to fundamentally different aspects of our Christian experience, as Roger Good points out:

Regeneration occurs through believing *into* Him. The verb *believe* (*pisteuō*) in the New Testament occurs with the prepositions *eis*, *en*, and *epi* (believe *into*, *in*, and *upon*); occurs with nouns in the accusative or dative cases (believe *someone* or *something*); precedes *hoti* (believe *that*); and occurs absolutely, that is, by itself (*believe*). Some scholars, such as Bultmann, argue that these uses have basically the same meaning and can be used interchangeably. While this may be the case with *pisteuō* with *en* and *epi*, it is not the case with *pisteuō* with *eis*. Although there is similarity between believing what is true concerning Christ and believing based upon all that Christ is, there is a fundamental difference between this and a believing that brings us *into* (*eis*) Him. The former is a necessary prerequisite for the latter, again indicating their distinction. *Pisteuō* with *eis* never occurs in classical Greek or in the Septuagint, but in the writings of John *pisteuō* with the preposition *eis* occurs frequently (thirty-six times), more than any other combination with *pisteuō*, indicating the need to utilize a new linguistic construct to express a deeper realization. The particular use of *pisteuō* with *eis* indicates something more than just mental assent; it is a believing that results in a mystical union with the object of belief, Christ. (51)

Concerning the believer's experience, Witness Lee says,

Believing into the Lord is not the same as believing Him (6:30). To believe Him is to believe that He is true and real, but to believe into Him is to receive Him and be united with Him as one. The former is to acknowledge a fact objectively; the latter is to receive a life subjectively. (Recovery Version, 3:16, note 2)

To be sure, a sinner's exercise of believing in Christ's redemption initiates his path toward salvation, but it is in his union with Christ by believing into Him that his salvation is made real. In other words, a sinner is not saved merely by believing the fact that Christ the Savior was crucified as the sacrifice for his sins but also by being mystically united and organically joined to Christ by receiving His life through believing *into* Him.

The fundamental difference between *believe in* and *believe into* becomes particularly significant when the full context

of John 3:16 is taken into account. In laying out its approach of interpretation, *John 3:16* states, “In considering the meaning of any sentence, it is necessary to give attention to the wider and narrower literary context of the sentence, for foreign ideas can easily be read into a statement when it is considered out of its context” (xi-xii). It understands the “wider” context to be the entire Gospel of John and the “narrower” context to be the conversation between Nicodemus and Jesus (3:1-21). While it is clearly evident that the statement of John 3:16 is unique to the fourth Gospel, the apostle John’s revelation and message in his book extend beyond generating and confirming the “faith in Jesus as the long-awaited Jewish Messiah” (1). New Testament expositors have long recognized the distinction between the synoptic Gospels of Matthew, Mark, and Luke and John’s Gospel. By its own admission *John 3:16* claims that as much as ninety-two percent of the Gospel of John is unique to itself, leaving a mere eight percent similarity with the synoptic Gospels (2). As is with the well-known verse, the main theme and general subject of the Gospel of John is life, specifically the divine, uncreated, eternal life of Jesus Christ as the God-Savior, who came as life to propagate Himself. The point being made here is that the wider context of John 3:16 is indeed the Gospel it inhabits, and a proper thematic conception of this context factors ultimately into the interpretation of the verse. Hence, viewing this Gospel as merely John’s take on the good news of sinners’ salvation from eternal perdition diminishes the significance of 3:16, for verse 16 is a verse concerning the eternal life in a Gospel which subject is the eternal life. As if to underscore this emphasis, verse 15 is a more succinct version of verse 16: “That everyone who believes into Him may have eternal life.” *Eternal life* means “the divine life, the uncreated life of God, which not only is everlasting with respect to time but also is eternal and divine in nature” (Lee, Recovery Version, v. 15, note 1). Hence, *John 3:16*’s argument that *eternal* is solely quantitative should be rejected.

Our initiation into the realm of eternal life is regeneration, a rebirth with the eternal, divine life, which is the subject of John 3 in its entirety. Regarding its “narrower literary context,” the discourse between Nicodemus and Jesus affords too narrow a context to appreciate the full significance of verse 16. While there can be no contention that verse 16 was spoken by Christ in His conversation with Nicodemus, the believers’ regeneration with the divine life, the kingdom of God being the realm of the divine life, and the bride being the increase of Christ as life are not unveiled unless the context is extended to include the rest of the chapter. Even the last verse of John 3 should be included in the context, for it neatly frames the chapter by recapitulating its central emphasis—eternal life: “He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him” (v. 36).

John 3:16’s failure to distinguish between *believe in* and *believe into* is jarringly evident by its neglecting to point out the significance of the kingdom of God, a topic that appears within its purported narrower literary context of verses 1 through 21. Earlier in John 3 the Lord Jesus calls attention to it with the “formal phrase”—*Truly, truly, I say to you*. In verse 3 He says, “Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.” Then in verse 5 He says, “Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.” Both verses refer to being born anew as a prerequisite for entrance into the kingdom of God. The kingdom of God must therefore be a matter of life, an organic kingdom. Witness Lee says,

The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm that requires the divine life. Only the divine life can realize the divine things. Hence, for one to see, or to enter into, the kingdom of God requires that he be regenerated with the divine life. (Recovery Version, v. 3, note 3)

In the same principle of the animal kingdom including only that which possesses the animal life or of the plant kingdom consisting of only that which has the plant life, the kingdom of God is a realm inhabited, enjoyed, and partaken of by only those who possess the divine life. This chapter, which introduces our divine birth, establishes the principle that salvation in its fullest sense and as presented in the rest of the Gospel not only entails the forgiveness of sins accomplished by the crucified Christ typified by the bronze serpent (v. 14) but also includes the participation in the divine realm through regeneration by the Spirit (vv. 3-6).

John 3:16’s failure to differentiate between *believe in* and *believe into* results also in its overlooking the bride in John 3:30. Chapter 3 tells the story of the believers’ journey from being serpents constituted with the poisonous element of the satanic nature to becoming sons of God by their divine birth and the bride of Christ by their being filled with the divine life. In 3:29-30 John the Baptist says, “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom’s voice. This joy of mine therefore is made full. He must increase, but I must decrease.” The bride is the increase of Christ as life. In the phrase *He must increase* we see the purpose of God’s salvation through Christ’s sacrifice on the cross—our regeneration by the Spirit is to produce a bride, a counterpart for Christ for His universal expression. Concerning the bride as the increase of Christ, Lee says,

The increase in this verse is the bride in v. 29, and the bride there is a living composition of all the regenerated people. This means, in this chapter on regeneration, that

regeneration not only brings the divine life into the believers and annuls the satanic nature in their flesh, but it also makes them the corporate bride for Christ's increase. (Recovery Version, v. 30, note 1)

Detached from the revelation in verses 22 through 36, verse 16 would present an abridged understanding of regeneration bereft of the purpose of the divine birth, which is to ultimately become the bride, the organic counterpart of Christ for His magnification and glory.

Seen under the light of God's economy, *John 3:16's* reexamination of this prominent verse contains a critical weakness in the midst of an otherwise balanced, thorough, and insightful analysis. Viewed from the context of chapter 3 as well as the entire Gospel—a Gospel on life—the famous verse may be paraphrased as follows:

For God, who Himself is love, so loved the sinful, fallen people of the world, who have been poisoned with the satanic-serpentine element, that He gave His only begotten Son, the incarnated and crucified Christ, so that everyone who believes into Him, thus entering into the spiritual realm of the kingdom of God and into a union with Christ, would not perish, but would receive and enjoy the divine, uncreated, eternal life, thereby being regenerated through His Spirit to be the many sons of God as a realm of the divine species and to become the bride of Christ corporately as His increase by being filled with the immeasurable Spirit for His universal expression.

by Kin Leong Seong

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What the Bible Says (and Does Not Say) about "Where I am..."

Where I Am: Heaven, Eternity, and Our Life Beyond the Now, by Billy Graham. Nashville: W Publishing Group, 2015. Print.

Commenting on the theology of Billy Graham, William Martin states, "Those who acknowledge that Billy Graham is no theological sophisticate recognize that his fame does not rest on his ability to spin theological webs or split fine hairs of doctrine" (580). A

veteran colleague of the famed evangelist also commented on Graham's theology, stating more bluntly, "Billy has never worked through his theology" (qtd. in Martin 574). Notwithstanding these friendly yet underwhelmed assessments of Graham's theological framework, his thirty-third book, *Where I Am: Heaven, Eternity, and Our Life Beyond the Now* (hereafter *Where*), can be regarded as an organized, structured, and kaleidoscopic presentation of the author's gospel concerning God's desire and man's eternal destiny. In my own words, I would summarize *Where's* core message as: "Repent, believe, and obey so that you can go to heaven and be saved from hell." *Where's* introduction provides a more robust statement:

God desires that all people be saved. Those who repent of sin against God, receive His forgiveness, and live in obedience to Him, God sees through the righteousness of His Son, the Lord Jesus Christ, who is preparing a place in Heaven for those who belong to Him...Those who are not willing to turn their backs on evil and look to Him as their Master, God in His righteousness must judge them if they decide to remain in their sins and self-pleasure, choosing Hell for themselves. (xvi)

Where asks its readers to join the author to explore "what the Bible says about the two roads to eternity" (xviii). According to the foreword, "each short chapter" of *Where* "examines the biblical reality that mankind chooses where to spend life after death" (xi).

Heaven and Hell Themed in Biblical Order

Where's thirty-six chapters are organized in the order of the sixty-six books of the Bible and themed accordingly. Each chapter title contains the word *eternal*, *everlasting*, or *forever*. The foreword, written by Billy Graham's eldest son, provides insight into the sources used for *Where's* contents: "From his earliest outline for this book, my father envisioned that it would be fleshed out using his archival sermons" (x). Hence, each chapter contains some combination of stories, illustrations, and the author's personal experiences with famous people and political figures. The writing style is that of a sermon or gospel message, usually containing a call to repent, believe in Christ, and receive Him as the Savior. Variants of the question "Are you going to heaven—or to Hell?" confront *Where's* readers throughout the book.

Where uses *heaven* over one hundred ninety times, using this term interchangeably with *eternal life*, *eternal kingdom*, *the kingdom of heaven*, *the kingdom of the ages*, and *being before the throne of God*. *Where* reserves the term *Paradise* to refer to the garden of Eden in Genesis—"it was a little Heaven on earth" (4). As to the location of heaven, *Where* states, "Heaven seems a mystery to many people. They wonder if Heaven is above the lofty clouds, or if Heaven

will come down to earth. When I am asked, ‘Where is Heaven?’ I simply answer: Heaven is where Jesus is” (159).

Where explicitly uses *hell* over ninety times, using this term interchangeably with *outer darkness, everlasting punishment, the second death, the lake of fire, and the bottomless pit*. According to *Where*, hell is also “Hades, the place of the dead” (203) and is equal to the Old Testament Sheol, the underworld (205). *Where* is particularly vivid in its description of hell, referring to it as a burning inferno, a place of sorrow, unrest, and torment, and a place of darkness and everlasting punishment where people scream for mercy (161, 202-203). As to whether these biblical descriptions are literal or symbolic, *Where* says,

I can say with certainty that if there is no literal fire in Hell, then God is using symbolic language to indicate something far worse. Just as there are no words to adequately describe the grand beauty of Heaven, we cannot begin to imagine just how horrible the place called Hell is. (250)

As with heaven, *Where* avoids specifying a physical location of hell, instead correlating hell to being eternally separated from where Jesus is: “The greatest darkness of Hell—it is a place *where Jesus is not*” (161). *Where* bases this understanding of hell on what Jesus said to the Pharisees in John 8:21: “I am going away, and you will seek Me and will die in your sin. *Where I am* going, you cannot come” (emphasis added; note *Where*’s particular emphasis of the phrase *where I am*). To be in hell is the most terrible of judgments: “This is the great anguishing nightmare—to be eternally separated from the Son of God” (161).

Is “Where I Am” and “Where I Go” Heaven?

To buttress its call to repent and believe in order to go to heaven rather than hell, *Where* focuses on numerous verses in the Gospel of John that it understands as being references to going to heaven. In all cases the context of these verses is ignored and thus the deeper meaning of the Lord’s words are lost. There are at least eleven verses in six chapters of John that contain the phrases *where I am, where I go, or where I am going* (7:34, 36; 8:14, 21-22; 12:26; 13:33, 36; 14:3-4; 17:24). In developing its theme, *Where* refers to at least one relevant verse in each of these six chapters (7:34, 8:14; 12:26; 13:36; 14:3; 17:24). Most of these references occur in chapter 21, which contains the author’s core biblical basis for *Where*’s title.

Going to the Father, Not to a Heavenly Home

According to *Where*, Jesus “spoke of returning to His heavenly home” (161) when in John 7 He said, “Where I am, you cannot come” (v. 34). This understanding neglects what Jesus said in verse 33: “I am going to Him who sent Me.” The phrase *going to Him* should be understood as His going

to the Father (cf. 16:5, 10), that is, to a person, not to a place. Furthermore, John 7 makes no reference to heaven but instead concludes with Jesus crying out in verses 37 to 38: “Come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” We should note in particular the phrases *come to Me* and *believes into Me*. Verse 39 explicitly states that He was saying this concerning the Spirit who would be available after He was glorified, that is, after He resurrected, to come into the believers and flow out of their innermost being. There is the clear implication that His going to the Father was not to stay away for centuries and millennia but to go through death and in a matter of days return in resurrection as the drinkable Spirit. Later chapters in John show that this Spirit is actually Christ Himself who had to go so that He could come back as “another Comforter...the Spirit of reality” (cf. 14:16-18; 16:7).

Jesus Speaking of Coming from God and Going to the Father, Not of Going to Heaven

In its headline verses, chapter 21 of *Where*, themed from the Gospel of John, juxtaposes John 3:16 with 14:3, with bold emphasis respectively on “everlasting life” and “where I am.” The chapter concludes by quoting 8:14: “I know where I came from and *where I am* going,” again emphasizing the phrase *where I am*. *Where* refers to the Gospel of John as “the great ‘*Where I am*’ book of the Bible” (158) and considers that when the Lord used this phrase, He was referring to going to heaven. By using these verses as book-ends, *Where* identifies the basis for this chapter’s title—“Home Eternal—Where I Am: Life Everlasting (John).” *Where* seems to say that Jesus had come from heaven and was going to heaven and that whoever believes in Him will have eternal life and eventually be where He is, that is, heaven. However, this understanding neglects the context of John 8. According to verse 42, He “came forth out from God.” In verse 21, as a continuation of verse 14, Jesus again said, “Where I am going, you cannot come.” The Jews could not understand what He meant by this statement, so the Gospel writer explains in verse 27, “They did not understand that He was speaking to them of the Father.” Jesus here did not speak of coming from heaven and going back to heaven but of coming from God the Father and going to God the Father.

John 13 through 17 Referring to God the Father as the Source, Not to Heaven

According to *Where*, “death, for the Christian, is overcome by the reality of hope—Heaven” (158). *Where* continues, “We see this assurance in John...Jesus had told His disciples He was going away; He was preparing them for His death” (158). *Where* quotes John 13:36, in which Peter said, “Lord, where are You going?” and Jesus answered him, “*Where I am* going you cannot follow Me now, but you will

follow later,” again emphasizing the phrase *where I am* (158). *Where* then proceeds to speak about John 14:1-4 and verse 6. According to *Where*, the Father’s house in 14:2 is a heavenly home described in Greek as a “mansion,” which “doesn’t mean an imposing house but rather a permanent dwelling—an eternal abode” (158). According to *Where*, verse 6 is the way to reach this “wonderful place” (159). “The ultimate destination is not found in a slick vacation package. The ultimate destination is Heaven—found in Jesus Christ” (159). Elsewhere, the author of *Where* states that he preached from John 14 “many times at funeral and memorial services” (75-76). *Where* considers that in the Gospel of John, Jesus was preparing the disciples for His death (76) and that Jesus came to earth for “the purpose of preparing hearts for eternity” (76).

Where’s leap to connect these verses in John 13 and 14 to heaven is again inconsistent with the context of these chapters. The events and discourses in John 13 through 16, along with Jesus’ concluding prayer in chapter 17 should be considered as one unit with an integrated theme.¹ As Jesus was concluding His speaking, He said, “I am leaving the world and am going to the Father” (16:28). In His discourse Jesus said repeatedly that He came from the Father (v. 28) and was going to the Father (13:1; 14:6, 12, 28; 16:10, 17, 28) and that He came from God (13:3; 16:27, 30) and was going to God (13:3). Commenting on this overall section, and verse 3 in particular, Witness Lee says,

It is significant that in chapters 13 through 16 of this Gospel the word “heaven” is not mentioned. We are told not that the Lord Jesus came from heaven and that He was going to heaven but that He came forth from God and was going to God. However, due to the influence of traditional religious interpretation, we are accustomed to saying that the Lord came from heaven and was going back to heaven. According to verse 3, the Lord came from God as His source, and now He was returning to this source. (Lee, *Fulfillment* 303)

My Father’s House Referring to the Church as the House and Temple of God, Not to a Heavenly Home

A strong case has been made elsewhere refuting the concept that the Father’s house in John 14:2-3 is heaven (Kangas 22-36). The phrase *My Father’s house* in verse 2 should be understood in the context of the Gospel of John to refer to the church. In his note on this phrase Witness Lee says,

According to the interpretation in [John] 2:16, 21, *My Father’s house* refers to the temple, the body of Christ, as God’s dwelling place. At first the body of Christ was only His individual body. But through Christ’s death and resurrection, the body of Christ has increased to be His corporate Body, which is the church, including all His believers, who have been regenerated through His

resurrection (1 Pet. 1:3). In Christ’s resurrection the church is the Body of Christ, which is the house of God (1 Tim. 3:15; 1 Pet. 2:5; Heb. 3:6), God’s habitation (Eph. 2:21-22), God’s temple (1 Cor. 3:16-17). (Recovery Version, John 14:2, note 1)

The phrase *many abodes* in John 14:2 should be interpreted in light of verse 23. Concerning this phrase,

the many abodes are the many members of the Body of Christ (Rom. 12:5), which is God’s temple (1 Cor. 3:16-17). This is adequately proven by verse 23, which says that the Lord and the Father will make an abode with the one who loves Him. (Lee, Recovery Version, John 14:2, note 2)

Preparing a Place Referring to the Lord’s Death and Resurrection, Not to a Physical Place in Heaven

In the past Billy Graham seems to have held a strictly physical interpretation of heaven. In 1987 he said that “heaven is a definite place,” a place “designed by the greatest architect” (*Death and the Life After* 158,159, quoted in Kangas 24). A 1991 biography says,

Graham’s readiness to die stems in large measure from his firm conviction that [as] good as this life has been to him, it cannot compare with an eternity in heaven, which he believes to be an actual physical place, though not necessarily in our particular solar system. (Martin 577)

This same biography references a 1969 *New York Times Magazine* interview in which Graham went so far as to proffer a more specific location of heaven: “‘Some people have speculated that it’s the North Star,’ he once volunteered, ‘but this is all speculative’” (Martin 577, 712).

Perhaps representing a now more mature perspective, *Where* is coy as to the location of heaven: “When I am asked, ‘Where is Heaven?’ I simply answer: Heaven is where Jesus is” (159). *Where* gives some ground that John 14:1-4 could refer to something more than a mere physical place: “It was as if Jesus had said to them, ‘We have no lasting home on earth, but My Father’s house is a home where we will be together forever.’ This is a picture painted with words—for He is the Word” (158). In this context *Where* quotes verse 6: “Jesus told this little band of men the way to reach this wonderful place: ‘I am the way, the truth, and the life. No one comes to the Father except through me’” (158-159). Nevertheless, *Where* repeatedly refers to a place that God is preparing in heaven: “God sees through the righteousness of His Son, the Lord Jesus Christ, who is preparing a place in Heaven for those who belong to Him” (xvi). According to *Where*, heaven “is not a place one can travel to and come back again—at least not in our earthbound life”; however, *Where* then goes on to state that “Heaven is a literal place” (71).

Although *Where* may leave its readers with a somewhat muddled concept concerning heaven as a place, there is no such ambiguity in the Lord's speaking in John 14 concerning the place and the process of its preparation. In verse 2 Jesus said to His disciples, "I go to prepare a place for you." According to verse 3 the place He is preparing is Himself: "I am coming again and will receive you to Myself." This is confirmed by the phrases *you in Me* in verse 20 and *abide in Me* in 15:4. In chapter 17 the Lord went further, praying to the Father "that they also may be in Us" (v. 21), thereby indicating that the place is both the Father and the Son.

How could the disciples enter into Him and abide in Him? This required preparation—a process of going and coming. The first step of preparation was His going to the Father through death and resurrection (14:12, 28). The second step was His coming again to the disciples as the Spirit to indwell them (vv. 17-18, 28). The result of this going and coming is that the disciples would be in God and that God would be in them (vv. 20, 23). Through this process, God becomes the believers' dwelling place (cf. Ps. 90:1) and the believers become the house of the living God (1 Tim. 3:15; Heb. 3:6)

John 14 through 17 Revealing the Believers Eternally Abiding in the Father and the Son

Where twice mentions Jesus' prayer in John 17:24, another verse with the phrase *where I am*: *Where's* introduction assumes this phrase refers to God's heavenly home:

It is high time that the true church of Jesus Christ declares to the world the promises God gives in His Word on how to get to Heaven and how to avoid Hell. The alternative to Hell is the glorious joy that awaits those who will follow Jesus Christ, the Savior of the world to His heavenly home. Jesus prayed, "Father, I desire that they also...be with Me *where I am*" (John 12:24 NASB). (xviii)

The words spoken by the Lord in John 14 through 17 are for the present time and age. It is illogical to interpret "that day" in 14:20, in which "you will know that I am in My Father, and you in Me, and I in you," as something we will know and experience in the life beyond. Verse 23 says, "We will come to him and make an abode with him," and a few verses later Jesus said in 15:4 and 7, "Abide in Me and I in you...If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you." Is this abiding and asking something merely for eternity future?

In 14:16-17 Jesus said that He would ask the Father for "another Comforter," who is the Spirit of reality. When the Spirit of reality comes, He will guide us into all the truth, all the reality (16:13). Do we have to wait for "the life beyond" to receive the guiding of the Spirit? The coming of the Spirit and the guiding of the Spirit must be in

this present age, because "He will declare to you the things that are coming" (v. 13).

The Lord concluded His speaking in chapters 13 through 16 by saying, "These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world" (v. 33). We do not have to wait or even "go to heaven" to have peace. This verse indicates that all that He has spoken is for our comfort, supply, experience, and realization in the present world. Today, before we die, we should be able to live with an untroubled heart in peace, because we are in a divine and mystical realm, a mutual abode in which we are in the Triune God and the Triune God is in us.

In His concluding prayer in chapter 17, the Lord prayed that His believers would be one in His name, by His word, and in His glory (vv. 12, 20-21, 23-24). As a result of this oneness—"That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us"—the world will believe (v. 21). The world today needs to see a visible and practical, albeit divine and mystical, oneness. This means that the answer to the Lord's prayer in John 17 should happen in this age on the earth, prior to the Lord's second coming, and in our life today (not only our life beyond).

by James Fite

Notes

¹Matthew Henry comments on this section, saying,

It has generally been taken for granted by commentators that Christ's washing his disciples' feet, and the discourse that followed it, were the same night in which he was betrayed, and at the same sitting wherein he ate the passover and instituted the Lord's supper. (1089)

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