

## Transcription details:

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**Does the Bible Teach the Rapture? An Explanation of 1 Thessalonians 4:17 – Ep. 4**

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## Transcription results:

[music]

It's time for the Biblical Prophecy program. With your host, Alan Kurschner of Eschatos Ministries.

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Does the Bible teach the rapture? In explanation of 1 Thessalonians 4:17. As many of you know, the new Left Behind movie is coming out soon. It's like a remake of its first version. And one of the reactions to this movie that I'm hearing already, is that the Bible does not teach a rapture. And guess where I'm hearing this criticism from? Not from unbelievers, but sadly from many believers. Yeah, that's right, within the church. Not just from the liberal side of the church, but even within evangelicalism, conservative churches. Well, that is many believers within this conservative churches are denying that the Bible is teaching the rapture, the rapture event. I certainly have my criticism - as many of you know - of the left behind movies and novels. The movie does get one thing right, barely. Even though I would not recommend spending your money to go see it. They do get write the rapture, in some sense of the term. The qualification is, I'll explain in a few minutes. My criticism of the movie is - well, it's the interpretation of the rapture. In other words, it depicts "a secret rapture". That is when the rapture happens the whole world won't know what's going on, they'll see unaware laying on the floor or planes crashing all around and not wondering-- or wondering what just happened. As it it's some freakish natural event and not divine in origin. So that's one criticism I have of the movie, is the interpretation of the rapture. The rapture itself is not going to be a secret. And as we'll see, the Bible describes the rapture as actually just the opposite. It's going to be a very noisy event in 1 Thessalonians 4:13-18. We see it's going to be very noisy. Another criticism of the movie is that it is based on an escapist theology where the church will escape before the Antichrist persecution, before the Antichrist Great Tribulation. This is grounded in what's called Pretribulationism, which is behind it. Pretribulationism fails to make the very important Biblical distinction between the Antichrist Great Tribulation, and the day of the Lord's wrath. I have written an entire book explaining this Biblical distinction in how the church will, in fact, face the Antichrist Great Tribulation, but will be raptured before the day of the Lord's wrath. The book is called Antichrist Before The Day Of The Lord: What every christian needs to know about the return of Christ. And you can purchase that at [alankurschner.com](http://alankurschner.com) or Amazon.

But my focus on the program today, is not responding to Pretribulationism. Instead, I want to respond to those who deny that the Bible teaches the rapture. So I'm going to demonstrate that the Bible does in fact teach the rapture, and I'm going to focus on the most explicit passage in the Bible which is called the Classic Rapture Passage and that's in 1 Thessalonians 4:13-18. And verse 17 is the verse that contains the rapture. But I want to, first of all, describe the context of this passage that leads up to verse 17. Rather than diving right without any context, diving right into verse 17. Then second, I'm going to describe the rapture event itself in verse 17, and just close out the program with some concluding thoughts. So some background, the apostle Paul's letters, we know are replete with teachings on the Lord's coming. Most often, these are brief passages. They're scattered throughout the

13 letters with an occasional larger section. Yet, he wrote two letters with the exclusive purpose of answering Eschatological concerns. And those are the Thessalonian letters. Thessaloniki was located in ancient Macedonia which is present day Thessaloniki, Greece. Paul visited the city on his second missionary journey, and there he planted a church that was mostly Gentile. Both of his Epistles to this church may have actually been his first, we don't know for sure. But probably written around about A.D. 50 to 51. I want to consider Paul's teaching on the class of rapture passage in First Thessalonians 4:13-18. And even though this is a popular rapture passage, we have to keep in mind the historical concern that Paul is addressing. In other words, what prompted Paul to write his Epistle that's important. And I'm a big context guy, if you haven't figured that out by now. Context is very important. The issue to Paul's addressing in his first Epistle, is that the Thessalonians, they're grieving hopelessly like their pagan neighbors. And Paul believes this is unbecoming of the Christian to do so.

Sometime after Paul left Thessaloniki in his missionary trip, he received a report from Timothy on a situation of the church, you can see that in the first Thessalonians 3:6. Presumably, this report contained information that some members had died. And this cause angst within the church about their destiny since they would not be alive at the Lord's coming, that is those who have died. So Paul writes back to reassure these new believers that they will be, in fact, reunited with their deceased loved ones at the Second Coming, or the Greek word behind that is Parousia - which means presence or typically means an arrival and then there's a continuing presence. That's where the Greek term behind the term coming, second coming. He begins his reassurance writing in 1 Thessalonians 4:13. Verse 13 reads, "Now, we do not want you to be uninformed, brothers and sisters, about those who are asleep. So that you will not grieve like the rest who have no hope." This verse - verse 13 - is the most important verse in the Epistle because it informs us that Paul's purpose for writing to the grieving Thessalonians, was to respond to their ignorance of the relationship between the Resurrection and the Parousia of Christ. So they have a defective eschatology, in other words. And Paul, he's thinking if he can accomplish this goal of correcting this ignorance, this defective thinking. His goal-- he believes that the Thessalonians should be comforted, eventually comforted in their distress. Because their manner, as I mentioned before, of grieving is inconsistent with Christian hope. By the way, that's a message that needs to be-- speak to the church today and not just in the first century. So the ignorance of the Thessalonians, it prompts Paul to stress that their deceased are not at a disadvantage. And it will not only be the survivors at the coming who will be delivered - Paul would teach that - but the dead in Christ as well.

So both the alive and the dead will be delivered. Paul would go on to explain how that's going to come about. Their loved ones - those who have died, Paul would teach - will not only participate in the return of Christ. But they will have the privilege of coming with Christ. Of course when they come with Christ, they're going to come in disembodied souls. They don't have their new bodies yet. The resurrection has not happened. So they're coming with Christ as souls to receive their new bodies. And the dead in Christ, will have this blessing in participating in God's first divine purpose at Christ Parousia - i.e. the resurrection. At that time of the resurrection, there's going to be a reunion of the dead in Christ and the alive in Christ who have survived. Therefore, Paul is arguing that they need to stop grieving like their pagan neighbors who do not possess this certain hope. So in verse 14, Paul writes, "For if we believe that Jesus died and rose again, so also we believe that God will bring with Him those who have fallen asleep as Christians." Now this verse contains an awkward [?] statement. Don't misunderstand, Paul is not saying that if we do not believe Jesus died and rose again, then God will not cause souls to be brought back with Jesus, that's not what he's saying. He's saying that the sense of the condition here that Paul is giving us that - since we believe in the truth of the resurrection of Jesus, Paul says it follows theologically that we should also believe in the resurrection of believers, that's Paul's logic. So at the return of Jesus, the Father is going to cause all the believing deceased, who exist as disembodied souls, to accompany Jesus from Heaven. The destination from Heaven to the sky, that's going to be made explicit here on verses 16 through 17. The last statement of verse 15-- I'm sorry, verse 14 is, "God will bring with Him those who have fallen asleep as Christians." That statement right there, "God will bring with him those who have fallen asleep as Christians." How is that going to come about? What exactly is

going to happen? Well, that's going to be developed in the next few verses.

Let's look at the next verse. Verse 15 reads, "For we tell you this by the word of the Lord that we who are alive, who are left until the coming Parousia of the Lord, will surely not go ahead of those who have fallen asleep." That's verse 15, and that's actually a very important verse because here Paul begins to elaborate on God's initial purpose for the return of Jesus. That's going to be the relationship between the soon to be resurrected, and the believers who are alive up to the Parousia. So in this verse, Paul notes the source for his authoritative teaching, he says, "By the word of the Lord." The word of the Lord, what exactly is this word referring to, the content? I believe it's verses 16 to 18, where verse 15 is Paul's own anticipatory summary. In Old Testament, we see that expression, the word of the Lord. That was typically utilized to announce the prophetic oracle. But here in the New Testament, this expression denotes the Gospel itself or a teaching of Jesus during His ministry. And in this passage, it most certainly is used by Paul because he's drawing from the tradition of Jesus's Olivet Discourse, because Paul uses many, many parallels. In fact, I've documented 30 parallels between Paul's teaching in Thessalonians on the Second Coming, and Jesus's Olivet Discourse in Matthew 24 and 25. 30 parallels I have documented in my book, in the appendix. The second part of verse 15 uses the phrase, "We who are alive who are left until the coming of the Lord." Paul doesn't simply say, "We who are alive." Rather he clarifies it with, "Who are left until the coming of the Lord." He uses both of these phrases together again in verse 17. The Greek behind this, "Who are left." is [?]. And by the way, just a side note on the Greek - the pronunciation - if you hear me pronounce certain Greek words, they may sound kind of off. I'm actually using a modern Greek pronunciation system, it's not the typical one that is taught in seminary. Back in the day in seminary, I was taught the Erasmian pronunciation system, and it wish I wasn't because it's not really a good pronunciation system. It's actually artificial, it's a system that was developed by a Erasmus and hence, Erasmian.

But the modern pronunciation system is actually, it's very close to what you've heard in the time of Jesus. Even though it's a modern pronunciation, there is a little bit of differences but-- and also, it's just a more smooth sounding and it's very natural language. If you go to Greece today, you'll hear this pronunciation system. So that's what I use. I switched over from Erasmian to the modern. And so if you hear certain words that seemed to sound a little off that made-- don't get me wrong, there are actually words that are just so ingrained in our American theological psyche that I don't change. Even the minister is called Eschatos ministries, technically it's Eschatos ministries [chuckle]. That's what you would have heard at the time of Jesus, and actually what you'd hear even still today. So there are some terms I still would use. But for all practical purposes, I do use a modern pronunciation system. If you hear this in subsequent episodes, you'll know that I am using not your typical pronunciation that you might hear your pastor use or something like that. All right, so let's get back here. The Greek who are left, those who are left is found in verse 15, verse 17. This expression is very interesting, because it's-- when supplied to humans as it is here, it indicates survival. This term is found in Biblical Jewish secular usage. To mean not just survival, but survival from some tragedy in which others have died. Which I find very interesting, because Paul actually teaches that those who survive, he says those who have survived, those who were left until the coming of the Lord, they live right up to the Parousia. And think about that. Those who were left until the coming of the Lord. What is that saying? Well it tells us there's no gap between the rapture and His coming. It's not the same event. Of course, the rapture and the Second Coming is not the same event. The rapture is just one of the initial events within this larger Second Coming. Well Paul's envisioning here is that the last generation of the church, surviving under very difficult circumstances right up to the Parousia. In his second, Epistle Paul again depicts the hardship as normative for believers just before the Lord comes back. In 2 Thessalonians 1:7, he says, "For his rightful God to repay with affliction, those who afflict you and to you who are being afflicted to give wrath together with us when the Lord Jesus is revealed from Heaven with his mighty angels." Now this is consistent with Jesus's teaching, because He describes in Matthew 24, Jesus describes a surviving remnant - experiencing persecution right up to the time of His coming. The Parousia, persecution that will eventually be cut short by that coming. You can find that in Matthew 24:15, verses 21, 22, 29 and 31.

Now getting back to verse 15, the last part that is of verse 15. 1 Thessalonians 4:15. It states that, "The living remnant of believers," says, "will surely not go ahead of those who have fallen asleep." Of course this in itself, it implies that the Thessalonians defective i.e. uninformed or ignorant Eschatology, was the belief that those who will be alive would be at an advantage at Christ Parousia. But Paul though, he stresses that not only will the alive not go ahead of the dead in Christ, but the dead in Christ will receive glorified bodies before those alive in Christ will receive theirs. So Paul gives comfort. This is how Paul gives comfort to the Thessalonians, by teaching that their dead loved ones in Christ, they will indeed participate at the Second Coming, and even figuring prominently in it. Again, we're trying to trace the flow of Paul's reasoning here before we get to verse 17. So let's just take a step back, kind of see where we are at this point in Paul's reasoning. In verse 13, Paul states the problem - that Thessalonians are grieving hopelessly. In verse 14, he provides the main point for comfort, that we believe that God will bring with him those who have fallen asleep as Christians. And then verse 15, he begins to support the main point with a summary of the word of the Lord. And that is, that those who are alive are left to the coming of the Lord, will surely not go ahead of those who have fallen asleep. Now in verse 16 and 17. Paul is going to-- now, he's going to give us the word of the Lord, the content of it here, elaborating on this main point. Let me just read this now, verses 16 and 17, "For the Lord himself will come down from Heaven with the shout of command with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive, who are left, will suddenly be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord." Now these two verses - 16 and 17 - these are the two verses that have given the church the popular rapture teaching. And it spawned many sermons, songs, and novels. And of course, movies - the Left Behind movie. But my aim here is to give a careful interpretation of Paul's intention. I'm not trying, I don't want to... in other words, I'm not allowing the text to say more or less than it does. Because a lot of people have read into this text, and lot of people have not read enough into the text. Not reading into text, but some people - in other words - they just ignore it. In fact as I open up this program, I know that there are people who were denying that the Bible teaches the rapture. It's like, well you just-- as we'll see, they're going to - or maybe they all ready have - cut this passage out of their Bible.

This passage - 16, 17 - this stresses that and knows that the Lord is Himself. It's not just angels, not just sending angels, and Jesus is staying in Heaven. It's the Lord Himself who is going to descend from Heaven to the clouds. And that's not at this point to the Earth, but to the clouds. The Second Coming, the Parousia is going to begin in the clouds, in the air. Not on Earth, as is so commonly believed, but it's going to begin in the clouds. In other words, the groom himself is personally coming for his bride. And by the way, this is in fulfillment of the angelic prophecy at Christ's ascension, in which He said that He would come back to the sky with the [?] clouds. You can see that in Acts 1:9-11. So Paul teaches, he says there's going to be a triad of glorious booming sounds that accompany Christ's descent. So it's going to be a shout of command with the voice of the archangel, and with the trumpet of God. In other words [chuckles], this is not going to be a secret return of Jesus. It's going to be very noisy. This is not going to be a dog-whistle rapture, where only the believers are going to hear it. No, there's nowhere in this passage that says anything as such. In fact, God is going to be glorified, sending His son back. And He's not going to do it in silence as he did in the first coming of Christ, but the Second Coming of Christ, Jesus is going to be glorified. And to make it a dog-whistle rapture is really to rob Jesus of his glory. He's coming back, and the whole world is going to know it. It's not going to be like people are going to be looking around. The wicked is going to be looking around and, "Oh, what just happened?" Just kind of going on with everyday business. That is not [chuckles] what's going to happen.

All right. It's going to be a triad of glorious booming sounds as I noted. So in other words, it's going to function to announce God's Parousia purposes. The first purpose is to, "Awaken the dead in Christ." That is the newly resurrected. They're going to receive - when Christ returns, the dead in Christ - they're going to receive their bodies first. But they are not yet caught up to the sky, just yet. The text doesn't say that - as you will see again in verse 17. Apparently, God is going to use the resurrected on the Earth as a testimony to the world, to proclaim his power over death. By the way, this should not

sound strange to you, because this is not or it's not unprecedented. If you recall, God displayed His power in a similar fashion during the first coming of Christ. If you recall the death of Christ in Matthew 27:52-53, we have this enigmatic passage that says, "At the death of Christ, the tomb were opened and the bodies of many saints who had died were raised. They came out of the tombs after his resurrection, and went into the holy city and appeared to many." That's a very fascinating passage, because I think it's a micro-cosmo of what is going to happen at the Second Coming of Christ. So at the second coming of Christ, Christ comes to the clouds. He's bringing the disembodied souls of all of God's people who have died. And all these disembodied souls - God's people - they're going to receive their newly resurrected bodies, and they're going to be on Earth. I think it's going to be as a testimony to the whole world, and Jesus is going to see-- it's going to vindicate as resurrection, vindicated God's justice, holiness, and righteousness. This resurrection is going to vindicate the Son, in whom died for these people and the whole world-- they'll serve as a witness to the whole world.

One question I sometimes asked, "How long will these newly resurrected be on the Earth before the rapture?" We're not told exactly, but I think it's just going to-- the text kind of does suggest a brief period. Christ comes on the clouds, there's going to be a resurrection. And at some point-- again, a very brief point. Who knows? It could be hours, it could be days. We don't know for sure. The text just does not say it, but I don't think it's going to be instantaneous rapture, like snap your fingers and then you're raptured. Now of course, 1 Corinthians 15:51, talks about the twinkling of an eye. But the twinkling of an eye there is-- actually 1 Corinthians 15, a lot of people think that's a rapture passage. It is not. It's a resurrection passage and not a rapture passage, because there's nothing in the text that would suggest an upward catching up to the clouds. The twinkling of an eye is referring how quickly our bodies-- Paul talks about mystery, and this mystery is that the last generation of the church. The last generation of the church at Christ's Second Coming, they will not have to experience death. That's the mystery. Why are they not going to be or how is that going to come about, that is? Well, it says that the bodies - the partial bodies - will turn to impartial bodies in a twinkling of an eye. So that's how quickly the bodies are going to change from one nature to another nature. It's not talking about how quickly the rapture is or how quickly from the point of resurrection to the point of meeting Jesus. That's not what it's talking about there. Back to Verse 17, look at this. It says-- let me read this again, "Then we who are alive, who are left, will be suddenly caught up together with them in the clouds, to meet the Lord in the air. Together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord." So I have a question for those who deny that the Bible teaches a rapture. What part of, "Will be solemnly caught up together with them in the clouds, to meet the Lord in the air." Do you not understand [chuckles]? There's no texture variant in here. Again, what part do they not understand? Paul could not explain it more explicitly as he does here. There's an upward catching up of God's people with them in the clouds, to meet the Lord in the air. Now last time I checked, the clouds are on the Earth. They're in the sky [laughter]. I'm sorry for being a little sarcastic here, but the text is very explicit, and I'm sorry but it's right here. This is the rapture. This is when we talk-- anybody talks about the rapture, this is what he is talking about. That when Christ returns in the clouds, God's people - the alive on Earth at that time and those who newly resurrected. By the way, those alive on Earth will also receive their bodies. They will be translated, and those who have come with Christ and disembodied souls, they will receive their bodies as well - they will be raptured to meet the Lord in the air. So there it is right there, 1 Thessalonians 4:17 teaches the rapture. And anyone who denies that, I'm sorry but then you have a problem with the authority of scripture. It's right there.

Again, verse 17, to say a few more comments about this, about the dead in Christ - they're going to receive their new bodies first. And is followed by those who are alive and left at the Parousia of Christ. Now here's the schema of the sequence of action, "Then at the same time, both groups will be caught-up in the clouds to meet the Lord in the air." And clouds, by the way, it's a common feature of theophanies that accompany divine presence, "And it will be in those clouds that we meet and experience God's presence in His Son." Now, it's often assumed that the alive - that is those who are alive when Christ returns - they're going to receive their new bodies as they are being raptured to the sky. But the text does not state this. Apparently, the alive in their newly transformed bodies would join

with the newly resurrected on Earth, as a testimony to the world. As I mentioned before. Then I think what will happen is that very shortly then after that union, they would then be raptured. You have the resurrection of the dead. And the translation of those who are alive - the alive and the dead in Christ - they're going to receive new bodies. And then both together as they are on Earth, they would then be caught up and meet the Lord in the air and the clouds. That's the schema there. So the dead in Christ, let me repeat this again, They received their transformed bodies before the alive receive theirs. Remember Paul said that? They are going to be privileged. They are going to receive their new bodies first, and then those who are alive will receive theirs. And then both groups - the resurrected and the remnants - they will be united together on Earth before they are raptured at the same time.

Now most English translations, they indicate this picture. In the Greek, it's very explicit - [hama?] or [ama?]. Together or at the same time seen with [?], Harpago or Arpago - depending on the pronunciation you use - snatched away. Joseph Plevnik, I think he gives a really good description of the depiction of the sequence here. This is what he says, "The first act at the Lord's coming from Heaven, is that the deceased faithful are brought back to life. Then only once they have reunited with the living, is everyone taken up by the clouds to meet the Lord. These pointers - first, then, together, with - insist on the sequence of Acts. The surviving faithful have no advantage over the deceased. The latter are brought to life, join the living and are together with the living, taken up by the clouds." All right. I want to conclude by making just a few comments on the Greek word Harpazo. Harpazo is the Greek word behind the expression of snatching, or the theological concept of the rapture in verse 17. The word, it means to snatch, take away, seize suddenly. And like I mentioned, this is the word in verse 17 that underlines the English rendering suddenly, and of course are taken up to the clouds in the sky to meet Jesus - obviously that's the direction. And the Latin term that translated the Greek term back many centuries ago was [repeal?]. That's kind of important because people talk about, "The word rapture is not found in the Bible." The term rapture is found in the Bible in the Latin translation. In fact, it would be very appropriate for an English translation to use the word rapture as the term here. Rather than just catching up, just use - they were raptured up. Like I mentioned that would be an appropriate term for [?]. I know that, because some have actually denied they made this naive observation that the Bible doesn't teach the rapture, since the English term rapture is not found in English translations. That's just a very naive, surface level argument/objection. Most people don't want to go there because then they're going to have to be consistent. Because a lot of people are Trinitarians, and they deny the rapture because of that objection. Well, the word Trinity is not found in the Bible. Monotheism, inspiration, omniscience, and scores of other theological terms are not found in the Bible, but we believe them. That's not how you do a good exegesis of the Bible, you look for mere words. You look for concepts.

The term Harpazo, I want to note, that it is found 14 times in the New Testament. Now, not all these instances refer to a rapture, Eschatological rapture context. No one actually makes that claim. It's not a technical term for the rapture. It just happens to be a term that Paul used to depict this event. Verse 17 is - as I mentioned - it's not the only place in the Bible where the concept occurs. That is the concept of rapture, not the rapture, but other types of raptures are actually found in the Bible. For example, Jesus is raptured apostle at His ascension. Revelation 12:5, you'll see Jesus was raptured. Paul was raptured temporarily into Heaven, 2 Corinthians 12:2 and 4. We have Phillip was raptured to a [?], Acts 8:39-40. That kind of coin it like it's a "Horizontal rapture". The witnesses in Revelation 11:11-12 will be raptured. There the term Harpazo is not used, but a different Greek term that's used too, called [?]. [?], this is a term that means to be in a motion upward, go up, ascend. So [?] doesn't have to be the only word to describe a rapture type of event. And we usually don't think of the Old Testament as containing examples of a rapture, but there are actually two instances. We know Enoch was raptured and he was - if you look in Genesis 5:24 - and we know that he was removed from the Earth, because the new testament clarifies that, Hebrews 11:5. Elijah was raptured, 2 Kings 2:1, [?] going upward, up. And maybe you want to cross-reference 2 Kings 2:9-11. There are other passages, I believe, in the Bible in the New Testament, particularly that teach the Eschatological rapture of God's people when Christ returns. I'm not going to expound on them here for the lack of time, but I do wanted just to note,

there's John 1:33, Jesus talks about He's going to his Father's house, i.e. what? Heaven. It can only be Heaven. He promises - by giving them comfort - He promises that He's going to prepare a place for you, "I will come again and take you to be with me. So that where I am, you may be also." Okay. Well what's being implied there? Of course, it's rapture. Matthew 24:31, "And he will send his angels with a loud trumpet blast and they will gather his elect from the four winds, from one end of Heaven to the other." And in my book *Antichrist Before the Day of the Lord*, I have a major section in the book giving four reasons why I believe that this reference - gather his elect - why that refers to the rapture. I'll have to do a whole show on that some time. I believe Revelations 7:9-17, refers to the result of the rapture resurrection. Between the sixth and the seventh seal there's two-- before the seventh seal is opened, there's two groups of people who are delivered - one, physically 144,000 are protected on Earth of Jews. And then you have this innumerable multitude who are-- they're protected because they appear in Heaven. In fact, it explicitly says that-- John learns - in his vision - that this innumerable multitude of God's people who have just received their resurrected bodies. They have come out of the Great Tribulation. Which is really striking, because in Matthew 24:31, it's consistent with Jesus is teaching that the gathering of the elect happens, immediately after the great tribulation. So those are just a few passages that I believe imply the rapture, or at least the result of the rapture. But obviously 1 Thessalonians, have focused on 1 Thessalonians 4:17, because it's the most explicit.

I hope this has been helpful for you. As I mentioned, the rapture event is explicitly depicted in scripture, 1 Thessalonians 4:17, where it clearly describes that when Christ returns in the clouds, God's people would be raptured to meet Him in there. So to deny this unequivocal teaching that Paul gives us, it really is to deny the authority of scripture. And some may respond by saying to me, "Well, Alan, that's just your interpretation." Again, I ask, "What part of, 'Will be suddenly caught up together with them in the clouds, to meet the Lord in the air.' Do they not understand?" By the way to this day, I have never, never had anyone who denies a rapture event, give me any meaningful response to that question. So the burden of proof is on them to deny an explicit teaching of scripture. 1 Thessalonians 4:17, that's sufficient. That verse right there is sufficient to establish the rapture event. You only need one instance in the scripture to teach God's truth about a matter, and it's not just one instance. It's not some obscure passage. It's very explicit. But 1 Thessalonians 4:17, as I mentioned earlier, is not the only passage. We do have John 14:1,2,3; Matthew 24:31 and Revelation 7:9-14, that indicate a rapture event, or at least the result of the rapture.

[music]