

Tribulation Central

When the Lord Jesus shall be revealed...2 Thessalonians 1:1-8

My Father's House

<http://tribulationcentral.com/pdf/mansions.pdf>

In the previous "Left Behind" study¹, Jesus met His disciples privately on the Mount of Olives and instructed them concerning the sign of His coming. Jesus didn't tell His disciples they would be raptured into heaven, but they will see Him appear "after the tribulation." And then He will send His angels with a loud trumpet to gather the elect. And the disciples were instructed by Jesus before His ascension:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. "

Matthew 28:19-20

Jesus commanded his disciples to teach all nations and teach them to observe all that Jesus commanded them. This *includes* the instructions He gave them in Matthew chapters 24 and 25.

In this study, we look at another part of scripture in the Book of John:

"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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also."

John 14:2-3

In the above verse, pre-tribbers claim Jesus will go back into in heaven at His Father's house to build mansions (I go to prepare a place for you) for His believers. And when He finishes, He will come before the tribulation to rapture His believers into heaven, or His Father's house. As we have noticed, a few

¹ tribulationcentral.com/mat24study.html

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days before, Jesus told His disciples they will be going through the tribulation. And in John Chapter 14, the night of betrayal, according to the pre-tribbers, Jesus tells His disciples He will rapture them into heaven before the tribulation. **If this is true**, Jesus contradicts Himself. And He contradicts His prayer to the Father in the Garden:

"I pray that thou shouldst **not take them out of this world**, but thou shouldst **keep them from the evil.**"

John 17:15

There is a remedy, however. Pre-tribbers claim the disciples in Matthew verses represent the "tribulation saints," or the "Jewish remnant" during the tribulation period. And in John chapter 14, the disciples represent the church. As we see Pre-tribbers apply a double-standard of interpreting scriptures. (First of all, nowhere in scripture can they prove their point of view, and second, it seems illogical for Jesus to tell them one thing and then another.) After all, in both instances, Jesus is talking to the disciples and He tells them (at His ascension) to "teach them to observe everything" He commanded them. Therefore there is an inconstancy how pre-tribbers apply *their* "literal interpretation" of scripture to fit their own means.

Before we draw any conclusions, we need to examine verses two and three further. Jesus said:

- "In My father's house are many mansions." The word "mansion" will be discussed later.

And He said:

- "I go and prepare a place for you." And "I will come again and receive you unto myself."

And

- "Where I am, *there* ye may be also."

As we look at verses two and three, Does Jesus say he is going back into heaven to "build mansions"? When Jesus spoke to His disciples, He used the word "are," as in the present tense when He said "in My Father's house **are** many mansions." And He didn't say "*My father's house will have* many mansions." So then "mansions" *were* in His Father's house as He spoke.

We look into the book of Acts after Jesus ascended into heaven after His resurrection. While Stephen was about to be stoned by the angry mob, Luke gives us this account:

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"But he, being full of the Holy Ghost, (Stephen) looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God..."

Acts 7:55

Notice Luke wrote that Stephen saw Jesus *standing at the right hand of God*. Stephen didn't see Jesus building mansions "in His Father's house." In the epistle to the Hebrews, Paul said after Jesus offered one sacrifice for sins, He "SAT DOWN AT THE RIGHT HAND OF GOD." He didn't say Jesus was building mansions in the sky:

"...But this man (Jesus), after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. "

Hebrews 10:12-13

In John 14 verse 3, Does Jesus say He coming again *before the tribulation* to "receive you unto myself?" Jesus doesn't say He is coming before the tribulation. Therefore we *cannot* conclude it will happen then. And Matthew chapter 24 and in John Chapter 17 verse 15, (the gathering of the disciples "after the tribulation") stands correct.

Notice of Interest

Pre-tribbers claim the words "I will come and receive you unto myself" refers to the pre-trib rapture because of the verses used in Matthew 24 and the verses used in Luke 17:

I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left.

Luke 34-36

Pre-tribbers view of the one **taken** in the above verse comes from the Greek "paralambano," Which means "to take with one's self." The same words Jesus uses in John chapter 14 verse 3. For a further examination of their viewpoint, please refer to the previous article ***Left Behind: A Study in Matthew Chapter 24²***, and and article ***Take to One's Self³*** from the same series.

Jesus also said:

- "where I am, *there* ye may be also."

² IBID.

³ tribulationcentral.com/oneself.html .

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If we apply this to a post-tribulational setting, is Jesus going back into heaven with the church to dwell in Heaven *after* the tribulation? Remember, Jesus will descend from heaven to earth to rule for a thousand years. So we must remember from that point on, when Jesus says " **where I am, there ye may be also,** " **then** we will be forever with the Lord (1 Thessalonians 4:17c). Therefore we will be here during the Lord's reign.

When does this setting take place when we live in the Father's mansions? Since there is a possibility the new Jerusalem descends from heaven to the new earth, then we could live in "mansions" at that time.

However, we must also look at the setting of this verse. Jesus was in the upper room with His disciples moments before His arrest. How was Jesus going to prepare a place for His disciples? He was on his way to the cross. He Had to die and rise from the dead or else all hope is gone, and all of us would be destined to spend eternity in hell. This preparation had to be on the cross, the sacrifice in which His blood cleanses us from all unrighteousness.

Could there be a misunderstanding in this passage how we view the Father's House? Is there anywhere in scripture that says the Father's house is in heaven? Or, could the Father's house be somewhere other than Heaven? Throughout The Old Testament, the Father's house was a place of worship. In Genesis, while Jacob went on a journey from Beersheeba toward Haran, he had a dream. After Jacob had the dream, he was afraid and said:

"...How dreadful *is* this place! this *is* none other but the **house of God**, and this *is* the gate of heaven...And he called the name of that place Bethel (i.e., the house of God)...And this stone, which I have set *for* a pillar, shall be God's house."

Genesis 28:17b, 19a, 22a

Before the temple was built, the priests stayed in the tabernacle. In first Samuel, year after year Hannah

"went up to the **house of the LORD**..."

First Samuel 1:7a

After Hannah weaned Samuel,

..."she took him up with her... and brought him unto the **house of the LORD** in Shiloh..."

First Samuel 1:24b

Solomon arranged to have the Temple built in Jerusalem. It was called **the house of the Lord**.

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"...and the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of **the house of the LORD**, and for the porch of the house. "

First Kings 7:12

When the Israelites returned from exile, there was a plan to rebuild the temple. Cyrus, the king of Persia sent a proclamation:

"Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the **house of the LORD God of Israel**, (he *is* the God,) which *is* in Jerusalem"

Ezra 1:3

In The new testament, early in the book of John, at the Passover, Jesus cleansed the temple in Jerusalem. He called the temple "**My Father's house**"...

"..make not my Father's house an house of merchandise."

John 2:16

As we have seen in the above, The Father's was a place of worship in Bethany, the tabernacle in Shiloh, and the temple in Jerusalem. So, it is possible that the Father's house in John chapter 14 verse 2 is the Lord's temple in Jerusalem.

We will further examine the word for temple later, but turn our attention to the word mansion. The King James Bible was translated in 1611 (mansion is used once in the entire translation). The word mansion had different meaning than it does today. In our culture, A mansion is a place where the rich live. We usually think of places like Beverley Hills, a city famous for millionaires. They live in mansions with many rooms, in a lavished environment. The word mansion was translated from the Greek "**mone**" meaning "*abode*." Webster's 1828 Dictionary defines mansion as: " Any place of residence; a house; a habitation." And Jesus could have referred to the dwelling places in the temple (His Father's House)!

Did Jesus refer to the temple in Jerusalem as His Father's House in John Chapter 14? Or, is there another example where *temple* is used? Earlier in John chapter 2, as Jesus cleansed the temple, the Jews asked him "What sign do You show to us, seeing that you do these things (verse 18)?" Jesus reply was:

"Destroy this temple, and three days I will raise it up."

John 2:19

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The Jews replied "It took forty years to build this temple, and You will raise it up in three days?" John commented: "But He was speaking of the **temple of His body**" (verses 20-21). So, in this case, The temple Jesus was referring to was His Body.

NOTICE!
<i>Temple (the temple in Jesus' body) in John 2:19 is translated from the Greek naos meaning "inner sanctuary" or "dwelling place."</i>
The Greek <i>naos</i> is used for the temple in Jerusalem in the following verses: Matthew 27:51; Mark 15:38; Luke 1:9, 22, 23:45

As we have seen in table above, temple can mean a dwelling place and it is used for the temple in Jerusalem and the temple of Jesus' body. And Jesus just told his disciples at His Father's house are many dwelling places. This was the night of Jesus' arrest. And earlier in his ministry, He said "Destroy **this temple**, and three days *I will raise it up*." Therefore, He was on His way to be crucified, and offered Himself as a sacrifice for our sins ("I go and prepare a place for you"). To further illustrate that the Father's house is the temple of Jesus' body, Jesus explained to Philip:

"Believest thou not that I am in the Father, and the Father in me? The words I speak unto you I speak not of myself; but *the Father that dwelleth in me, he doeth all the works.*"

John 14:10

Jesus said He is in the Father and the Father is in Him. He also said the Father *dwells* in Him. As we've seen above, Jesus referred to the temple of His body. And temple used in John 2:19 can mean a dwelling place."

Jesus further said "And if I go and prepare a place for you, I will come and receive you unto myself." If Jesus went to the cross to prepare a place for His disciples, when will He come to receive them to Himself? Remember at this time He didn't ascend to heaven. He came to them (after His resurrection) to *receive them unto Himself*, His Father's House. Notice, He *did not* say He was going to bring them back to heaven.

Jesus said later in chapter 14 to the other Judas:

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our **abode** (mone) with him."

John 14:23

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Mansion, or dwelling place in verse two comes from the Greek *mone* (meaning abode). And *abode* from verse 23 is also translated from *mone* and can also mean "a permanent place." Therefore, this is what Jesus referred to, the temple of Jesus' body is the dwelling place where the Father lives. And when a person loves the Son and keeps his word, The Son and the Father "comes to him" and makes Their *abode* with him.

Jesus further said:

"I am the true vine, and my Father is the husbandman.... **Abide in me, and I in you.** As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: **He that abideth in me, and I in him,** the same bringeth forth much fruit: for without me ye can do nothing. "

John 15:1, 4- 5

Jesus gives the illustration of the vine and branches (His Father is the vinedresser). He speaks of the relationship between Himself and the believer "abide in Me, and I in You." and the believer needs to abide in Christ to bear much fruit. This a clear example of Jesus as the dwelling place in John 14 verses 2 and three. And not only do we dwell in Jesus, but He dwells in us as well.

And at the end of Matthew, Jesus tells His disciples :

"Io, I am with you always, *even* unto the end of the world."

Matthew 28:20b

This is the assurance that Jesus will be with us until the end of the world, Including the tribulation.

"For where two or three are gathered together in my name, there am I in the midst of them."

Matthew 18:20