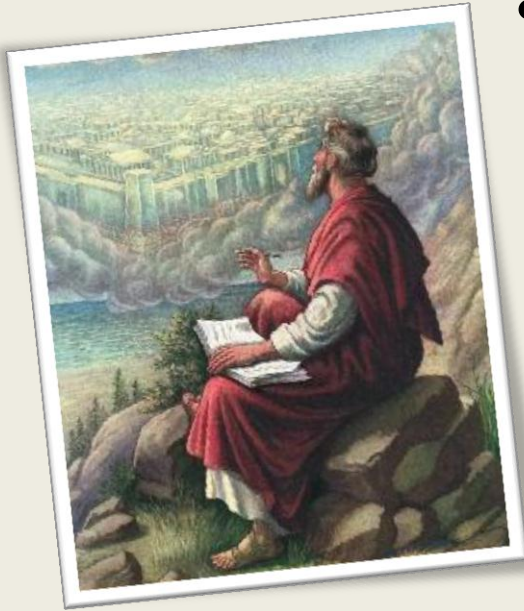


A silhouette of a person running against a bright, hazy background, possibly representing the Rapture. The person is in a dynamic, forward-leaning pose, with one arm raised and the other extended back. The background is a soft, glowing light, suggesting a sunrise or sunset. The overall mood is one of urgency and movement.

Jesus and the Rapture

Dr. Andy Woods

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."

Preview (John 14:1-4)

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

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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

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)

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.



Seed Truths (John 13–17)

- believers' oneness in Christ (John 17:20-23; Eph 2:11-22)
- Spirit's permanent residence in the believer (John 14:16; Eph 4:30)
- believer's union with Christ (John 14:20; Gal 2:20; Rom 6:1-14)
- believer's opposition to the world (John 15:18-19; Jas 4:4; 1 John 2:15-17)
- necessity of believer to stay in fellowship with Christ (John 13:10; 15:1-17; 1 John 1:5-7, 9)

Seed Truths (John 13–17)



- abiding in Christ as a prerequisite for fruit bearing (John 15:1-7; Philip 4:13)
- believer's election (John 15:16; Eph 1:4)
- Christ as the ultimate model of sacrificial living and service (John 13:1-20; Philip 2:5-11)
- necessity of divine discipline in the believer's life (John 15:2; Heb 12:5-11)
- Satan as the god of this age (John 12:31; 14:30; 16:11; 2 Cor 4:4; Eph 2:2)



Seed Truths (John 13–17)

- defeat of Satan at the cross (John 12:31; 16:11; Col 2:15; Heb 2:14)
- Spirit as the inspirer of all Scripture (John 14:26; 16:13; 2 Tim 3:16; 2 Pet 1:20-21)
- the Spirit as the illuminator of all Scripture (John 14:26; 16:13; 1 Cor 2:14; 1 John 2:20, 27)
- Christ's provision of peace in the midst of adversity (John 14:27; Philip 4:7)
- necessity of the Spirit's convicting ministry as a prerequisite for salvation (John 16:7-11; 1 Cor 2:14; 2 Cor 4:4)

Seed Truths (John 13–17)



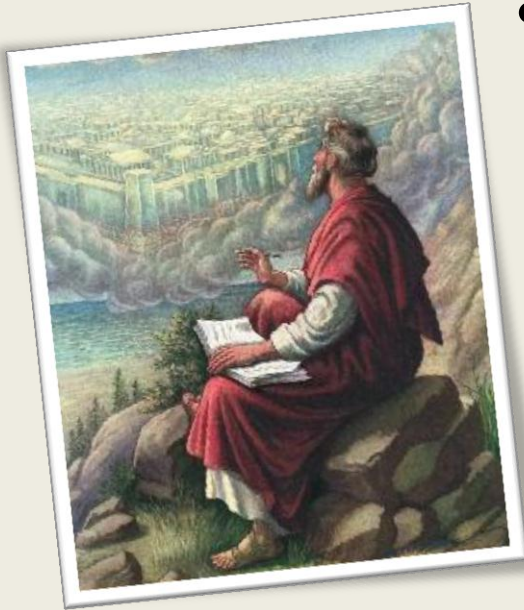
- normalcy of tribulations in the present age (John 16:33; Jas 1:2-4)
- believer as the ultimate over comer (John 16:33; 1 John 4:4; 5:4-5)
- Christ's present session at the Father's right hand (John 14:12-14; 17:5; Heb 7:3b, 25)
- power of prayer (John 14:12-14; Eph 6:18-20; Jas 5:16)
- inerrancy of Scripture (John 17:20; 2 Tim 3:16)
- disclosure of Eschatology (John 16:13; 2 Thess 2:1-12)

<u>Discourse</u>	Olivet	Upper Room
<u>Scripture</u>	Matt 24–25	John 13–17
<u>Location</u>	Mount of Olives	Upper Room
<u>Passion Week</u>	Third day	Sixth day
<u>General focus</u>	Farewell: Israel	Farewell: Church
<u>Specific focus</u>	Israel's future	Divine provisions
<u>Prompting</u>	Temple's destruction	Christ's imminent departure
<u>Explanations</u>	Written OT	Unwritten NT

John's Eschatological Statements

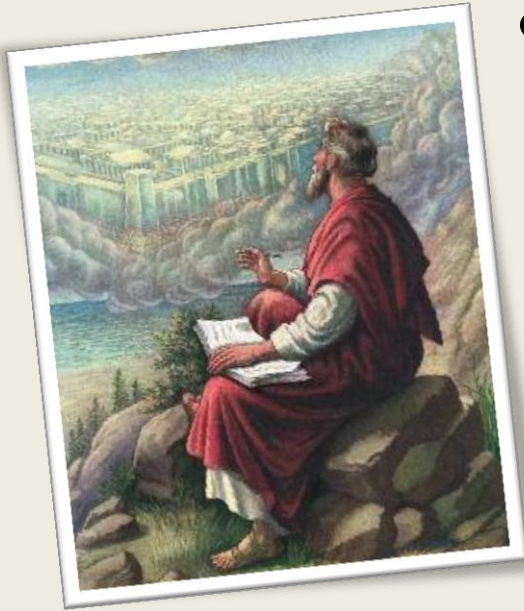
- two final resurrections (John 5:29; Dan 12:2; Acts 24:15; Rev 20:4-5)
- Israel's future acceptance of the future Antichrist in lieu of the true Christ (John 5:43; Dan 9:27a)
- Christ's promise to preserve and resurrect the believer in the last day (John 6:39-40, 44, 54; 11:25-26)
- coming of the Spirit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

John 20:30-31



- “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

John 21:25



- “And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.”

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)



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

- “Interestingly, references to John 14:1-3 virtually disappear when perusing the writings of the Nicene and Post-Nicene fathers. This is a bit surprising, given the abundance of material in these later writers when compared with the Ante-Nicenes. I would assume that with the rise of Augustinian amillennialism and its optimistic interpretation regarding the present arrival of the Kingdom of God, the kind of hope held out in John 14:1-3 ceased to hold relevance.”

Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
1. Marriage covenant	Covenant established upon payment for the bride	Christ's sacrificial death (1 Cor 6:19-20)
<u>2. Bridal chamber prepared</u>	<u>Groom returns to father's house to prepare bridal chamber</u>	<u>Christ's separation from His disciples, Ascension, return to heaven to prepare dwellings (John 14:2)</u>
<u>3. Bride fetched</u>	<u>Grooms return at unknown time to retrieve bride</u>	<u>Rapture (John 14:3)</u>
4. Bride cleansed	Bride undergoes ritual cleansing prior to wedding ceremony	Bema Seat Judgment (1 Cor 3:10-15)
5. Wedding ceremony	Private wedding ceremony	Rev 19:7
6. Consummation	Bride and groom consummate the marriage	Eph 5:27
7. Marriage feast	Public marriage feast	Rev 19:9

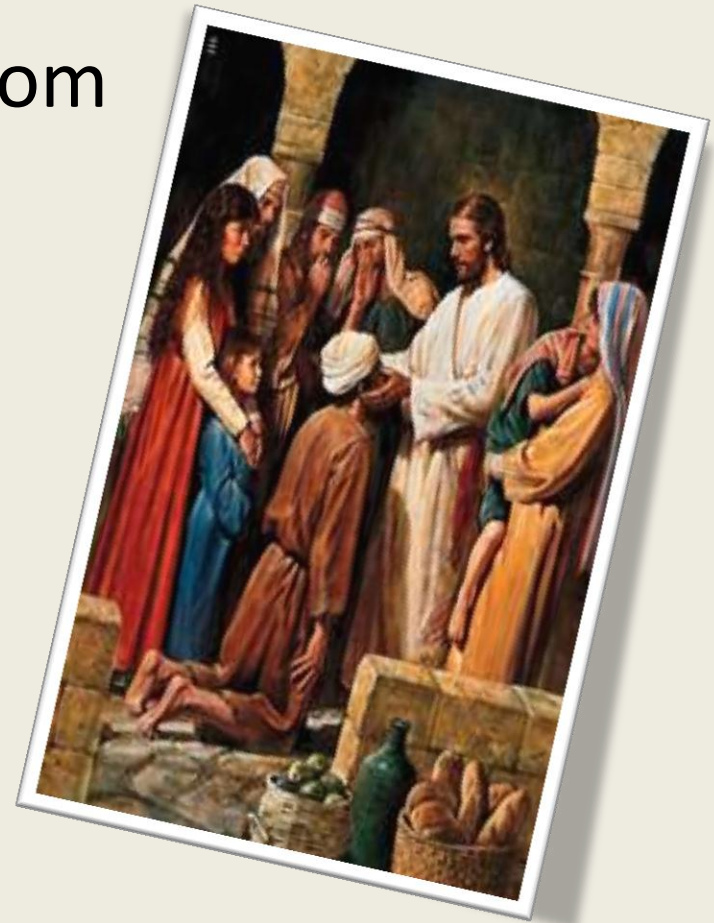
Showers, *Maranatha Our Lord, Come!*, 164-69.

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)

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



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."

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)





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



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)

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)





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)



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.




II. Exegesis of John 14:1-4



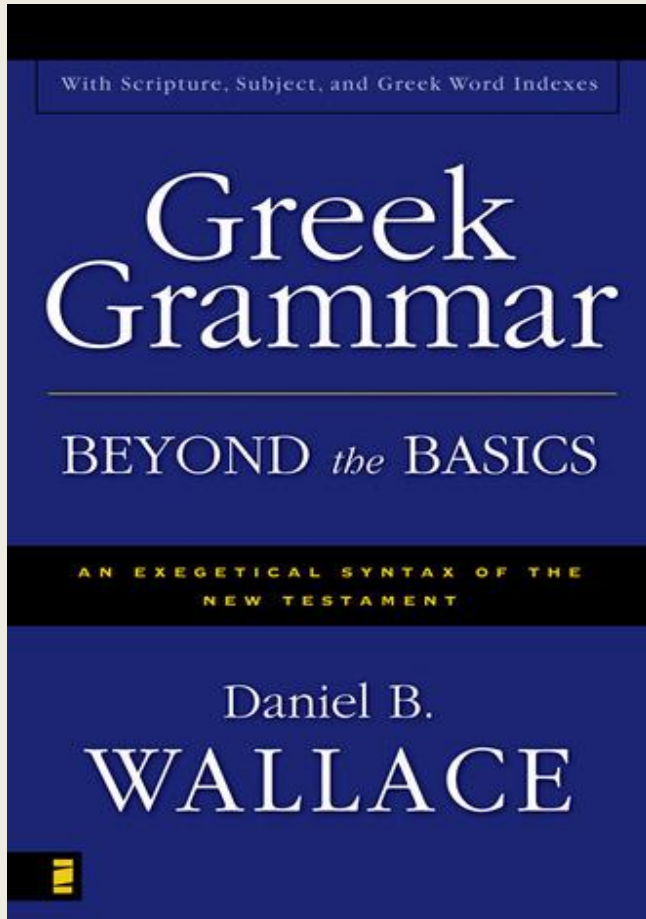
- vs. 3- If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also.
 - I will come
 - Again
 - And receive you
 - To
 - Where



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)
- 

Futuristic Present

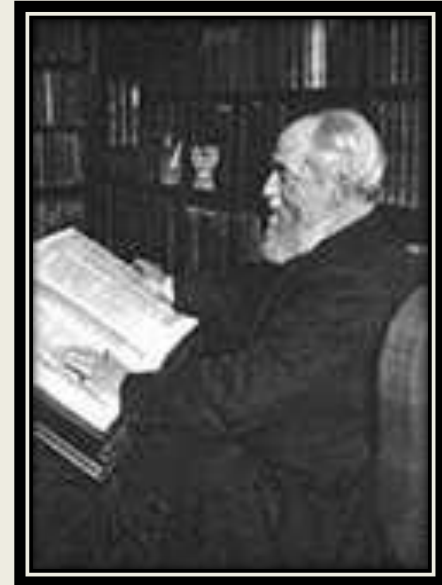


- “The present tense may be used to describe a future reality...The present tense may describe an event that is *wholly* subsequent to the time of speaking, although as if it were present...Only an examination of the context will help one see whether this use of the present tense stresses immediacy or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

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

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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- 



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)



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



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.



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

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.



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).



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.”

Chafer



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Conclusion (John 14:1-4)

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III. Inadequate Alternatives

- A. Believer's death
- B. Believer's salvation
- C. Christ's resurrection
- D. Coming of the Spirit on Pentecost (Acts 2)
- E. Non-pretribulational rapture



III. Inadequate Alternatives

A. Believer's death

1. "Again" (*palin*) = 1x
2. Angels take deceased believers to heaven (Luke 16:22)
3. Christ remains in heaven when believers die (Acts 7:56)
4. Believers go to the lord upon death (2 Cor 5:8)



III. Inadequate Alternatives

B. Believer's Salvation

1. “Again” (*palin*) = 1x
2. Allegorization of localized language describing a heavenly-“Father’s house”, “dwelling places”, “a place”, “where I am”, “where I go”





III. Inadequate Alternatives



C. Christ's resurrection (John 14:18-20; 20:19, 26; 21:1)

1. Christ comes after the Ascension ("I go") rather than before
2. "Again" (*palin*) = like His first coming which was from heaven rather than out of a tomb
3. "To" (*pros*) = No spatial movement involved with the resurrected Christ coming to His disciples



III. Inadequate Alternatives



D. Coming of the Spirit in Acts 2

1. “Again” (*palin*) - like His first coming yet Acts 2 was not a bodily
2. “To” (*pros*) - No spatial movement involved with the Spirit coming to the church
3. “Receive you to Myself” - The Holy Spirit did not receive believers in Acts 2 but believers received the Holy Spirit (John 20:22; Acts 2:38; 8:15-17).



III. Inadequate Alternatives



D. Coming of the Spirit in Acts 2

1. “My Father’s House” (John 14:3) = temple (John 2:16) or the body (John 2:19-22)
2. Dwelling (*monē*) of John 14:2 = the indwelling of the Father and Son in the believer (John 14:23)
3. Noun (*monē*) or dwelling of John 14:2 = verb (*menō*) or indwelling in John 15:4-7



III. Inadequate Alternatives



D. Coming of the Spirit in Acts 2

1. “My Father’s House” (John 14:3) = temple
(John 2:16)

- a. the John 2:16 reference to "house" is masculine (*oikos*) and the John 14:3 reference to "house" is feminine (*oikia*). Although *oikos* is typically used with the genitive "of God" to refer to the Temple in both the LXX and John 2:16, *oikia* is never used in this manner.



III. Inadequate Alternatives



D. Coming of the Spirit in Acts 2

2. Dwelling (*monē*) of John 14:2 = the indwelling of the Father and Son in the believer (John 14:23)
 - a. It is true that *monē* (John 14:2) is used only one other time in the entire New Testament (John 14:23) and that this usage is just a few verses later in the very same chapter in reference to the indwelling of the Father and Son in the believer. However, the context of John 14:2 is radically different from the context of John 14:23.

John 14:1-14 vs. 15-23

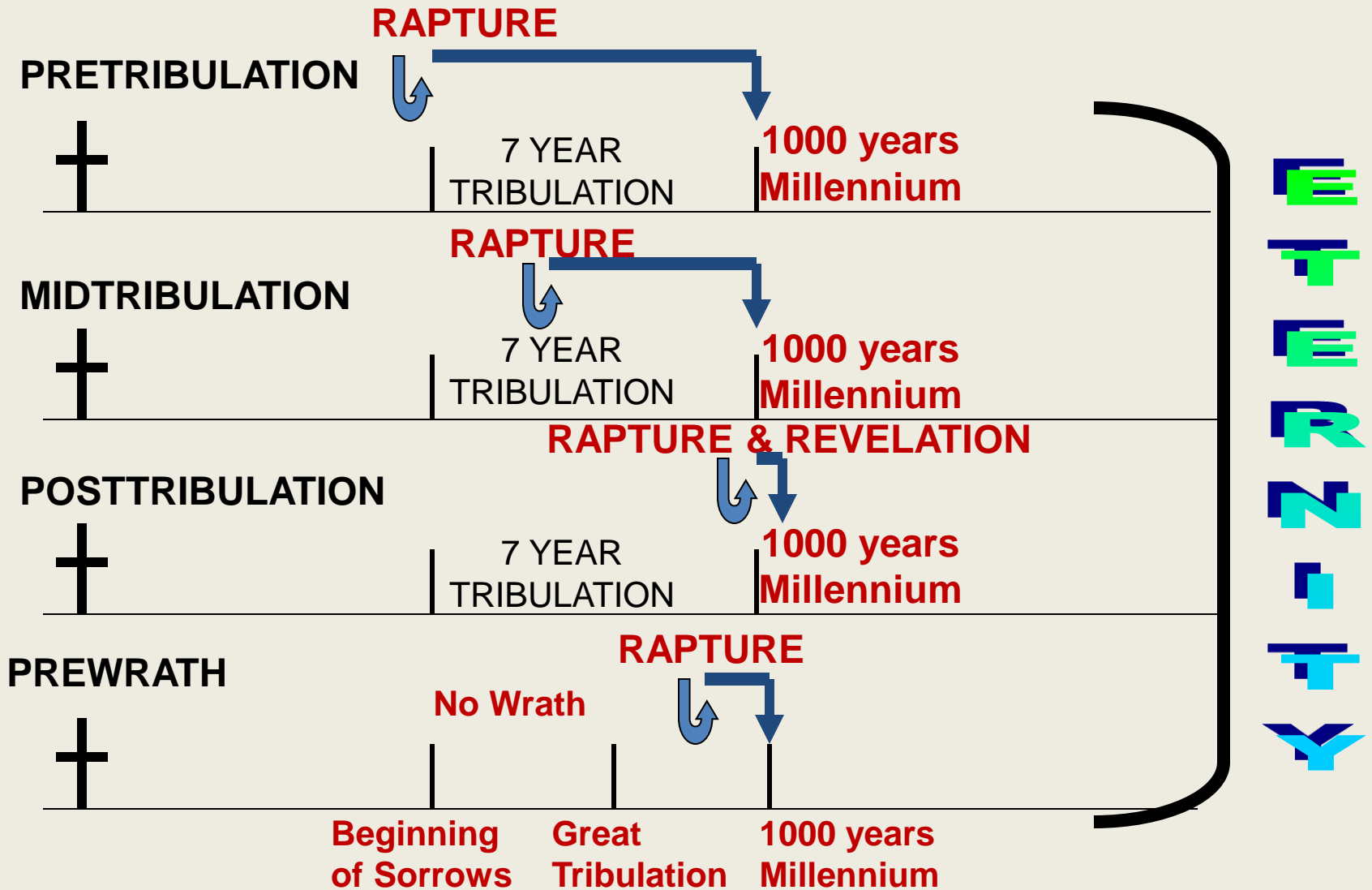
Section	John 14:1-14	John 14:15-24
Occurrence of <i>monē</i>	John 14:2	John 14:23
Issue	Sorrow over Christ's soon departure	Believer's love for Christ
Uses of <i>agapaō</i>	0	8
Uses of <i>tēreō</i>	0	4
Meaning of <i>monē</i>	Dwellings in the Father's heavenly abode	Spirit indwelling believers

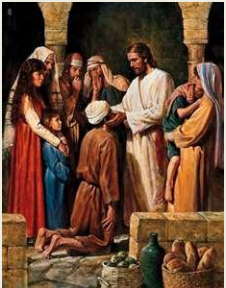
III. Inadequate Alternatives

D. Coming of the Spirit in Acts 2

3. Noun (*monē*) or dwelling of John 14:2 = verb (*menō*) or indwelling in John 15:4-7
 - a. Equating these two words represents an exegetical fallacy known as the "root fallacy." This fallacy "presupposes that every word actually *has* a meaning bound up with its shape or its components."

RAPTURE VIEW COMPARISION





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."

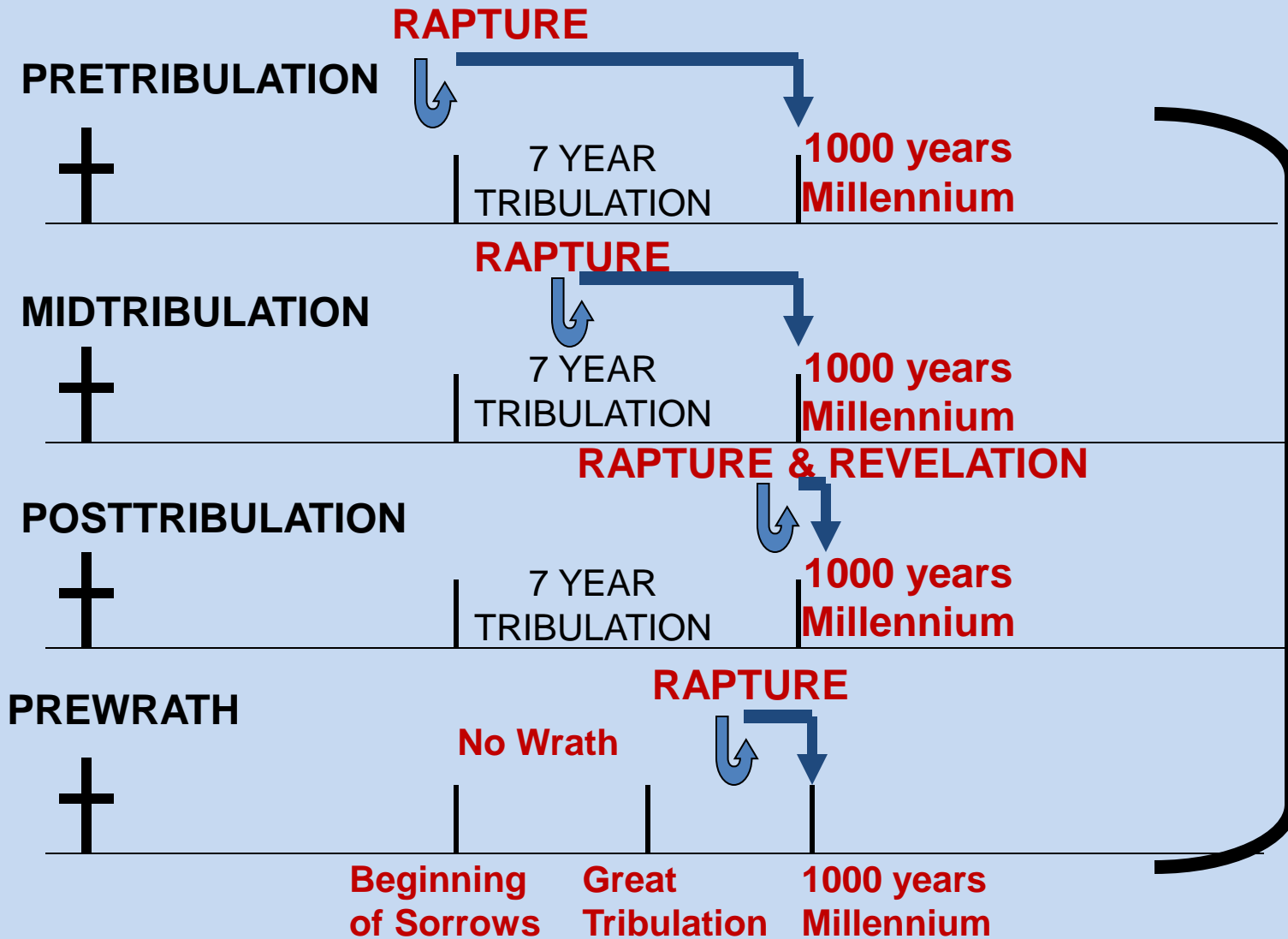
Two Themes

- Comfort – John 14:1



- Imminence – John 14:3

RAPTURE VIEW COMPARISON



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Where He Is?



“Since He says He is going to come in order that we may be with Him **where he is**, we would have to be with Him here on earth. Do you see the problem? The dwelling places in the Father's house would be unused...This makes Jesus' whole promise ridiculous.

Why would He speak of preparing a place for us in the Father's house if He didn't mean that His return would take us there?”

Hal Lindsey, *The Rapture*, 43.

Conclusion (John 14:1-4)

- I. Preliminary reasons
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