

Jesus and the
Rapture
(John 13:21–14:3)

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DBC Bible
Conference
2015

Three Troubling Predictions

(John 13:21-38)

I. Judas' Departure (21-30)

A. The prediction (21-25)

B. The sign (26-30)



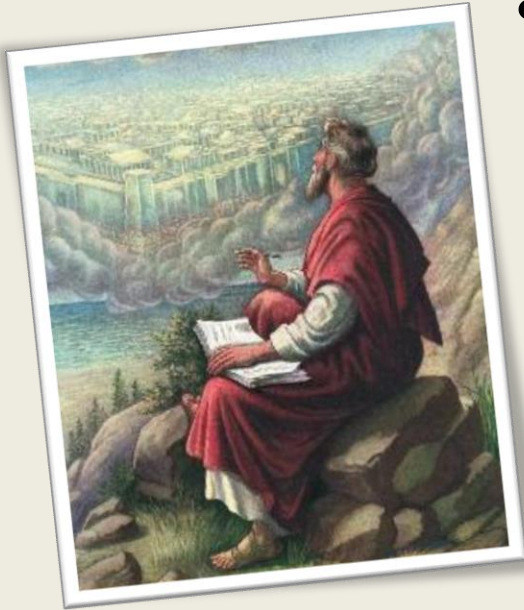
II. Jesus' Departure (31-35)

A. He must leave (31-33)

B. They must love (34-35)

III. Peter's Denials (36-38)

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."

“I personally do not believe that by the year 2020, any credible person will be teaching the secret pre-trib. rapture doctrine. I think the events that are coming in the next five years will utterly destroy the doctrine.”

--Rick Wiles

<http://www.wnd.com/2015/08/is-everything-you-know-about-second-coming-wrong/>

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

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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

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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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"7 SIGNS" in Gospel of John



Changing Water into Wine

2:11



Healing official's son

4:46-54



Healing an invalid at the Pool of Bethesda

5:1-18



Feeding the 5,000

6:5-14



Walking on water

6:16-21

Healing a blind man

9:1-7



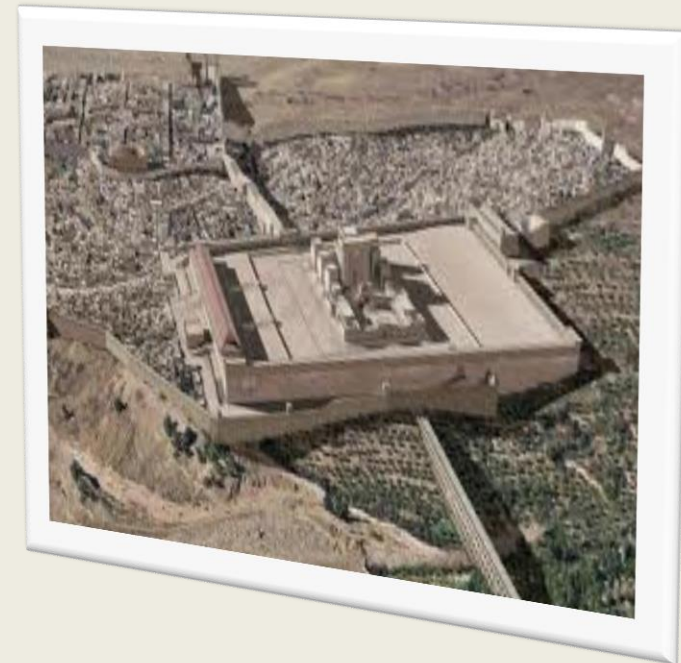
Raising dead Lazarus

11:1-45



Christ's Five Trips to Jerusalem

Feast	Verse
Passover	2:23
Unnamed	5:1
Tabernacles	7:2
Dedication	10:22
<u>Passover</u>	<u>13:1</u>



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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	Hello: 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

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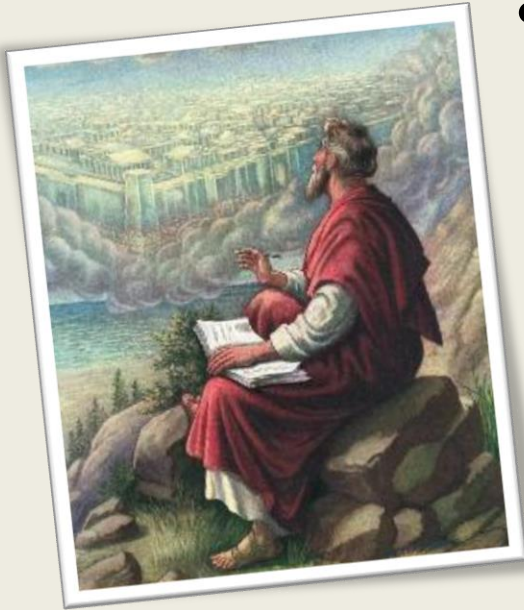
D. Jewish marriage analogy

E. Parallels with other rapture texts

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)

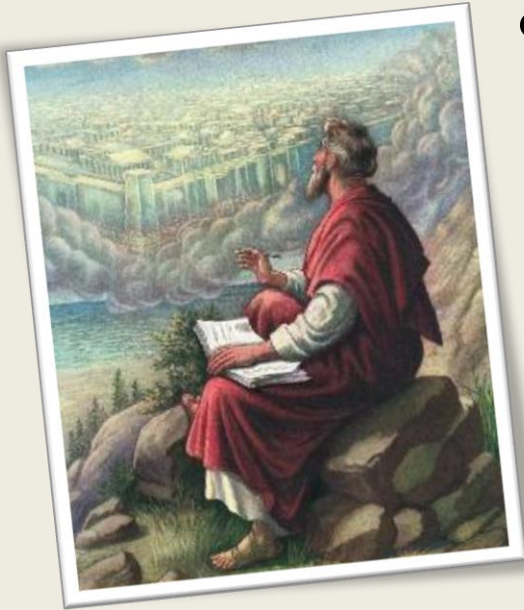
John 20:30-31



- “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.”



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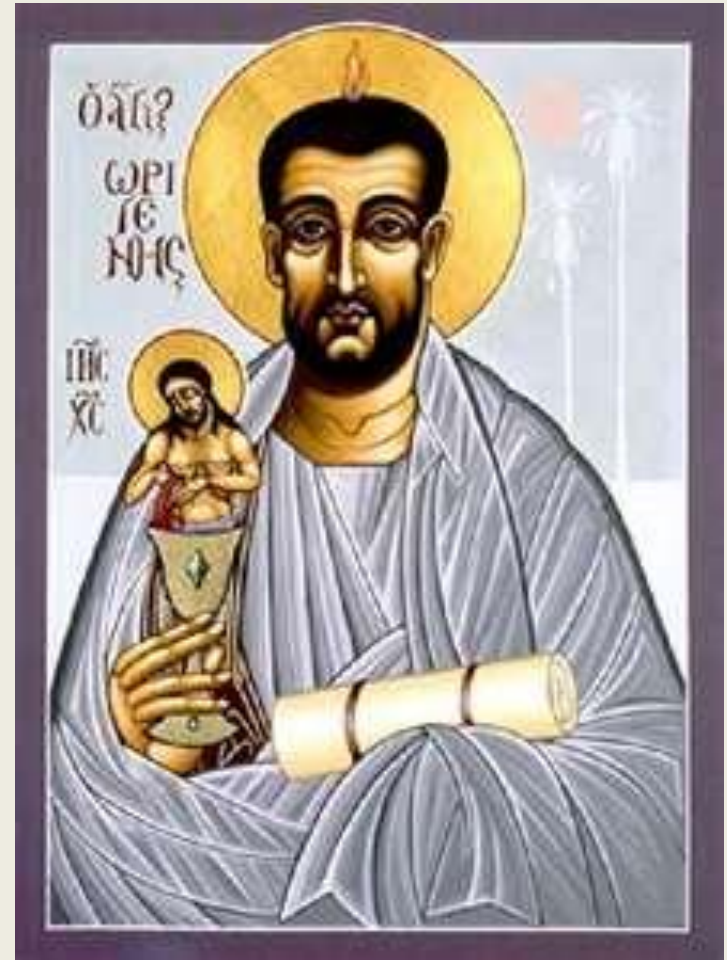
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Ante-Nicene Fathers: "Heavenly and Eschatological" Interpretation of John 14:1-4

- 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.”

Every Geographical Location in Acts/Epistles



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Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
<u>1. Marriage covenant</u>	<u>Groom initiated;</u> <u>Covenant established</u> <u>upon payment for</u> <u>bride; drank same cup</u>	<u>Christ initiated; Christ's</u> <u>sacrificial death</u> <u>(1 Cor. 6:19-20; 11:25)</u>
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)

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<u>4. Betrothal period</u>	<u>Loyalty test</u>	<u>Reward determined by orthodoxy and orthopraxy (Jas. 4:4)</u>
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)

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<u>6. Bride and groom hidden in Father's house for seven days</u>	<u>Hidden in the Father's house for seven days: three events transpire</u>	<u>Church hidden from world during Daniel's 70th Week</u>
7. Bride cleansed	Bride undergoes ritual cleansing prior to wedding ceremony	Bema Seat Judgment (1 Cor 3:10-15; 2 Cor 5:10)

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Scripture's Four Judgments

Name	Sheep and Goat	Judgment of the Jews	<u>Bema Seat</u>	Great White Throne
Scripture	Matt 25:31-46	Ezek 20:33-44	<u>1 Cor 3:10-15</u>	Rev 20:11-15
Place	Earth, Jerusalem	Earth, wilderness	<u>Heaven</u>	Earth
Audience	Gentile Tribulation survivors	Jewish Tribulation survivors	<u>Church Age believers</u>	All unsaved
When	After Tribulation	After Tribulation	<u>After rapture</u>	After Millennium
Purpose	Saved Gentiles enter kingdom	Saved Jews enter kingdom	<u>Reward believers</u>	Degree of punishment in hell
Evaluation	Treatment of Christ's brethren	Passing under shepherd's rod	<u>Works taken through fire</u>	Not in the book; judged by books

Scripture's Five Crowns

(Rev 4:10: 3:11; 2 John 8)

<u>Scripture</u>	<u>Title</u>	<u>Purpose</u>
1 Cor. 9:24-27	Incorruptible crown	Gaining mastery over the old man
1 Thess. 2:19-20	Crown of rejoicing	Soul winning
Jas 1:12; Rev 2:10	Crown of life	Enduring trials
1 Pet. 5:2-4	Crown of glory	Shepherding God's people
2 Tim. 4:8	Crown of righteousness	Longing for His appearing

Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
<u>8. Wedding ceremony</u>	<u>Meeting with the Father's assembled wedding guests; Private wedding ceremony</u>	<u>Meeting with OT saints; Rev 19:7</u>
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

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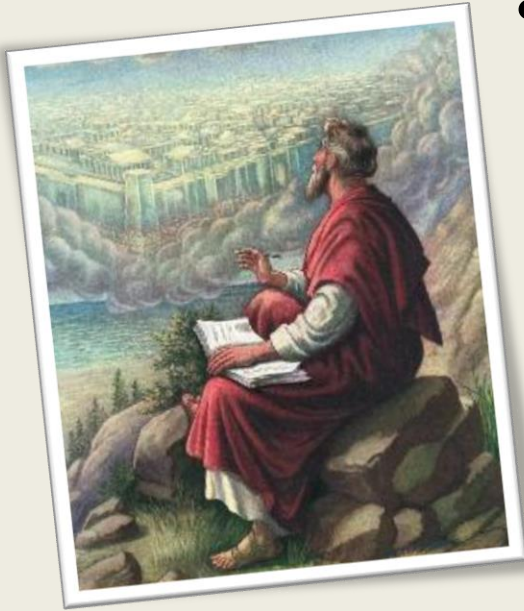


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1 Thessalonians 4:13-18

- "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. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵ 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. ¹⁶ 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. ¹⁷ 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. ¹⁸ Therefore comfort one another with these words."

John 14:1-4

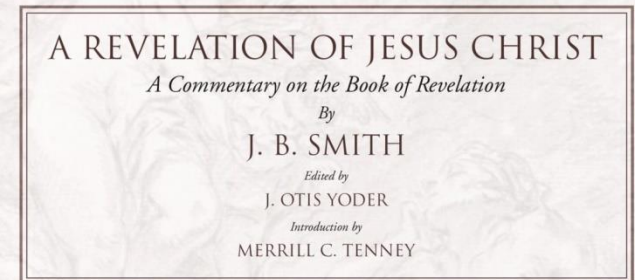


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John 14:1-4; 1 Thess 4:13-18 Parallel

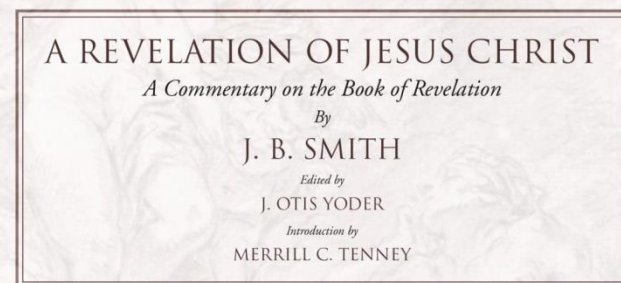
John 14:1-4	1 Thess 4:13-18
trouble (1)	sorrow (13)
Believe (1)	believe (14)
God, me (1)	Jesus, God (14)
told you (2)	say to you (15)
come again (3)	coming of the Lord (15)
receive, you (3)	caught up (17)
to myself (3)	to meet the Lord (17)
be where I am (3)	ever be with the Lord (17)

“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.

“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.”



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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



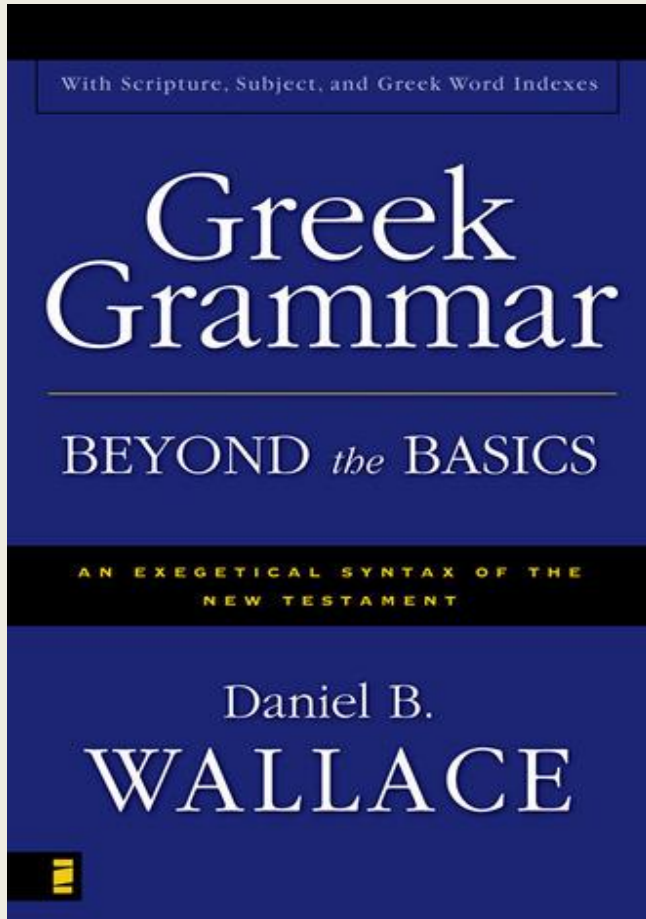
- vs. 3- If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also.
 - I will come
 - Again
 - And receive you
 - To
 - Where



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

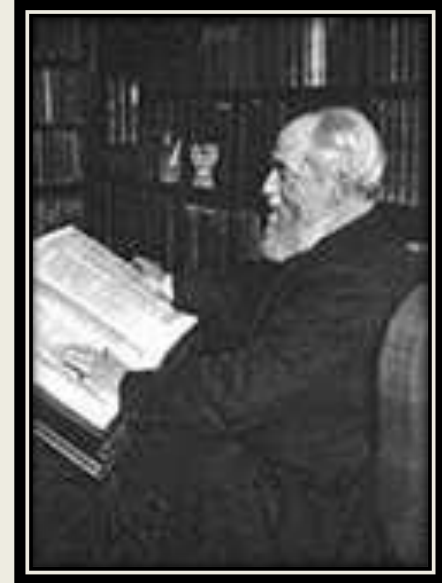


- “The present tense may be used to describe a future reality...The present tense may describe an event that is *wholly* subsequent to the time of speaking, although as if it were present...Only an examination of the context will help one see whether this use of the present tense stresses immediacy or 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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 - » Imminence
 - **Common in Johannine literature**
(1 John 2:18; Rev 2:5, 16; 3:11;
16:15; 22:7, 12, 20)
- 



II. Exegesis of John 14:1-4



- vs. 3- “I will come again”
 - Again (*palin*)
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 - 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



- The 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



- "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."

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."

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



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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)



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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”



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

1. Christ comes after the Ascension ("I go") rather than before
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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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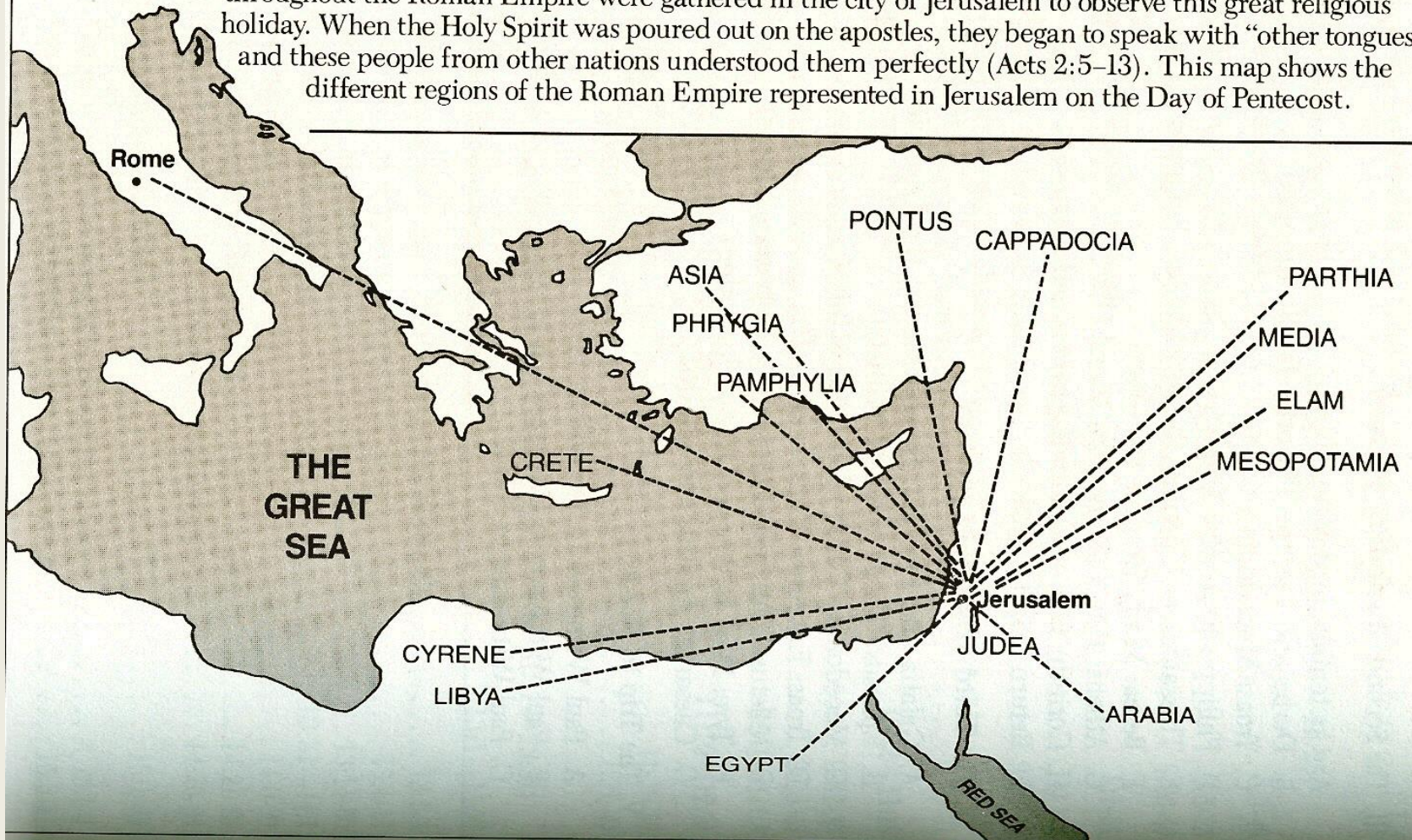
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The Nations of Pentecost

Pentecost, a Jewish feast also known as the Feast of Weeks, marked the completion of the barley harvest. On this annual holiday about 50 days after the resurrection of Jesus, Jewish people from throughout the Roman Empire were gathered in the city of Jerusalem to observe this great religious holiday. When the Holy Spirit was poured out on the apostles, they began to speak with "other tongues," and these people from other nations understood them perfectly (Acts 2:5-13). This map shows the different regions of the Roman Empire represented in Jerusalem on the Day of Pentecost.





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).



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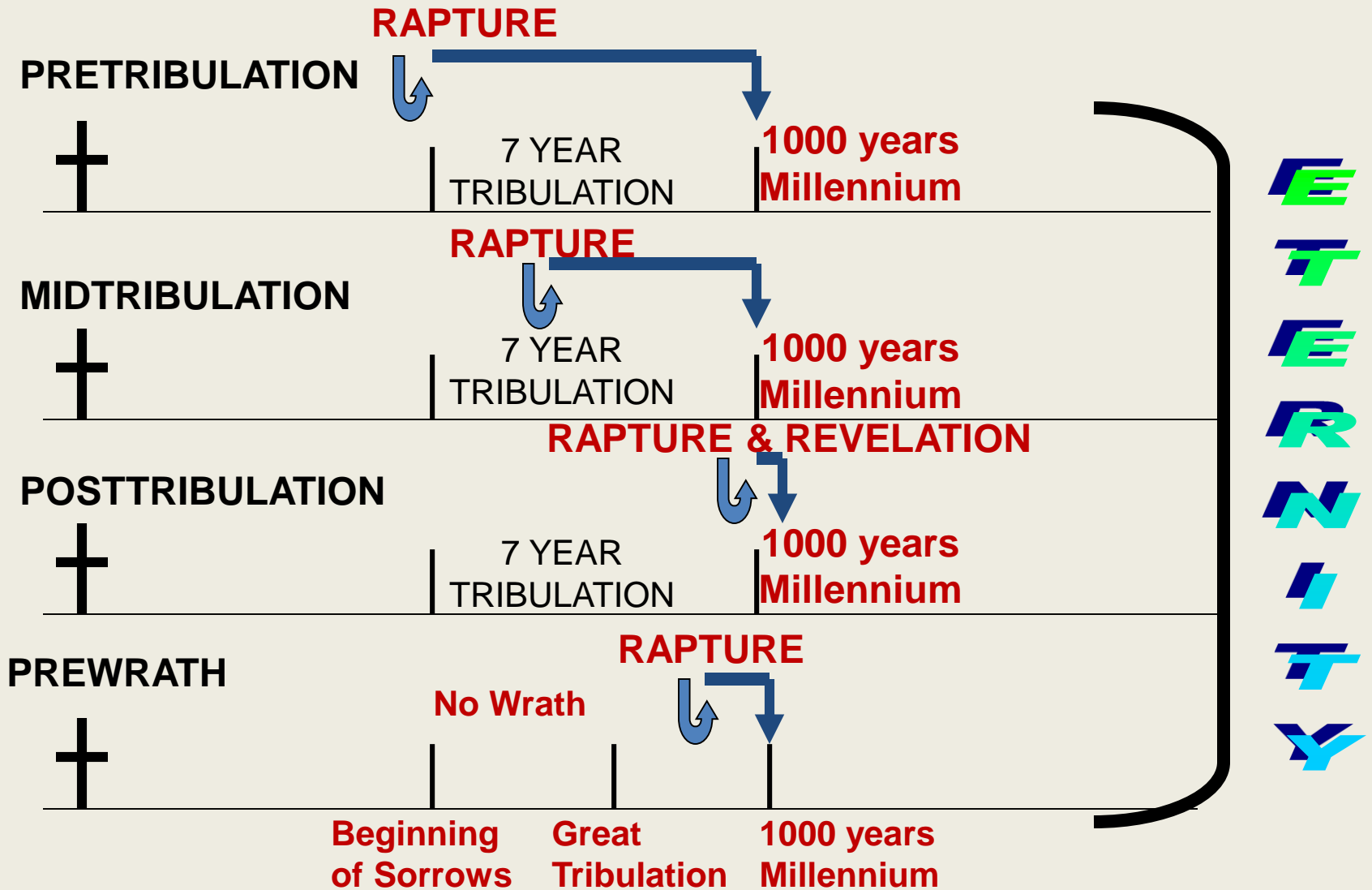
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RAPTURE VIEW COMPARISION



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."



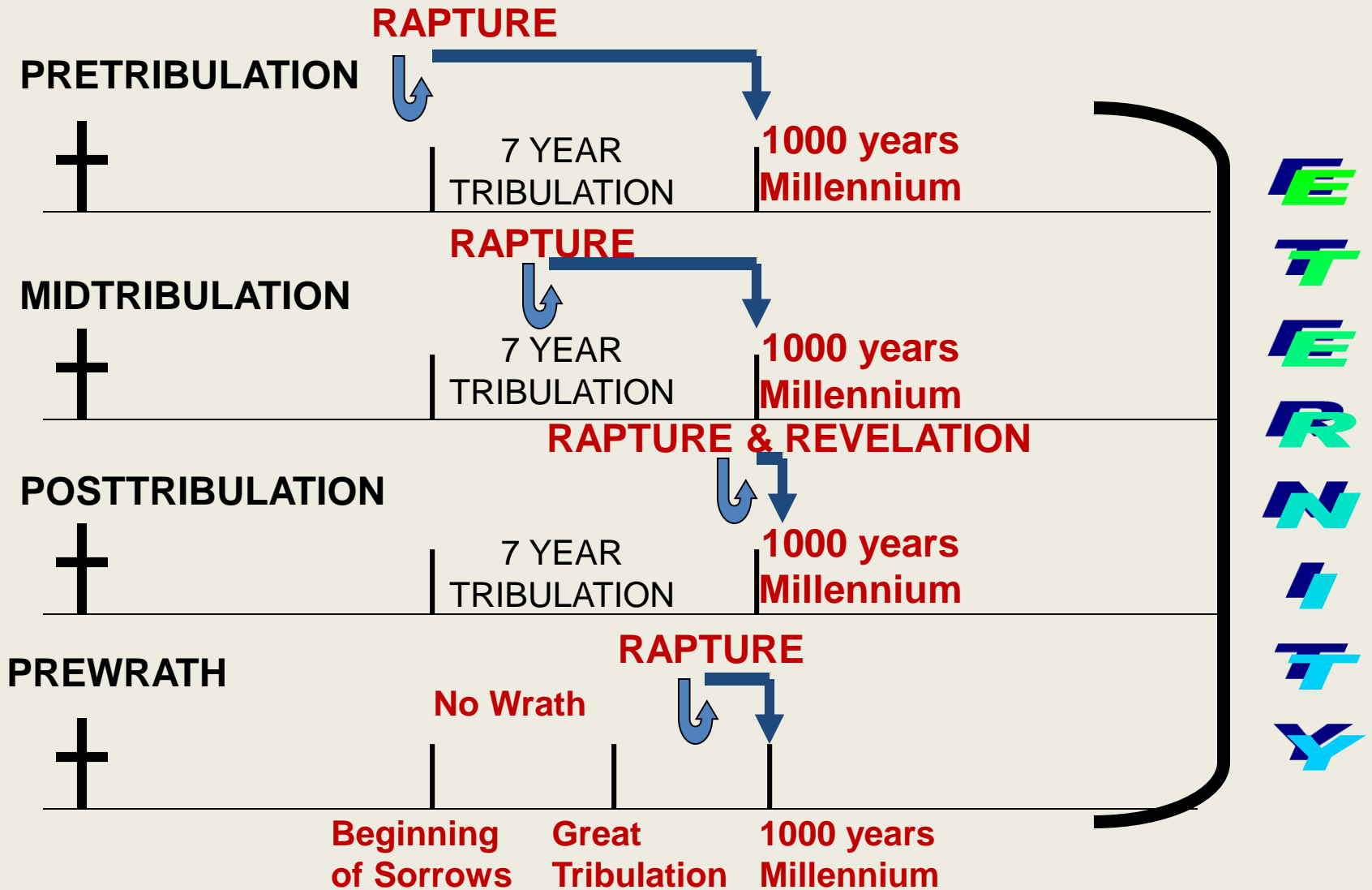
Two Themes

- Comfort – John 14:1



- Imminence – John 14:3

RAPTURE VIEW COMPARISION



John 14:1-4

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Two Themes

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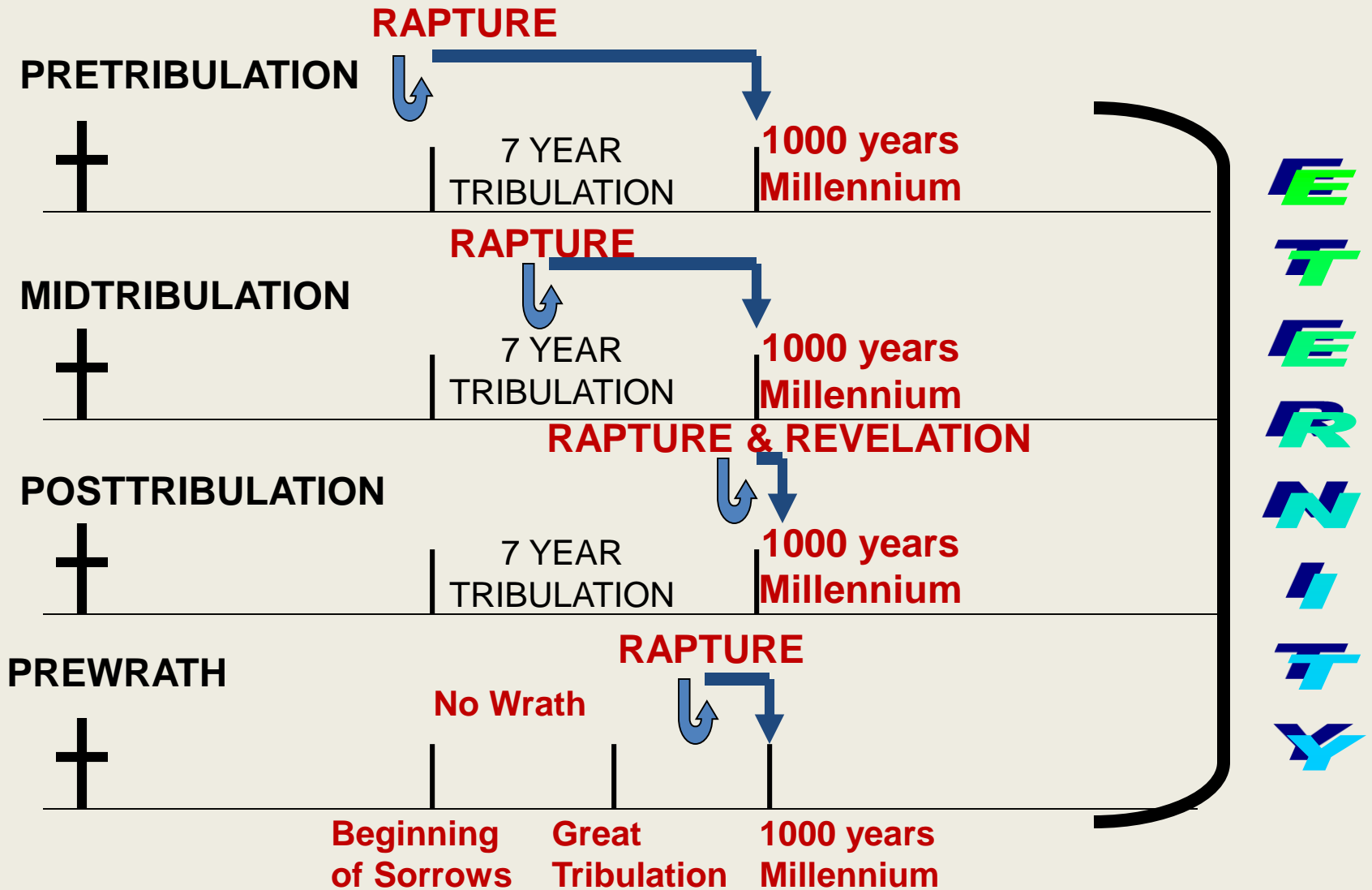


- Imminence – John 14:3

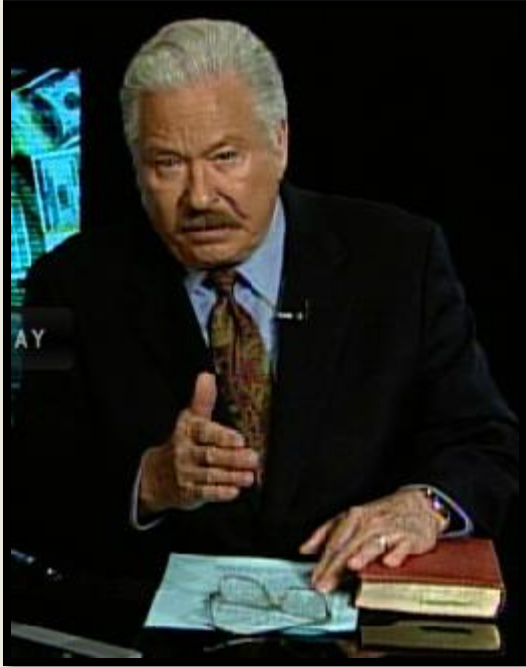
Imminence

- Imminency definition
- James 5:8; 1 Thess 1:10; 4:15; 1 Cor 1:7; 15:51; Philip 3:20
- Other rapture views deny imminence

RAPTURE VIEW COMPARISION



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.

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Conclusion (John 14:1-4)

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