



**Don't Freakout
Why?
Because the Great Disappearance is Imminent
John 14:1-7**

Scripture quotations are taken from the following translations:

ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

**Scripture quotations taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995, 2020 by The Lockman Foundation
Used by permission. www.Lockman.org**

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996, 2019 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992

Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY

Scripture quotations contained herein are from the New Revised Standard Version Updated Edition Bible (NRSVue), Copyright © 2021, National Council of Churches of Christ in the U.S.A., used by permission. All rights reserved worldwide

**Scripture taken from the New King James Version (NKJV).
Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.**

**Scripture taken from The Holy Bible: The Contemporary English Version (CEV).
©1995 by The American Bible Society, Thomas Nelson, Nashville TN.**

Scripture quotations marked (CSB) have been taken from the Christian Standard Bible®, Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

I have been told that there are times, early in the morning when I first get up, that my hair, what little of it I have, sticks straight out. I appear to be freaked out about something, or at least my hairdo makes you think that is the case. Being freaked out these days is really easy to do. It is where Satan wants us to be.

Simply read the news. If you want to increase your blood pressure, read the news. If you want to worry, a lot, simply read the news.



When I served in the military, part of my job required me to read the news, be aware of what is taking place in certain countries, be aware of potential threats, and then determine, if any, things we needed to do to be prepared. Now you know why I lost my hair and what little I have turned white. Not really.

We live in a crazy world and if you are serious about knowing more than just the face value of stuff from the news, you soon come to the conclusion that everything is unraveling. Just from an economic point of view alone, we are one major disaster globally from an economic downturn that will make the Great Depression look like nothing.

If you listen to the UN, something I do not recommend doing, this is all going to get worse. "The Global Assessment Report (GAR2022), released by the UN Office for Disaster Risk Reduction (UNDRR)...reveals that between 350 and 500 medium to large-scale disasters took place every year over the past two decades. The number of disaster events is projected to reach 560 a year – or 1.5 each day, statistically speaking – by 2030." (United Nations News 2022)

If you move to foreign policy and geopolitics, things seem to be getting even worse.

The United States is a heartbeat away from a world war that it could lose. There are serious conflicts requiring U.S. attention in two of the world's three most strategically important regions. Should China decide to launch an attack on Taiwan, the situation could quickly escalate into a global war on three fronts, directly or indirectly involving the United States. The hour is late, and while there are options for improving the U.S. position, they all require serious effort and inevitable trade-offs. It's time to move with real urgency to mobilize the United States, its defenses, and its allies for what could become the world crisis of our time. (Mitchell 2023)

Jesus states in Luke 21 that those headlines, as well as others, and the increasing frequency and convergence of them all happening all over all at once, simply tells us He is about to come back. We believe that Jesus Christ, prior to the beginning of the Day of the Lord, in other words, prior to the Tribulation, is returning to remove His church as He has promised.

What is His recommendation as we see all of this? He provides details for us about what precedes His second coming.

Luke 21:25–28

““And there will be strange signs in the sun, moon, and stars. And here on earth the nations will be in turmoil, perplexed by the roaring seas and strange tides. People will be terrified at what they see coming upon the earth, for the powers in the heavens will be shaken. Then everyone will see the Son of Man coming on a cloud with power and great glory. **So when all these things begin to happen, stand and look up, for your salvation is near!**”” (NLT)

For the disciples, their concerns are more immediate and deeply concerning for their world. Jesus has just kicked out Judas, they have been told there is a traitor among them, Peter has been told he will deny Jesus not once but three times before sunrise, oh, and Jesus is going away for a few days.

They have been told this...several times in fact. Mary and Martha got it. But not the disciples.

Luke 18:31–34

“Taking the twelve disciples aside, Jesus said, “Listen, we’re going up to Jerusalem, where all the predictions of the prophets concerning the Son of Man will come true. He will be handed over to the Romans, and he will be mocked, treated shamefully, and spit upon. They will flog him with a whip and kill



him, but on the third day he will rise again.” But they didn’t understand any of this. The significance of his words was hidden from them, and they failed to grasp what he was talking about.” (NLT)

Jesus knows they still do not get it all, and He is providing them something to grab ahold of as their world comes tumbling down.

What Jesus will tell them is world changing. It is the very first time anyone will ever hear that God has a plan to remove His people off this planet to be with Jesus. Israel was promised the land, the Kingdom of God was all about, well, here and involved the land. But Jesus tells His disciples new truth. He will be returning to the Father and while there, He will be personally preparing a place totally individualized for each of His followers.

This is new truth, it is something His disciples must have been blown away by, and it is a promise that we are still waiting to be fulfilled today. We call it the harpazo of the church.

We will be talking about the rapture of the church today. That is what Jesus is talking about here in John 14. The rapture of the church is a Biblical doctrine and scripture teaches the imminent rapture of the church.

Imminency is built into the rapture passages as there are no signs, miracles, wonders, i.e. any specific event that must precede the rapture. The “any moment” rapture of the church will happen in the twinkling of an eye.¹⁴ The entire body of Christ (roughly 2,000 years) will meet the Lord Jesus Christ in the air as He is in His glorified state, and this is the blessed hope. (D. Olander 2009, 11-12)

John 14:1-4

“Do not let your heart be troubled; believe in God, believe also in Me. In My Father’s house are many rooms; if that were not so, I would have told you, because I am going there to prepare a place for you. And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also will be. And you know the way where I am going.” (NASB 2020)

And with those words, Jesus has just promised something that was never spoken about anywhere in the Old Testament.

Jesus is telling His disciples that “If I go and prepare,” “I am coming again.” The verb form He uses is in the future. This is a promise made to His “little children,” in other words, those of us who are now part of the family because of believing in the work that He will do on the cross and in His resurrection. He is using an example that His disciples would be familiar with. He is beginning to develop the idea of the church being the bride of Christ as He is now talking in terms of being the bridegroom. God is the Father and now Jesus talks in terms of going to prepare a place, just like a bridegroom would do before coming to take his bride to be with him. God the Father, the Father of the Groom, made the arrangement and then paid the bride price. The bride price was the blood of His Son. (Fruchtenbaum 1983, 3)

Currently, we are still waiting on the bridegroom to finish His preparations in the house of the Father for us. Also, during that time, we are being perfected for the presentation to the Bridegroom. We are being sanctified by the “washing of the water with the word (Ephesians 5:26).”

When all the preparations are completed at the Father’s house, the Father then tells the bridegroom it is time to go get His bride. “The fetching of the Bride of the Messiah will be accomplished by the Rapture of the Church.” (Fruchtenbaum 1983, 5)

Jesus uses the word paralambano which we have translated for us as take. “Literally, “And I shall take you along (παρά- [para-] to my own home” (cf. 13:36).” (Robertson 1933, Jn 14:3)



The Greek word para gets us the idea of along side or beside. But Jesus has created a compound word by adding it to lambano. Totally acceptable in the Greek. “The original etymological meaning is “to grasp,” “to seize.” It develops in two directions. The first is active, “to take,” “to bring under one’s control on one’s own initiative.”...The second direction gives us already in classical Greek the sense “to receive,” “to acquire” (passively), both literally.” (Delling 1964-, 5)

By the time of Jesus, some additional meaning had been added to lambano. It added the meaning “to take away,” “to take to oneself” (with force, or to unburden).” (Delling 1964-, 6)

The disciples may not have realized all of this at first, but this seriously new promise is astounding. Jesus is telling His disciples that He is going to prepare a place and then come back to get them. And when He comes back to bring them alongside, He will be seizing or taking away by force.

The disciples are startled when Jesus reveals that He is going to take a people—beginning with the apostles—off this earth to be with Christ in the place that He is preparing for them. This is the first time it is mentioned, but it is not the last time. (McGee 1997, 459)

The hope of the Old Testament is what the people of Israel had been looking for, a Kingdom. God promised Abraham the land, forever. This is called the Abrahamic Covenant and is further refined in the Land Covenant portion of the Mosaic Covenant.

My intent is not to bury us with all of the various covenants God made to His people. But we do need to understand what it is the disciples understood and were waiting for. Let me fly over them quickly at about 20,000 feet.

Genesis 12:1–3

“The LORD had said to Abram, “Leave your native country, your relatives, and your father’s family, and go to the land that I will show you. I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you.”” (NLT)

This covenant “in particular, “it provides for one great nation,” the Jewish nation. To this nation, a land was promised. Because the content of the Abrahamic Covenant includes some long-term prophecies which “could be executed only as Jehovah in sovereign power commands the destiny of all future generations of the human family,” it is obvious that it is dependent upon God for its fulfillment. That is one reason this covenant is an unconditional covenant. (Fruchtenbaum, *Israeology: The Missing Link in Systematic Theology* 1994, 335)

The Land Covenant is defined for us in Deuteronomy 29 & 30. “The special importance of the Land Covenant is that it reaffirms the title deed to the Land as belonging to Israel. Although she would prove unfaithful and disobedient, the right to the Land would never be taken from her. Furthermore, it shows that the conditional Mosaic Covenant did not lay aside the unconditional Abrahamic Covenant.” (Fruchtenbaum, *The Messianic Bible Study Collection* 1983, 31)

We believe that all the promises that God made to Israel apply to Israel. Paul makes that very clear in Romans 11.

Romans 11:1–2a

“I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.” (ESV)



The disciples know all about that promise, it is a promise of land forever. But what Jesus has just said to them is totally new. It is a new promise. It is intended to be an encouragement for them as it is for us. It is something for this new covenant being established, the church age is what we would call it. It is our blessed hope.

We call this new promise, something hinted at in the Old Testament in a couple of places, the rapture of the church.

Jesus introduces the topic right up front in His briefing dealing with the transition from Law to Grace, from the Old Covenant to the New Covenant. From Israel to the Church. This is a promise for the church and here is the first of five+ references in the New Testament to this new idea of the removal of His little ones. Again, we call it the rapture of the church and that term is based on the Latin word *rapio* which we find in the Latin Bible in two places, Acts 8:39 and 1 Thessalonians 4:17. In Latin, the word means to seize or snatch away. In the Greek, the word used in both places is *harpazo*.

ἄρπάζω (*harpazo*) 'snatch, seize', i.e. take suddenly and vehemently, or take away in the sense of...to make off with someone's property by attacking or seizing, steal, carry off, drag away...to grab or seize suddenly so as to remove or gain control, snatch/take away. (Arndt, et al. 2000, 134)

This doctrine of the rapture of the church starts with what Jesus tells His disciples here in John 14:1-4. This doctrine shows up elsewhere in the New Testament.

Paul was about encouraging the church in Thessalonica. They were being persecuted so severely that encouragement was needed.

They needed this encouragement in their trials especially concerning those who had fallen asleep (died). Had these departed brethren missed out on the blessings of the Lord's coming for them? Paul taught that the rapture would begin with these saints (1 Thess. 4:16). (D. Olander 2009, 15)

1 Thessalonians 4:13–18

"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. 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. For we tell you this by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not go ahead of those who have fallen asleep. For the Lord himself will come down from heaven with a 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 be suddenly caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. Therefore encourage one another with these words." (NET 2nd ed.)

Paul also helps a bit with the timing of the event as well. After Paul comforted them in the persecution they were undergoing, they thought they had missed the rapture and were already in the day of the Lord. He tells them of events concerning the day of the Lord.

The phrase, the day of the Lord, has reference to the direct intervention of God in the affairs of man. The theme has a twofold meaning. First, the phrase, day of the Lord, refers to God's judgment which came upon Judah after Joel penned the prophecy. Second, it has reference to the Tribulation period which will culminate in Christ's coming in glory and the establishment of His Millennial Kingdom. (Levy 1987)

What do we mean when we say the Day of the Lord? First of all, it is not a single day.



The Day of the Lord is a technical expression in Scripture which is fraught with meaning. It includes the millennial kingdom which will come at the second coming of Christ, the book of Joel makes it very clear to us that it begins with the Great Tribulation Period, the time of great trouble. If you want to set a boundary or parenthesis at the end of the Day of the Lord, it would be the end of the Millennium when the Lord Jesus puts down all unrighteousness and establishes His eternal kingdom here upon the earth.

We must take note of this teaching from the scriptures, "it is critical to understand that the day of the Lord cannot possibly begin until the church has been removed from the earth. Paul consistently taught the rapture of the church must take place first, and only then can the day of the Lord begin." (D. E. Olander 2008, 271)

So, per Paul and Joel, we get timing as to when the Day of the Lord is to begin. It is when God is once again dealing with His people Israel just like Daniel said would take place. The 70th week of Daniel is all about Israel, and so is the Book of Revelation once you get to chapter 4.

The folks in Thessalonica got confused so Paul had to write them again.

2 Thessalonians 2:1–4

"Now we ask you, brothers and sisters, regarding the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit, or a message, or a letter as if from us, to the effect that the day of the Lord has come. No one is to deceive you in any way! For it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God." (NASB 2020)

1 Corinthians 15:51–52

"Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed." (ESV)

Titus 2:11–14

"For the grace of God has appeared, bringing salvation to all people. It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ. He gave himself for us to set us free from every kind of lawlessness and to purify for himself a people who are truly his, who are eager to do good." (NET 2nd ed.)

Then there is a very specific promise given to one of the seven churches in Revelation 2 & 3. The Lord had nothing bad to say to the church at Philadelphia, not the one in PA.

Each church in Revelation is a specific church in Turkey at the time John writes around 90 AD. They are also each a picture of a specific church in church history. The church in Philadelphia is a picture of what we would call the missionary church, 1792–1914 (Carey to rapture). I say rapture because each of the seven churches exists today somewhere on the planet. Many churches in the west began as type of the church of Philadelphia. But we are living at the end of the age, there are many around today who are from Laodicea, the church of the end of the age that is totally and completely spiritually dead. Satan is using them to infect those churches that had no desire to be like that. Jezebel is still around too.

Jesus makes a promise to this church. A promise that is incredible in its scope. Because of their faithfulness and reflecting the little power that they have and not turning away, this church, again a picture of the missionary church, the church of the 21st century that is still teaching and preaching Christ crucified as the only way to heaven, the church that is not dead, or stuck in religious activities that mimic



the occult or has reached the point of teaching and ensuring they have their best life now, (if this is your best life now then hell is next,) comes a promise of deliverance.

Revelation 3:10–11

“Because you have kept my admonition to endure steadfastly, I will also keep you from the hour of testing that is about to come on the whole world to test those who live on the earth. I am coming soon. Hold on to what you have so that no one can take away your crown.” (NET 2nd ed.)

Jesus tells the church that He will keep them from the Tribulation because they remained faithful to Him. Once again pointing to the rapture of the church.

This last commendation is that this church kept the Word of Christ in patience. This is evidently the patient waiting for the coming of Christ for His own (see 2 Thess. 3:5). (McGee, Thru the Bible Commentary 1997, 919)

We are to do business until He returns for us, we need to be faithful and fully committed to the Great Commission of making disciples.

This is what the church in Philadelphia was doing, making disciples, taking advantage of the door opened up by Jesus and reaching anyone who would listen. This is our desire here at Calvary, to simply be faithful to Jesus and His calling upon us to make disciples.

Since they have kept his command to endure—that is, they have persevered or remained vigilant and obedient to his truths—he would return the favor and “keep” or protect and preserve them in the time of peril to come. The “hour of trial” could refer to all the world’s travails (the wars, earthquakes, famines), that would signify the coming end of history as the harbinger of the last days, which Jesus called “the beginning of birth pains” (Mark 13:8). It could also refer to the events of the eschaton themselves, the “great tribulation” of Revelation 7:14. Most likely both are intended. This is an example of inaugurated eschatology, the view that present events initiate the events of the end in an “already/not yet” framework. (Osborne 2016, 77-78)

Christ’s final word of encouragement to His church is that it will not pass through the Great Tribulation. (McGee, Thru the Bible Commentary 1997, 919)

The church is to be removed from the world.

1 Thessalonians 5:9

“For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ,” (ESV) Are there any signs or prophecies that need to happen before Jesus can come and “snatch” the church away to be with Him? No. The rapture is imminent, Paul believed it could happen in his lifetime. The only difference between then and now is the massive convergence of other fulfilled prophecies related to what Jesus said would be characteristic of the end of the age (Matthew 24) as well as other prophecies regarding Israel.

The term imminent means “ready to take place” or “impending.” The New Testament teaches that the rapture is imminent—that is, there is nothing that must be prophetically fulfilled before the rapture occurs. It could happen at any moment. (Rhodes 2022, 43)

We are currently waiting for His return for us and in the interim, being busy about the mission He has given us. Already, but not yet.



The rapture is literally the coming of the Lord from heaven to meet with the saints in Christ (the church). This has nothing to do with the second coming, and there is no comparison between them. (D. Olander 2009, 24)

Have there been examples in the Bible of others who have been raptured or resurrected and then removed? The answer is yes.

Genesis 5:23–24

“The entire lifetime of Enoch was 365 years. Enoch walked with God, and then he disappeared because God took him away.” (NET 2nd ed.)

Enoch would be our first example. He was taken alive into heaven.

Hebrews 11:5

“By faith Enoch was taken away, and so he did not experience death. He was not to be found because God took him away. For before he was taken away, he was approved as one who pleased God.” (CSB)

2 Kings 2:11–12

“As they continued walking and talking, a chariot of fire with horses of fire suddenly appeared and separated the two of them. Then Elijah went up into heaven in the whirlwind. As Elisha watched, he kept crying out, “My father, my father, the chariots and horsemen of Israel!” When he could see him no longer, he took hold of his own clothes, tore them in two,” (CSB)

Of course, Jesus is our prime example as He was resurrected and then ascended to the Father (Acts:1:9-11). But when Jesus was resurrected, the first sheaf was as well.

Matthew 27:50–53

“And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.” (ESV)

Why?

We know that Christ is the first fruits of those to be resurrected (1 Corinthians 15:23). He resurrected on the Feast of First Fruits. “The meaning of First Fruits is the promise of more to come. Because Yeshua rose from the dead, there is more to come, namely the resurrection of all his followers.” (Juster 2011, 173)

The others who were resurrected at the same time were part of the sheaf to wave before the Lord. There will be more to come (Leviticus 23:11).

In Acts 8:39-40 Philip was caught away to another location after having witnessed to the Ethiopian eunuch.

John 14:1–6

“Do not let your heart be troubled; believe in God, believe also in Me. In My Father’s house are many rooms; if that were not so, I would have told you, because I am going there to prepare a place for you. And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also will be. And you know the way where I am going.” Thomas said to Him, “Lord, we do not know where You are going; how do we know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.” (NASB 2020)



Do you know Jesus? He has made an astounding promise that only applies to those who are His. If you are not a believer, and Jesus returns for those who belong to Him, well you stay. That means experiencing the Tribulation.

So how do you get to know Jesus?

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

Works Cited

- Arndt, William, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich. 2000. *A Greek-English Lexicon for the New Testament and Other Early Christian Literature*. Chicago, IL: University of Chicago Press.
- Delling, Gerhard. 1964-. "Λαμβάνω, Ἀναλαμβάνω, Ἀνάληψις, Ἐπιλαμβάνω, Ἀνεπίλημπτος, Κατα-, Μεταλαμβάνω, Μετάληψις, Παρα-, Προ-, Προσλαμβάνω, Πρόσληψις, Ὑπολαμβάνω,." In *Theological Dictionary of the New Testament*, edited by Gerhard Kittel, Geoffrey W. Bromiley and Gerhard Friedrich. Grand Rapids, MI: Eerdmans.
- Fruchtenbaum, Arnold G. 1994. *Israeology: The Missing Link in Systematic Theology*. Revised Edition. Tustin, CA: Ariel Ministries.
- . 1983. *The Messianic Bible Study Collection*. Vol. 113. Tustin, CA: Ariel Ministries.
- . 1983. *The Messianic Bible Study Collection*. Vol. 21. Tustin, CA: Ariel Ministries.
- Juster, Daniel C. 2011. *Growing to Maturity: A Messianic Jewish Discipleship Guide*. Clarksville, MD: Lederer Books A Division of Messianic Jewish Publishers.
- Levy, David M. 1987. *Joel, the Day of the Lord: A Chronology of Israel's Prophetic History*. 1st Edition. Bellmawr, NJ: Friends of Israel Gospel Ministry.



- McGee, J. Vernon. 1997. *Thru the Bible Commentary*. Electronic Edition. Vol. 4. Nashville, TN: Thomas Nelson.
- . 1997. *Thru the Bible Commentary*. Electronic Edition. Vol. 5. Nashville, TN: Thomas Nelson.
- Mitchell, A. Weiss. 2023. "America Is A Heartbeat Away From a War It Could Lose." *Foreign Policy*. November 16. Accessed December 2, 2023.
<https://foreignpolicy.com/2023/11/16/us-russia-china-gaza-ukraine-world-war-defense-security-strategy/>.
- Olander, David E. 2008. "The Pre-Day of the Lord Rapture." In *Dispensationalism Tomorrow & Beyond: A Theological Collection in Honor of Charles C. Ryrie*, edited by Christopher Cone. Fort Worth, TX: Tyndale Seminary Press.
- Olander, David. 2009. *The Greatness of the Rapture: The Pre-Day of the Lord Rapture*. Edited by Kenneth R. Cooper and Christopher Cone. Fort Worth, TX: Tyndale Seminary Press.
- Osborne, Grant R. 2016. *Revelation: Verse by Verse, Osborne New Testament Commentaries*. Bellingham, WA: Lexham Press.
- Rhodes, Ron. 2022. *The End Times in Chronological Order Workbook: A Complete Study Guide to Understanding Bible Prophecy*. Eugene, OR: Harvest House Publishers.
- Robertson, A. T. 1933. *Word Pictures in the New Testament*. Nashville, TN: Broadman Press.
- United Nations News. 2022. "More than one disaster a day looming without action on risk reduction, UN warns." *United Nations*. April 26. Accessed December 2, 2023.
<https://news.un.org/en/story/2022/04/1117022>.