

Biblical Notes — John 14:1-3

1-3 – “Do not let your heart be troubled; believe in God, believe also in Me. [2] 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. [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. (1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε. 2. ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάι εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν; 3. καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε)

“The rapture, though alluded to frequently in the New Testament, is really described in detail in only three passages: John 14:1-3; 1 Corinthians 15:51-54; and 1 Thessalonians 4:13-18. Each of these passages contributes information about the event, and, taken together, we have a fairly complete description of the rapture.”

— George A. Gunn, *Jesus and the Rapture: John 14*, in *Evidence for the Rapture: A Biblical Case for Pretribulationism*, (Moody Publishers, 2015), 99-100.

“Though we often think of the difference between the pretribulational position and the posttribulational position as being one of timing, it might also be conceived as a difference in venue, i.e., where do the believer and Jesus go after being caught up into the clouds in the air? Do they go back to heaven or do they go down to earth? . . . It is because of this issue of venue that John 14:1-3 is so crucial to the pretribulational position. John 14:1-3 contains specific, detailed, and vital information descriptive of the rapture.”

— George A. Gunn, *Jesus and the Rapture: John 14*, in *Evidence for the Rapture: A Biblical Case for Pretribulationism*, (Moody Publishers, 2015), 101.

“From the earliest period in the history of interpretation, Christians have looked at Jesus’ promise in John 14:1-3 as an eschatological promise of Christ’s return to take His children to a heavenly home where they would be rewarded. Since the destination points to a venue in heaven, not earth, the promise cannot point to a posttribulation rapture and is most consistent with a pretribulation rapture. In more recent times, however, there have been attempts to “de-eschatologize” this precious promise. If the promise could be shown to be noneschatological, then an important support for the pretribulation rapture would be removed. These noneschatological views have included: Christ’s postresurrection appearances, the coming of the Holy Spirit at Pentecost, Christ’s coming to the individual believer at salvation, Christ’s coming to the individual believer at death, and Christ’s coming to the believer at any time of need in answer to prayer. However, we have shown there are serious problems associated with the various noneschatological views of this promise. The problems with a supposed noneschatological context for the Upper Room Discourse were shown to be irrelevant in light of the clearly eschatological context of the conclusion of the Passover Seder. Also, the specific language of verses 2-3 is entirely consistent with the promise of a pretribulation rapture of the church. So, while some might suggest that the believer has already arrived at the Father’s house, our word of encouragement is: No, we’re not there yet. Just be patient, we’ll be there soon—“I will come again.”, “Amen. Come, Lord Jesus.””

— George A. Gunn, *Jesus and the Rapture: John 14*, in *Evidence for the Rapture: A Biblical Case for Pretribulationism*, (Moody Publishers, 2015), 117-118.

“Two clues help answer this question. First, Jesus’ double reference to “preparing a place for them” in heaven is irrelevant (even worthless) information if He did not intend to take them there. The foregoing context thus requires the conclusion that He intends to take them to heaven—where He “will be” ([eimi] is also a futuristic present here). Second, Jesus then said, “You know the way where I am going” (v. 4). Unless Jesus was being intentionally devious, it must be assumed that He was still speaking of heaven. In fact, following Thomas’s question about the way (v. 5), Jesus candidly stated that no one is able to go “to the Father” except through Him (v. 6).”

— Brindle, *Imminence of the Rapture*, 140-141.