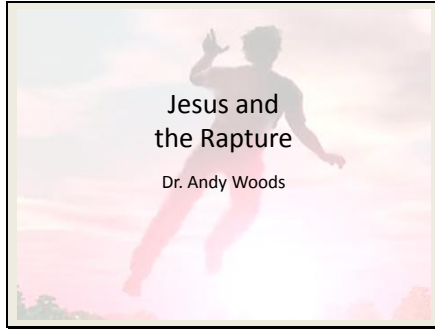


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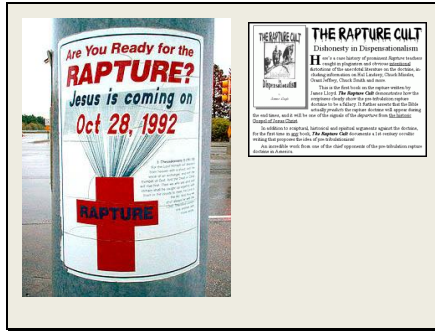
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Slide 2



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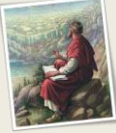
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Slide 3

John 14:1-4



- "Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. And you know the way where I am going."

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Slide 4

**Preview (John 14:1-4)**

- I. Preliminary reasons
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

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Slide 5

**Preview (John 14:1-4)**

- I. **Preliminary reasons**
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

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Slide 6

**I. Preliminary Reasons**



- A. Significance of the Upper Room Discourse (John 13–17)
- B. Eschatological flavor of the Upper Room Discourse
- C. Early church fathers
- D. Jewish marriage analogy
- E. Parallels with other rapture texts

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Slide 7

I. Preliminary Reasons



- A. **Significance of the Upper Room Discourse (John 13–17)**
- B. Eschatological flavor of the Upper Room Discourse
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- D. Jewish marriage analogy
- E. Parallels with other rapture texts

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Slide 8

OUTLINE of JOHN	
1:1-18	HEAVENLY GENEALOGY (Explains who Jesus is)
1:19-11:57	PUBLIC MINISTRY ( 7 signs & discourses)
12:1-50	TRIUMPHAL ENTRY (public national rejection of Christ-12:37)
13-17	UPPER ROOM DISCOURSE (new dispensation)
18-21	PASSION NARRATIVES (crucifixion to resurrection)

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Slide 9

Chafer



- "The **Upper Room Discourse**, in which the above passage is found, **is the seed-plot of that form of doctrine which is later developed in the Epistles**. It is not strange, therefore, that the Apostle Paul takes up this great theme for further elucidation."

Chafer, Systematic Theology, 1:111.

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Slide 10

I. Preliminary Reasons



- A. Significance of the Upper Room Discourse (John 13–17)
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- E. Parallels with other rapture texts

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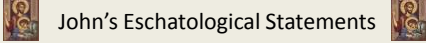
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Slide 11

John's Eschatological Statements



- two final resurrections (John 5:29; Dan 12:2; Acts 24:15; Rev 20:4-5)
- Israel's future acceptance of the future Antichrist in lieu of the true Christ (John 5:43; Dan 9:27a)
- Christ's promise to preserve and resurrect the believer in the last day (John 6:39-40, 44, 54; 11:25-26)
- coming of the Spirit who will disclose "things to come" (John 16:7, 13)

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Slide 12

I. Preliminary Reasons



- A. Significance of the Upper Room Discourse (John 13–17)
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- C. Early church fathers
- D. Jewish marriage analogy
- E. Parallels with other rapture texts

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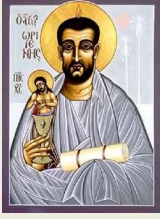
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Slide 13

**Ante-Nicene Fathers: "Heavenly and Eschatological" Interpretation of John 14:1-4**

- Papias (AD 110)
- Irenaeus (AD 130-202)
- Tertullian (AD 196-212)
- Origen (AD 182-251)
- Cyprian (AD 258)



George Gunn, "John 14:1-3: The Father's House: Are We There Yet?," 7-11

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Slide 14

Every Geographical Location in Acts/Epistles



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Slide 15

**I. Preliminary Reasons**



- A. Significance of the Upper Room Discourse (John 13–17)
- B. Eschatological flavor of the Upper Room Discourse
- C. Early church fathers
- D. **Jewish marriage analogy**
- E. Parallels with other rapture texts

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Slide 16

Jewish Marriage Analogy		
STEP	JEWISH MARRIAGE	CHURCH ANALOGY
1. Marriage covenant	Groom initiated; Covenant established upon payment for bride; drank same cup	Christ initiated; Christ's sacrificial death (1 Cor. 6:19-20; 11:25)
2. Bride set apart	Bride set apart exclusively for groom	Church's positionally sanctified (1 Cor. 1:2; 6:9-11)
3. Bridal chamber prepared	Groom separates from bride and returns to his father's house to prepare bridal chamber	Christ's 2000 year separation from church; Ascension; return to heaven to prepare dwellings (John 14:2; Acts 1:9-11)
4. Betrothal period	Loyalty test	Reward determined by orthodoxy and orthopraxy (Jas. 4:4)
5. Bride retrieved	Groom returns at unknown time preceded by a shout with escorts to retrieve bride	Rapture at unknown time (John 14:3; 1 Thess. 4:16-17)

Showers, *Maranatha Our Lord, Come!*, 164-69.

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Slide 17

Jewish Marriage Analogy		
STEP	JEWISH MARRIAGE	CHURCH ANALOGY
6. Bride and groom hidden in Father's house for seven days	Hidden in the Father's house for seven days; three events transpire	Church hidden from world during Daniel's 70 <sup>th</sup> Week
7. Bride cleansed	Bride undergoes ritual cleansing prior to wedding ceremony	Bema Seat Judgment (1 Cor 3:10-15; 2 Cor 5:10)
8. Wedding ceremony	Meeting with the Father's assembled wedding guests; Private wedding ceremony	Meeting with OT saints; Rev 19:7
9. Consummation	Bride and groom consummate the marriage	Eph 5:27
10. Marriage feast	Public presentation; Bride unveiled; marriage feast	Col 3:3-4; Rev 19:9

Showers, *Maranatha Our Lord, Come!*, 164-69.

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Slide 18

**I. Preliminary Reasons**



- A. Significance of the Upper Room Discourse (John 13–17)
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- E. **Parallels with other rapture texts**

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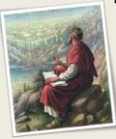
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Slide 19

**John 14:1-4**



- "Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. And you know the way where I am going."

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Slide 20

**1 Thessalonians 4:13-18**

- "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. <sup>15</sup> For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. <sup>17</sup> Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words."

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Slide 21

**John 14:1-4; 1 Thess 4:13-18 Parallel**

John 14:1-4	1 Thess 4:13-18
trouble (1)	sorrow (13)
Believe (1)	believe (14)
God, me (1)	Jesus, God (14)
told you (2)	say to you (15)
come again (3)	coming of the Lord (15)
receive, you (3)	caught up (17)
to myself (3)	to meet the Lord (17)
be where I am (3)	ever be with the Lord (17)

J. B. Smith, A Revelation of Jesus Christ: A Commentary on the Book of Revelation, 311-13

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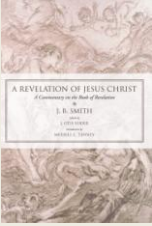
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Slide 22

“The words or phrases are almost an exact parallel. They follow one another in both passages in exactly the same order. Only the righteous are dealt with in each case. There is not a single irregularity in the progression of words from first to last. Either column takes the believer from the troubles of earth to the glories of heaven.”



J. B. Smith, *A Revelation of Jesus Christ: A Commentary on the Book of Revelation* (Scottsdale, PA: Herald Press, 1961), pp. 312-13.

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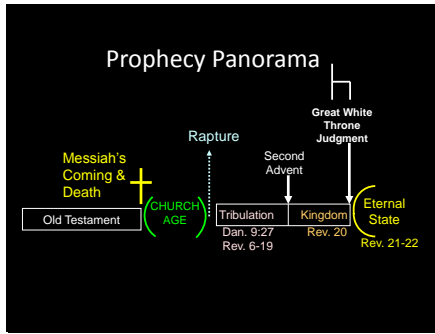
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Slide 23



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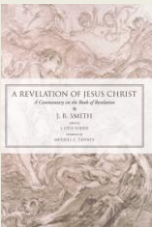
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Slide 24

“Hence it is impossible that one sentence or even one phrase can be alike in the two lists...And finally not one word in the two lists is used in the same relation or connection...It would be difficult if not impossible to find elsewhere any two important passages of Scripture that are so diverse in the words employed and so opposite in their implications. . . . We believe the comparison of the words of these two passages . . . describe different events.”



J. B. Smith, *A Revelation of Jesus Christ: A Commentary on the Book of Revelation* (Scottsdale, PA: Herald Press, 1961), pp. 312.

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Slide 25

**1 Thessalonians 4:13-18**

- "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.<sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.<sup>15</sup> **For this we say to you by the word of the Lord,** that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.<sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first.<sup>17</sup> Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.<sup>18</sup> Therefore comfort one another with these words."

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Slide 26

**I. Preliminary Reasons**

- A. Significance of the Upper Room Discourse (John 13–17)
- B. Eschatological flavor of the Upper Room Discourse
- C. Early church fathers
- D. Jewish marriage analogy
- E. Parallels with other rapture texts




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Slide 27

**Preview (John 14:1-4)**

- I. **Preliminary reasons**
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

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Slide 28

**Preview (John 14:1-4)**

I. Preliminary reasons

II. **Exegesis of John 14:1-4**

III. Answering the non-rapture arguments

John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

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Slide 29



**II. Exegesis of John 14:1-4**

- vs. 1- Do not let your heart be troubled; believe in God, believe also in Me.
- Christ's announced departure (13:1)
- Comfort (14:1)



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Slide 30

**COMFORT OF THE PROPHETIC SCRIPTURE**

2 Peter 1:19



- More sure than eyewitness testimony
- World is in the Dark, Scripture is the Light
- Morning Star = Jesus  
– Rev. 2:28; 22:16

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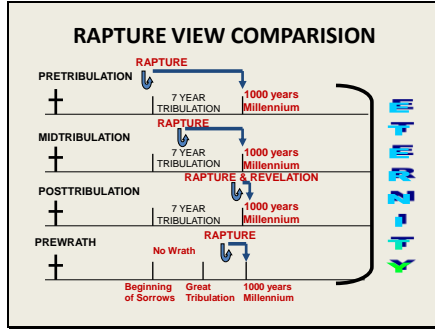
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Slide 31




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Slide 32

**II. Exegesis of John 14:1-4**

- vs. 2- In My Father's house are many dwelling places... I go to prepare a place for you.
  - My Father's house
  - Many dwellings
  - I go

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Slide 33

**II. Exegesis of John 14:1-4**

- vs. 2- In My Father's house are many dwelling places... I go to prepare a place for you.
  - My Father's house
    - God's unique dwelling in heaven (Dt. 26:15; Ps. 33:13-14; Isa. 63:15; Mt. 5:16, 45; 6:1, 9)
    - Where Christ ascended (Ps 110:1; John 17:5; Rev 3:21)

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Slide 34

II. Exegesis of John 14:1-4

- vs. 2-In My Father's house are many dwelling places...I go to prepare a place for you.
  - Many dwelling places
  - "Mansions"-mistranslation of Tyndale; KJV from Vulgate
  - *Monē* = temporary dwelling place (inn)

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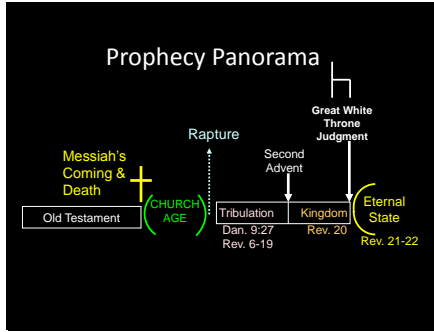
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Slide 35



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Slide 36

II. Exegesis of John 14:1-4

- vs. 2-In My Father's house are many dwelling places...I go to prepare a place for you.
  - I go
  - Jesus came from (John 16:28; 17:5) and is going back to heaven (John 13:12; 14:12; 16:28)
  - *Poreuomai*= Ascension (Acts 1:10-11; 1 Pet 3:22)

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Slide 37



II. Exegesis of John 14:1-4

Summary

John 14:2 teaches that Christ will return to the very heaven from which He came in order to prepare temporary dwellings for His disciples.



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Slide 38



II. Exegesis of John 14:1-4

- vs. 3- If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.
  - I will come
  - Again
  - And receive you
  - To
  - Where



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Slide 39



II. Exegesis of John 14:1-4

- vs. 3- "I will come again"
  - Come
    - Present tense of *erchomai*?
      - Futuristic present
        - » Certainty
        - » Imminence
      - Common in Johannine literature (1 John 2:18; Rev 2:5, 16; 3:11; 16:15; 22:7, 12, 20)



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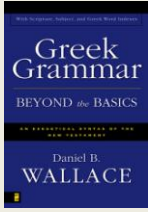
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Slide 40

**Futuristic Present**



- “The present tense may be used to describe a future reality...The present tense may describe an event that is *wholly* subsequent to the time of speaking, although as if it were present...Only an examination of the context will help one see whether this use of the present tense stresses immediacy or **certainty**.”

Daniel B. Wallace, *Greek Grammar Beyond the Basics: Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 535-36.

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Slide 41



### II. Exegesis of John 14:1-4

- vs. 3- “I will come again”
  - Come
    - Present tense of *erchomai*?
      - Futuristic present
        - » Certainty
        - » Imminence
      - Common in Johannine literature (1 John 2:18; Rev 2:5, 16; 3:11; 16:15; 22:7, 12, 20)



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Slide 42

Romans 8:29–30

29 For those whom He foreknew, He also **predestined** to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He **called**, He also justified; and these whom He **justified**, He also **glorified**.

**Where's sanctification?**

Where's sanctification?  
these whom He justified, he also glorified.

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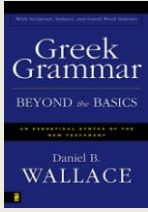
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Slide 43

### Futuristic Present



- “The present tense may be used to describe a future reality...The present tense may describe an event that is *wholly* subsequent to the time of speaking, although as if it were present...Only an examination of the context will help one see whether this use of the present tense stresses immediacy or certainty.”

Daniel B. Wallace, *Greek Grammar Beyond the Basics: Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 535-36.

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Slide 44

### Futuristic Present

- “The present tense 'I come' is used rather than the future, for the Return is regarded not as a distant event, but as one ever imminent and at hand.”



Henry Barclay Swete, *The Last Discourse and Prayer of Our Lord: A Study of St. John XIV-XVII* (London: Macmillan, 1913), 8.

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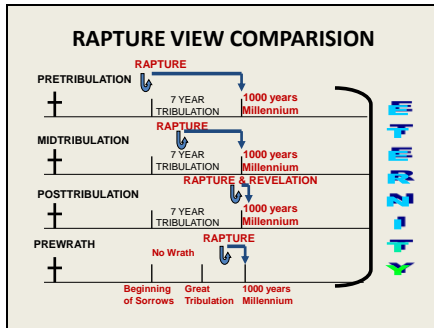
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Slide 45



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Slide 46



### II. Exegesis of John 14:1-4

- vs. 3- "I will come again"
  - Again (*palin*)
  - "The coming again is the counterpart of the going away; visibly Jesus ascends, visibly he returns, Acts 1:9-11." (Lenski, p. 974)
  - "to repetition in the same (or similar) manner, *again, once more, anew* of someth. a pers. has already done." (BDAG, p. 752)

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Slide 47



### II. Exegesis of John 14:1-4

- vs. 3- "And receive you to myself"
  - Receive (*paralambanō*): "to take into close association, take (to oneself), take with/along...I will take you to myself" J 14:3...with me to my home." (BDAG, p. 767)
  - To (*pros*): "*pros* with the Accusative...This is very common and denotes movement 'towards.'...Spatially, 'to or towards someone or something,' primarily with an intransitive or transitive verb expressing movement." (TDNT, p. 721).
  - Summary: Christ's return to spatially remove believers and to take them to be with Him

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Slide 48



### II. Exegesis of John 14:1-4

- vs. 3- "that where I am you may be also"
  - Where (*hopou*): "a specific location in the present" and is "used in connection w. a designation of place." (BDAG, p. 717)
  - Summary: Jesus will return to take the believer to the place where He is. This place can hardly be the earth since there would be no need for Him to build the heavenly dwellings spoken of in the preceding verses.

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Slide 49



## II. Exegesis of John 14:1-4



- vs. 4- "And you know the way where I am going."
  - Going (*hypagō*)
  - "used esp. of Christ and his *going* to the Father, characteristically of J...J 7:33; 16:5a;...10, 17...13:3...8:14a;...21b, 22; 13:33;...36b...8:21a...14:28...13:36a; 14:4, 5; 16:5b; 1J 2:11." (BDAG, p. 1028)
  - Ascension

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Slide 50



## Conclusion



- Christ would return through His Ascension to His Father's heavenly abode.
- He would then prepare temporary dwellings for His disciples.
- He would return for His disciples in the future.
- His return would be just as personal as was His First Coming and Ascension.
- He would physically take believers to be with Him by spatially drawing them to Himself.

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Slide 51



## Conclusion



- Purpose of this event is so that believers could dwell in their prepared, temporal, heavenly places and be with Christ where He is.
- This information would serve as a comfort to the disciples who were troubled over the announcement over His soon departure (John 13:1).
- Christ unfolded the reality of this event for the purpose of comforting His disciples (John 14:1).

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Slide 52

**New Mystery Truth**



- "But here in John 14 the Lord gives a new and unique revelation; He speaks of something which no prophet had promised, or even could promise. Where is it written that this Messiah would come and instead of gathering His saints into an earthly Jerusalem, would take them to the Father's house, to the very place where He is? It is something new."

Arno C. Gaebelien, *The Gospel of John*, 268.

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Slide 53

**Rapture Distinct from Second Advent**

<b>Rapture (1 Thess 4:13-17; 1 Cor 15:51-57)</b>	<b>Second Coming (Rev 19:11-16)</b>
Christ comes in the air (1 Thess 4:16-17)	Christ comes to the earth (Zech 14:4)
For His saints (1 Thess 4:15-17)	With His saints (Rev 19:14)
Blessing (1 Thess 4:18)	Judgment (Rev 19:15)
Effects only believers (1 Thess 4:16)	Effects both believers and unbelievers (Rev 19:15)
Invisible (1 Thess 4:16)	Visible to all (Rev 1:7)
Announced only by an archangel (1 Thess 4:16)	Involves myriads of angels (Jude 14)
Resurrection (1 Cor 15:51)	No resurrection
Rescue of the church (1 Thess 1:10)	Rescue of Israel (Matt 23:37-39)

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Slide 54

**Chafer**



- "The Upper Room Discourse, in which the above passage is found, is the seed-plot of that form of doctrine which is later developed in the Epistles. It is not strange, therefore, that the Apostle Paul takes up this great theme for further elucidation."

Chafer, *Systematic Theology*, 1:111.

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Slide 55

Conclusion

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Slide 56

Conclusion (John 14:1-4)

- I. Preliminary reasons
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

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Slide 57

Conclusion (John 14:1-4)

- I. Preliminary reasons
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

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Conclusion (John 14:1-4)

- I. Preliminary reasons
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

John 14:1-4  
"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

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1 Thess 4:18- Therefore comfort one another with these words.

Titus 2:13- looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus

2 Pet. 1:19- *So* we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

Duet 26:15-'Look down from Your holy habitation, from heaven, and bless Your people Israel, and the ground which You have given us, a land flowing with milk and honey, as You swore to our fathers.'

Ps 33:13-14-The LORD looks from heaven; He sees all the sons of men; From His dwelling place He looks out On all the inhabitants of the earth

Isa 63:15-Look down from heaven and see from Your holy and glorious habitation; Where are Your zeal and Your mighty deeds? The stirrings of Your heart and Your compassion are restrained toward me.

Matt 5:45-so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.

Matt 6:9-Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name.

Ps 110:1-A Psalm of David. The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."

John 17:5-Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Rev 3:21-He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

John 14:2 (NKJV)-In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you.

John 14:2 (NASB)- In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

Rev 5:10- And have made us kings and priests to our God; And we shall reign on the earth.

John 16:28-I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.

John 17:5-Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

John 14:12- 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 16:28-I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.

Acts 1:10-11- And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, <sup>11</sup> who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

1 Pet. 3:22- who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

1 John 2:18- Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

2 Pet 3:8-But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.

Josh 6:2-And the LORD said to Joshua: “See! I have given Jericho into your hand, its king, *and* the mighty men of valor.

1 Cor 1:7-so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ

Jas 5:8-9-ou also be patient. Establish your hearts, for the coming of the Lord is at hand.<sup>9</sup> Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

John 16:5- But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'

Heb 13:20-21-Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup> make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.