Bible Controversies — The Lord's Return

The controversy that exists over what the Bible teaches about the return of the Lord Jesus Christ

Part 1 of 3 — Lessons 1–9 | A Radio Series by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 1–9 of Bible Controversies, a radio series by Keith Blades. After a study of where Bible controversies come from, Keith looks at the controversy over what the Bible teaches about the return of the Lord Jesus Christ. Paul sets forth at least five major reasons for Bible controversies; Keith briefly looks at three, probably the three most common: a failure to handle the Bible properly, ignorance, and the activities of Satan. The main reason for so much controversy over the Lord's return is that Christians mix up teachings from God's program with Israel with the things He teaches us today in this dispensation of grace. Israel has a return of Christ and the church today has one, but they are not the same event and do not occur at the same time; the doctrine of the Lord's return for us is found only in Paul's epistles.

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Lesson Summaries

L1

Where Bible Controversies Come From *II Corinthians 4; II Timothy 2; I Corinthians 12; II Corinthians 10–11: Improper Bible Handling, Ignorance, Satan's Activities*

A New Series: Bible Controversies

- Keith entitles the series Bible Controversies; there is much controversy about the return of the Lord Jesus Christ — is there a rapture of the church, and does the Lord return before or after the tribulation period, or both?
- Other examples are water baptism — sprinkling, pouring or immersion — spiritual gifts, the role of the law today, and the commission of the church
- Bible controversies don't have to exist; when controversy, confusion or division exists, we are at fault, failing in some way to handle God's Word properly
- Paul sets forth at least five major reasons; in this introductory study Keith briefly looks at three of them, probably the three most common

First: Handling the Word of God Deceitfully

- The first and foremost reason is that Christians commonly fail to handle the Bible properly; Paul says he doesn't handle the Word of God deceitfully (II Corinthians 4:1–2), which indicates he could
- Subjecting what God says to the judgment of human viewpoint is handling the word of God deceitfully; the Sadducees denied a resurrection of the dead, and the controversy in Israel over whether there is a resurrection arose because those involved didn't take God literally
- Taking verses out of context and applying them to another context of your own liking is often called proof texting
- God tells us not only to study the Bible but how (II Timothy 2:15): He has one program for the nation Israel and one for the church, the body of Christ, and they're not the same
- Hymenaeus and Philetus produced a doctrinal Bible controversy amongst the saints in Ephesus; unlike the Sadducees, they did not deny a resurrection, but said it was past already — and it wasn't

Second: Ignorance

- The second most common reason is ignorance; Paul begins his treatment of spiritual gifts by telling the Corinthians that ignorance was one of the main reasons for the controversy and abuse (I Corinthians 12:1)
- When ignorant of the truth, all you can operate on is what you imagine or what sounds right; a stronghold is a position of resistance (II Corinthians 10:3–5), and the Christian life will not successfully operate on ignorance

Third: Satan's Activities

- The third most common reason is Satan's activities in promoting doctrinal confusion; in II Corinthians 11, preaching another Jesus, another spirit and another gospel was a major source of the controversies, and Satan transforming himself into an angel of light, with his ministers transformed into the apostles of Christ, was the major source of the confusion and discord
- These three reasons — failure to handle the Bible properly, ignorance, and Satan's policy of evil against the body of Christ — caused the contention at Corinth, and the same holds true today

L2

The Controversy over the Lord's Return *Matthew 24, John 14, Acts 1; Paul's Epistles; Hebrews through Revelation: Two Programs, Two Comings*

Recap: Three Main Reasons

- Three main reasons for Bible controversies: Christians fail to handle the Bible properly — failing to recognize the difference between God's program with Israel and His program with us today — plain ignorance, and Satan's desire to produce doctrinal confusion

The Controversy over the Lord's Return

- The doctrine of the Lord's return is a glorious doctrine, but there is much disagreement on what the Bible teaches about it — and there really shouldn't be
- The main reason: Christians mix up teachings from God's program with Israel with the things He teaches us today in this dispensation of grace
- The Bible clearly teaches that the Lord Jesus Christ will return; there is little or no controversy on this point

The Gospel Accounts and the Opening Chapters of Acts

- In Matthew 24 the disciples ask three questions; the middle one is "what *shall be* the sign of thy coming," and the Lord provides many details that answer it
- In John 14 the Lord underscored His promise to return for them; at His departure in Acts 1, two angels reminded the disciples of that promise and assured them of its certainty

Paul's Epistles; Hebrews through Revelation

- Paul had taught the Corinthians that the Lord promised to return for them, and they were waiting for it (I Corinthians 1:7–9); the Thessalonians, too, were waiting for God's Son from heaven
- In I Thessalonians 4 Paul teaches a lot of details about what takes place at that event, even the mechanics of the Lord's return
- Hebrews through Revelation also clearly teaches the coming of the Lord Jesus Christ; the book of the Revelation is a detailed description of His coming

Two Programs, Two Comings

- Paul talks about the Lord's coming very differently from the gospel accounts and the rest of the Bible, because of God's two different programs: His program with Israel and His program with the church, the body of Christ
- Israel has a return of Christ taught to it, and the church today has a return of Christ taught to it; they are not the same event and do not occur at the same time
- In God's program with Israel the Lord will not return until after the tribulation

period; through Paul, God teaches He will return for us before He begins to administer His day of wrath, which includes the tribulation period

- Failing to rightly divide the word of truth, and thinking God is talking about the same coming in both places, can only result in confusion, discord and disagreement

L3

Not Until After the Tribulation Period *Matthew 10 and 24: The Lord's Return in God's Program with Israel*

One of the Biggest Differences

- The two returns are two different events at two different times; in the Gospels, the opening chapters of Acts and Hebrews through Revelation God is talking about His program with Israel, in Paul's epistles His program with us today
- One of the biggest differences: in God's program with Israel the Lord teaches He will not return until after the tribulation period

Matthew 10: God's Program with Israel in Effect

- The Lord's first commissioning of the twelve makes plain that the dispensation of Gentile grace is not in effect: they are told, "Go not into the way of the Gentiles" (Matthew 10:5)
- What the Lord teaches here, even about His second coming, pertains to God's program with Israel; "The kingdom of heaven is at hand" is Israel's gospel, the gospel of the circumcision
- The hallmark signs of the kingdom were being manifested to validate that the kingdom of heaven was at hand — called later on the powers of the world to come

Prepared for Great Trouble

- The Lord prepares the twelve in advance for a time of great trouble and afflictions; He came "not to send peace, but a sword," in preparation for the great tribulation
- He came to prepare His disciples to go through that prophesied time, the great tribulation, the time of Jacob's trouble
- That tribulation period would have an end, with physical deliverance provided by His coming at the end of it; they would not cover all the cities of Israel before then

Matthew 24: The Final Stage in God's Program with Israel

- Matthew 24 is a graphic, detailed description of the final stage in God's program with Israel, especially the great tribulation period
- Told what to do when they see the abomination of desolation, the disciples expect to be there in Israel; it is set up at the midpoint of the last seven-year stretch, and they must flee Judea and Jerusalem
- Reports that He has come back before the tribulation is over will be false; they are not taught to expect deliverance by Him coming for them — they're taught to go through it

Not the Return We Look for Today

- This is the Lord's return in God's program with Israel, not the return we look for in this present dispensation of God's grace to us Gentiles
- Paul talks about us being delivered from the wrath to come, and we've been promised we're not appointed unto wrath; Christians try to match that with Matthew 24 and it doesn't fit — they need to rightly divide the word of truth

L4

He Returns to the Mount of Olives *Matthew 24; Acts 1; Zechariah 9, 13 and 14: A Prophesied Place*

If Matthew 24 Were About Us Today

- If Matthew 24 is about the Lord's return for us today, you will believe there is no pre-tribulation rapture of the church and that the church goes through the tribulation period
- But this passage is not talking about us today; this dispensation of Gentile grace was not in effect when our Lord was here on this earth

A Very Particular Place

- In God's program with Israel the Lord returns to a very particular place on this earth; He taught His disciples Matthew 24 on the Mount of Olives
- In Acts 1:11 the angels say that as the disciples saw Him depart into heaven, in like manner they will see Him return to them on this earth; Keith notes "the same Jesus" and "like manner" because of the place He departed from
- He physically departs from the Mount of Olives and returns to the very place He left from — exactly what had been prophesied about the return of Christ to Israel

Zechariah: Both Comings Foretold

- Zechariah 14 describes the return of the Lord Jesus Christ to the nation Israel after the tribulation period, to the very spot from which He left as described in Acts 1
- Israel is told of His first meek and lowly coming, His departure to be with the Father, the tribulation period, and His coming at the end of the tribulation period
- Zechariah 9:9 refers to the Lord presenting Himself to Israel as their king just before they reject Him; it is cited as fulfilled in Matthew 21 when He rides into Jerusalem
- Zechariah 13:7 refers to Israel's rejection of the Lord (Matthew 26:31); verses 8–9 describe the day of the Lord with the tribulation period in it, and the remnant of Israel brought through it

Zechariah 14: His Return and Kingdom

- Zechariah 14 describes Israel spoiled by a number of nations in confederacy against them under the Antichrist, the man of sin, and His return — just as He described in Matthew 24 — to the very spot from which He departed, the Mount of Olives
- He comes back to establish His kingdom on this earth in fulfillment of the Abrahamic covenant and the Davidic covenant He made with Israel

Not the Return We Look for Today

- The return in Matthew 24 and Acts 1 is not the one we are taught to look for; ours is the one Paul teaches, the one to whom and through whom God revealed this present dispensation of His grace
- Paul's epistles give the special coming of Christ for His new creation, the church which is His body — a different event, taking place before He resumes His program with Israel, by which we're delivered from the wrath to come

L5

Returning as a Warrior to Vanquish Israel's Enemies *Zechariah 14; Psalm 68; Isaiah 31, 42 and 66; Malachi 3–4; Revelation 19*

Zechariah 14: A Warrior for His Nation

- When the Lord returns to Israel at the end of the tribulation period, His coming concludes His day of wrath, and He comes back as a warrior to vanquish Israel's enemies
- "Behold, the day of the LORD cometh" (Zechariah 14:1): Jerusalem and the whole land of Israel will suffer tremendously; there will be the time of Jacob's trouble
- In former days, with Joshua and others, the Lord fought for Israel, a foretaste of His capacity to deliver them; when He returns, His feet stand on the very spot from which He departed into heaven (Acts 1)

Psalm 68 and Isaiah: A Man of War

- Psalm 68 is a song in which David extols the Lord's return at the end of His day of wrath; He comes riding upon a white horse, as in Revelation 19, riding upon the heavens in Israel's help
- In Isaiah 31:4 He comes back for Jerusalem, for Mount Zion, in connection with His program with Israel — not His coming for the church, the body of Christ, that we look for
- In Isaiah 42:13 He will "stir up jealousy like a man of war"; He shall prevail against His enemies, and Israel's enemies are His enemies
- In Isaiah 66 He comes back at the conclusion of the day of His wrath, with fire and sword, as that warrior to vanquish Israel's enemies

Malachi 3 and 4: He Purges His Nation

- He also comes back and purges His nation; all the rebellious apostate element within Israel will be purged out at that time
- John the Baptist spoke of the two comings of the Messiah, both in view in Malachi 3; in Matthew 3, He had the fan in His hand, to gather the wheat, the remnant of Israel, into the garner and burn up the chaff with unquenchable fire
- Israel goes through a purging that the Lord's coming concludes at the end of the tribulation period; Malachi 4 shows the wrath upon the nations at that time

Power and Great Glory

- All this power is what the Lord speaks of in Matthew 24 when He says He comes in power and great glory; in Revelation 19 John is given a graphic description of this return in His program with Israel
- He comes back as Israel's conquering hero, to defeat all Israel's enemies, bring the nations into submission and establish His kingdom on this earth
- None of these passages talks about the Lord's return for the church, the body of Christ; that is spoken about only in Paul's epistles, part of the mystery of Christ God revealed to Paul for us today

L6

Another Return of Christ: Part of the Mystery *Ephesians 3; I Corinthians 15:50–52; I Thessalonians 1:10*

Another Return of Christ for This Dispensation

- God's program with Israel is not in effect now; the return of Christ in the Old Testament, the Gospels, the opening chapters of Acts and Hebrews through Revelation isn't the one we will participate in

- Since God raised up Paul as a brand-new apostle and suspended His program with Israel, the dispensation of God's grace to us Gentiles has been in effect
- There is another return of Christ we are taught about and will participate in: it takes place before the tribulation period, delivers us from the wrath to come, and raptures us to be with the Lord

Ephesians 3: The Mystery Revealed to Paul

- God gave this revelation to Paul, who calls it a mystery, something not spoken about by God in ages and generations past; that is why it is only in Paul's epistles
- Before the Lord raised up Paul (Acts 9), God's program with Israel was in effect; everything in the gospel accounts and the opening chapters of Acts pertains to it
- The Lord revealed to Paul He was suspending His program with Israel and bringing in a brand new, unprophesied dispensation for us Gentiles, putting Israel and the Gentiles on the exact same level
- He was going to form a brand new creature, a new creation called the church, the body of Christ
- One of the unsearchable riches of Christ (Ephesians 3:7–8) is the special return of the Lord Jesus Christ for us at the end of this dispensation; the mystery "from the beginning of the world hath been hid in God" (Ephesians 3:9)

I Corinthians 15: "Behold, I shew you a mystery"

- Paul underscores that this return is part of the mystery revelation committed to him; the resurrection we're concerned with takes place at the coming of the Lord for us at the end of this dispensation of grace
- Members of the body of Christ who die before the Lord ends this dispensation will be resurrected then; nothing about this coming and this resurrection can be found in the Old Testament scriptures

Delivered from the Wrath to Come

- God will end this dispensation by coming for us before the events of the final stage in His program with Israel resume, and that includes the tribulation period
- In I Thessalonians 1:10 "the wrath to come" is not simply hell or the lake of fire; it is the day of the Lord's wrath, including the Great Tribulation — and by His coming He delivers us from it
- Christians often don't keep the two issues distinct, so there is controversy over whether we get delivered from the tribulation period; Keith says, "We do, folks"

L7

Delivered from the Wrath to Come *I Thessalonians 1:10; Matthew 3; Zephaniah 1; Isaiah 13; Matthew 24*

I Thessalonians 1:10: Not Hell or the Lake of Fire

- The moment you trusted Christ, God forgave your sins and imputed Christ's righteousness to you; justified by faith (Romans 5:1), you are delivered from eternal wrath in hell and the lake of fire — but that is not the wrath Paul has in mind here
- The wrath to come in this verse is the Lord's day of wrath on this earth, which

includes the great tribulation period

- Members of the body of Christ were promised, when they trusted Christ, deliverance from the wrath to come; before He resumes Israel's program, the Lord returns for us and physically removes us from this earth

Matthew 3: John the Baptist's Warning

- John preached the need for Israel to repent, change their mind about themselves, for the kingdom of heaven was at hand
- John's "who hath warned you to flee from the wrath to come?" (Matthew 3:7) uses the very expression Paul uses in I Thessalonians 1:10; the day of the Lord's wrath is part of God's program with Israel

Zephaniah 1 and Isaiah 13: The Day of the Lord's Wrath

- The major component of the Lord's day is the Lord's wrath: Zephaniah 1:15 lists first "That day *is* a day of wrath," and verse 18 calls it the day of the Lord's wrath
- In it the Lord executes His wrath upon this world and upon Israel, purging out the apostate, rebellious element; it takes place on this earth, especially affecting the land of Israel
- Isaiah 13 adds fierce anger and indignation; the overriding issue in the day of the Lord is the expenditure of His wrath as He judges this world and purges His nation Israel
- The day of the Lord's wrath was at hand when John the Baptist was in Israel, and he urgently warned Israel about fleeing from it as he preached the gospel of the kingdom to them

Matthew 24: Israel Taught When and Where to Flee

- In Israel's program an Israelite, even a saved one, would have to flee from the wrath to come; the Lord teaches His disciples when and where to flee so they can endure the tribulation of His wrath
- Israel's people of God knew the Lord would not return for them until after the great tribulation was over; after the tribulation of those days He returns and they are gathered together

Our Promise of Deliverance

- The people of God in Israel's program have no promised deliverance from the wrath to come by the Lord returning for them before it begins; the people of God in this dispensation of God's grace do
- We have God's promise that the Lord will return and take us out of here before He begins His day of wrath on this earth — what Paul declares in I Thessalonians 1:10

L8

The Times and the Seasons; Changed Bodies *I Thessalonians 4:13–5:11; Acts 1; I Corinthians 15:50–53; Philippians 3:20–21*

Our Blessed Hope

- Israel's people of God will have to go through the Lord's day of wrath, but that is not true of the body of Christ; through Paul, God sets forth an entirely different expectation and hope
- The Lord will come for us when He ends this dispensation, rapture us out of here and deliver us from the wrath to come; this is our blessed hope
- From about I Thessalonians 4:13 through 5:11 Paul describes the manner of the Lord's return for us (verse 16) and emphasizes that it delivers us from the

day of the Lord

No Need to Be Taught the Times and the Seasons

- Paul is not shifting subject matter in 5:1: we have no reason to be concerned about, nor need to be taught about, "the times and the seasons"
- The times and the seasons are a big issue in God's program with Israel; they have the day of the Lord's wrath taking place and the great tribulation transpiring in them, the day of wrath comprising the majority of the time
- We don't need to be taught how to live and survive during the day of the Lord's wrath, as Israel's people of God do in Matthew 24; the day of the Lord is not going to transpire on this earth while we are here
- The Lord used the expression times or seasons in Acts 1:7, after the forty days in which He taught His apostles about the kingdom of heaven; the disciples understood the cross hadn't derailed God's program with Israel

Not Appointed to Wrath

- In verses 8–11 Paul tells us we have not been appointed unto the day of the Lord's wrath, but to obtain salvation — deliverance from that time by the Lord's coming for us
- Keith says we have "the hope of the confident expectation of salvation, deliverance from the day of the Lord's wrath," just as we have been promised

A Resurrection and Changed Bodies

- Members of the body of Christ who die before the Lord returns won't miss out: they receive a change of body by resurrection, and those alive and remaining receive one instantaneously
- To participate in our inheritance in the kingdom of God, in the heavenly places, we need a change of bodies; our present bodies are not able to exist and function in the heavenly places
- Our vile body is to be fashioned like unto Christ's glorious body (Philippians 3:21); of the five change factors Keith says Paul describes, one is a change from a body fit for the earthly realm to one fit for the heavenly realm
- God's plan and purpose for the body of Christ pertains to the heavenly places — why Paul calls our present body vile; in His resurrection Christ came back in a heavenly body

L9

Caught Up to Meet the Lord *I Thessalonians 4; Philippians 3:20–21; Ephesians 1–2; Colossians 1: Our Heavenly Vocation*

Matthew 24 Is God's Program with Israel

- Matthew 24 clearly states the Lord will not return until after the tribulation period, so many argue the church will go through it; but Matthew 24 is not talking about God's program with us today
- God teaches us exclusively in Paul's epistles about a special coming of Christ for us when this dispensation is concluded; not keeping it separate from what Israel is taught produces nothing but confusion and disagreement

Caught Up to Meet the Lord in the Air

- We will be caught up or raptured to meet the Lord in the air (I Thessalonians 4) — one of the big differences from His return to Israel at the conclusion of the day of the Lord
- When He returns in God's program with Israel at the end of the tribulation period, He comes directly to the earth, His feet standing on the Mount of

Olives (Zechariah 14; Acts 1)

- Coming for us, He doesn't come all the way to the earth; we're not going to meet Him on the earth but be caught up to meet Him in the air

Where the Name Rapture Comes From

- The expression "caught up" is where the name rapture comes from; the word rapture is not in the Bible, but the concept is valid and describes exactly what takes place
- Today rapture usually has an emotional ecstasy type concept, but before that it had the literal physical concept of being caught up and carried away — and we are taken away into the heavenly places

Our Purpose Pertains to the Heavenly Places

- The whole reason is that the purpose God has for the body of Christ pertains to the heavenly places, not primarily to this earth — the heavenly vocation God has for you as a member of the body of Christ
- Our conversation — the impact we make in the details of our lives — is in heaven; a note in your Bible renders it citizenship; God's plan and purpose for us is in the heavenly realm (Philippians 3:20)

Head of All Governmental Authorities

- God the Father put His Son as head of all governmental authorities in all of creation, including those in the angelic realm over which Satan rules; in Ephesians 1 Paul is talking about the plan and purpose God has for the body of Christ (Ephesians 1:19–23)
- We will fill up the positions of governmental authority in the heavenly places; positionally we're already seated with Him there, and God will one day physically take us there to function as the fullness of Christ
- We will be utilized to reconcile those positions of principality, power, might and dominion in the heavenly places back to God (Colossians 1); because of this, when the Lord returns for us we are caught up, or raptured
- The Lord's return to Israel in God's program with them is not the return we look for; the doctrine of the Lord's return for us in this dispensation of grace is found only in Paul's epistles

Key Doctrinal Distinctions

Israel's Return of Christ vs. the Church's

Israel has a return of Christ that it is taught about, and the church today has a return of Christ that it is taught about; they are not the same event, and they do not occur at the same time. Where the Gospel accounts, the opening chapters of the book of Acts and Hebrews through Revelation speak of the Lord's return, it is His return in connection with Israel's program, not His return for the church, the body of Christ. It is only in Paul's epistles that we find the doctrine of the rapture of the church.

After the Tribulation vs. Before the Day of Wrath

In God's program with Israel, the Lord teaches that He will not return until after the tribulation period; His disciples are not taught to expect to be delivered from it by Him coming for them — they are taught to go through it. Through the Apostle Paul, God teaches us that He will return for us before He begins to administer His day of wrath, which includes the tribulation period.

The Mount of Olives vs. In the Air

When the Lord returns in God's program with Israel at the end of the tribulation period, He comes directly to the earth; His feet stand on the Mount of Olives, as Zechariah 14 says and as the angels told the apostles in Acts 1. When He comes for us He doesn't come all the way to the earth; we meet the Lord in the air — not in the land of Israel, not at the Mount of Olives.

The Wrath to Come vs. Eternal Wrath

Being justified by faith in Christ Jesus, you are delivered from eternal wrath in hell and in the lake of fire — but Keith says that is not the wrath Paul has in mind in I Thessalonians 1:10. The wrath to come there is the Lord's day of wrath on this earth, which includes the great tribulation period; the Lord returns for us and delivers us by physically removing us from this earth.

Israel's Expectation vs. Our Promise

The people of God in God's program with Israel have no promised deliverance from the wrath to come by the Lord returning for them before it begins; the people of God in this dispensation of God's grace do have such a promise. It is very important in God's program with Israel for the people of God to be taught about the times and the seasons; Paul tells us that is not the case with us.

Prophesied vs. the Mystery

Returning to the Mount of Olives at the end of the tribulation period was a prophesied event in God's program with Israel. The Lord's return for the church, the body of Christ, is part of the mystery of Christ that God revealed to Paul for us today; you can't go back into the Old Testament scriptures and find anything about this coming and this resurrection.

Key Scripture References

Psalm 68:1–4	David extols the Lord's return at the end of His day of wrath to fight for Israel
Isaiah 13:6–13	The day of the Lord described as the day of the Lord's wrath, with fierce anger added
Isaiah 31:4; 42:13; 66:15–16	The Lord comes back as a man of war to vanquish Israel's enemies
Zephaniah 1:14–18	"a day of wrath" (v. 15); "the day of the LORD'S wrath" (v. 18)

Zechariah 14:1–5	He returns to the very spot from which He departed: the Mount of Olives
Malachi 3:1–6	Both comings of the Messiah in view; He comes back and purges His nation
Matthew 3:7	John warns Israel to flee "from the wrath to come"
Matthew 10:5–22	Israel's program in view; the twelve prepared for a time of great trouble
Matthew 24:15–21	The abomination of desolation: the sign to flee as the great tribulation commences
Matthew 24:29–31	"Immediately after the tribulation of those days" — not until after the tribulation period
John 14:1–3	The Lord's assurance to His disciples that He will come again
Acts 1:6–7	"the times or the seasons" — the final installment in God's program with Israel
Acts 1:9–12	He departs from the Mount of Olives and will return "in like manner"
Romans 5:1	Justified by faith: delivered from eternal wrath in hell and in the lake of fire
I Corinthians 15:50–53	"Behold, I shew you a mystery": resurrection and changed bodies when the Lord comes for us
Ephesians 1:19–23	God's plan and purpose for the body of Christ; Christ put in the position as the head of all governmental authorities in all of creation
Ephesians 3:1–9	The dispensation of God's grace given to Paul; the mystery hid in God
Philippians 3:20–21	Our conversation is in heaven; our vile body fashioned like unto Christ's glorious body
I Thessalonians 1:10	Delivered "from the wrath to come" — the Lord's day of wrath on this earth
I Thessalonians 4:13–18	Caught up to meet the Lord in the air — where the name rapture comes from
I Thessalonians 5:1–11	No need to be taught about the times and the seasons; not appointed unto the day of the Lord's wrath
II Timothy 2:15–18	Rightly dividing the word of truth; Hymenaeus and Philetus produce a controversy at Ephesus