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Dwelling Places

John 14:2 — Dwelling places. *Place* (5117) — a place to live in a particular location, within a tribal area, where the Holy Spirit lives in His people (Mal 1:11). *Mansion* (3438 KJV) is a place to live, a dwelling, a particular residence, an abode where (John 14:23) we make our home with him (*abode* 3438). John 14:2,23 — *Mansion* is an abode or home (our home) in the one who obeys the Son and loves the Son. John 14:24 — This person is not the abode of the Father and the Son, in the Holy Spirit, who takes up residence only in the ones who love Yahshua and keep His word.

John 14:2 — So, *many mansions*, as I heard all my life about going to heaven when I die in the *sweet bye and bye* — this was never related to John 14:23, the same word in the Greek New Testament — abode, or home, residence, the place where one lives, a community where all the people of God live together and serve as a priesthood, a priestly city — community. There is no salvation outside of the priesthood who live together as the first priesthood in Acts 4:32. This *mansion* is an abode which our Master went to prepare for them, since He came for this purpose, to put all the redeemed people in one of these places in John 14:2-3. He first had to die on the cross and then go into *sheol* for three days and three nights (Mt 12:40) and then be resurrected, and ascend to His Father's side, and then send the Holy Spirit to the newly-baptized believers in Jerusalem, on the day of Pentecost. He, by His Spirit, came to them to make His home with them. He said He would not leave them as orphans, but would come to them (John 14:18). When the Father draws men to Yahshua, He draws them to the place where He lives in His people (John 6:44), where they can be taught (verse 45 is Mt 28:19-20), where disciples share a common life together in that particular place, or abode, home, or community.

A dwelling place is a local church; 1 Tim 2:8 is one of those places (5117). John 14:2 — a place for you, a local church. 1 Cor 1:2 as John 14:28, referring to verse 18,17. The Holy Spirit takes up residence in the disciples, and makes one of those, if you please, *mansions* (a poor choice of words). Of course the translator was referring to a mansion or castle in heaven some place, or some time. It shall be in *you* (the community).

John 15:26 — The Helper or Comforter, or *parakletos* (John 16:7-11). The places where the Holy Spirit lives will bring demonstration to the world's sin (Isa 49:6) in each clan which makes up the tribe in each place (1 Tim 2:8; John 17:23). John 16:8 — The Holy Spirit will not act independently to convict the world of its sin, and the righteousness of Yahshua, and the judgment of Satan (John 16:13 as 6:45). God will teach His disciples (John 8:31-32) through the gifts of the Holy Spirit in the disciples. If we are taught by the Spirit, the anointing (1 John 2:27), Yahshua will be glorified. John 16:16-19 — *a little while*. Because He goes to the Father, He can send His Holy Spirit to establish a home in His obedient ones (verse 17), and we will see Him in one another who have His same love (John 13:34-35) and His same Spirit dwelling in them. John 16:23 — *In that day* — the day when His dwelling in His Spirit is among men, when we pray in the Spirit, and in the name of Yahshua (verses 26-27).

Where I *am* there you may be also. John 14:3 — *Dwellings*, not *mansions*, but dwelling places (verse 2), a home for all His chosen ones in a particular place He prepares for them. When He said, "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 to myself that where I am there you may be also," where was He going except to do what He said in Mt 16:18?

So what did He say? I will build my *church*? Or *community*? Or *Edah*? A place where He comes to live, and Mt 18:17 are those who are as John 14:24 as we mentioned.

The way one tells it to the *church* or community is to call a *kahal* meeting, and this is a *kahal*. The word *church* here is *kahal* — meeting. The word *church* in Mt 16:18 is a *community* where the Spirit lives, His abode where He lives in each disciple. Who will decide the matter here in Mt 18:17? Because this kind of person cannot live in the community, having this kind of attitude. This does not mean that he is necessarily expelled from the community, but he's to be treated as if he is not a disciple.

*Church* (1577) is a *meeting* in Mt 18:17, but in 16:18 a *congregation* which in Jer 30:20 is the *Edah*, translated in English, *Community*. Or else where would He live? Where would His abode be? And what would He do everyday if the church were to be like Christianity? How would a person be devoted to the *koinonia*, the life of the community, if he were separated during the week, working at all kinds of ungodly employment, and come to meetings once in awhile, when he felt like it (Acts 10:25-26)? Would the Holy Spirit go to all the ungodly work places and help you get along with all the ungodly people, and you never see one time a *brother* as Heb 3:13? Your church of two thousand — each day hundreds of disciples go to their work — policemen, judges, bank presidents and tellers, IBM, government jobs, politicians, coaches, teachers in public schools, textile workers, managers, presidents, directors (Heb 12), *BASTARDS* (Heb 12:5-8; Phil 1:29; Mark 10:30), persecutions for being a disciple.

Christians have the fatal misconception that the Holy Spirit lives individually in each one without dwelling places in a corporate manner, in a *community*. It never enters their minds that the church can be nothing less than a community to be His dwelling place where He dwells and is at home in John 14:23. All their hundreds of youth and children go to the world's schools and universities to be educated by the world, and they all love the world (1 John 2:15).

There is no way, no way at all, that 1 John 2:4, or 3:16,17 can be obeyed (1 John 3:14,23; John 13:34-35). Who knows whether they are His disciples? What would be the cause of the persecution in Mark 10:29-30, or Heb 12:3-11, the hostility from sinners that they would have to resist, and count it as discipline? Or Mt 5:11 — why would the world persecute the world? John 15:18 — The community is what is persecuted. Down through history individuals have been treated with contempt, but not for the sake of Messiah.

Only as part of a community is the educational process by which a disciple is fitted to share God's holiness (verse 10), and if one is not holy, but worldly, he is not a son. Heb 12:16 — Esau was worldly and materialistic (Gen 25:33). In Heb 12:5-11 it is the proof of a genuine love relationship between a Father and His children. Verse 6,8 — It trains, causes them to be obedient (verse 9) and produce the fruit of righteousness in their lives (verse 11). Look at Job (Rom 8:18; 2 Cor 1:3-4; 4:16-17; 12:7-9; Phil 1:29; 2 Tim 3:12).

We count all suffering as discipline, especially righteous persecution (Mt 5:12). Heb 12:7 — So if we endure discipline, God deals with us as sons, so we know He disciplines us as He wants us to discipline our sons and daughters, not harsh and abusive, but in love, with the well-being of the child in mind. So, instead of becoming discouraged, we should rejoice (Mt 5:11-13). It is evidence of God's love for us, and He is bringing us to maturity. Great is our reward who is in heaven — Yahshua.