

Prophecy Update
What Would Jesus Say About All This?
J.D. Farag

KAPONO: Thank You for this time of worship where we can lift up Your name and give You all the praise and the glory, Lord. There's no other way to go through life, Lord. We thank You for walking alongside of us, Lord, and lifting us up, carrying us, even sometimes, Lord, when we can't stand on our feet, Lord. Would You bless this time together?

And thank You so much for such a beautiful place that You allowed us to gather in Your house to learn more about You, Lord, and to praise Your holy name. Bless this teaching and bless the time together and be with Pastor JD as he delivers Your Word. We ask this in the mighty name of Jesus. Amen.

PASTOR JD: Amen and amen.

Good morning. Welcome!

[Applause]

So glad you're here. You can be seated. I want to welcome those of you that are joining us online as well. So glad that you are. Real quick before we get started, I just want to mention that we will not have our Thursday night Bible study on Thanksgiving, which if you can believe it is a week from Thursday. It's already here, so November 24th, you might want to make a note of that.

And with that, we have two services on Sunday mornings, the first of which is the weekly Bible Prophecy Update that we do. We been doing it for a number of years. And Second Service is actually the sermon, which is a verse-by-verse study through the Word of God.

We're currently in 1 Peter. Today we'll commence with Chapter 5, the first four verses. And what we're going to do is look at five very important questions that we need to first ask ourselves and anyone who is serving the Lord in ministry, especially those who are pastors and leaders. So that will be at 11:15 a.m. Hawaii time if you want to join with us, and those of you that are here, if you want to stay for Second Service, we would certainly encourage you to do so.

For those that are watching online by way of YouTube or Facebook, we want to at this time just maybe encourage you to go directly to the website JDFarag.org. There you will find the uncensored and uninterrupted entirety of today's Update.

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So all right; let's get started. What I want to do today is answer from the Scriptures the question of: What would Jesus say about all of this concerning current events? And by current events, I mean everything that is now happening in the world today specifically as it relates to prophecies in the Bible.

Thankfully, Jesus has much to say in His word about the last days. And as such, I'm hoping to zero in on His parables and His sermons. And this because Jesus, speaking in parables, was actually a fulfillment of Bible prophecy, chiefly as it relates to the end of the age and the kingdom of Heaven.

In addition to the parables, Jesus preached many sermons recorded in the Gospels, which also speaks to His coming kingdom. And in so doing, He teaches to us and answers for us the question of what we're to do and why we're to do it as we wait and watch for His soon and imminent return.

So what follows in no particular order are just four of the many questions, but these four are the most often asked questions that we receive having to do with what we're to do in light of the seriousness of this last hour prior to the rapture.

Question number 1: What would Jesus say about prepping ahead of time for the prophesied global financial collapse? We get this question quite a bit.

And please know that we would never take the posture of giving anyone specific financial advice, medical advice, or even legal advice; rather, we will give biblical guidance. And the truth of the matter is that we really don't have to give advice because the biblical guidance provides the perfect advice, and such is the case with this question that we have before us. Enter the sermon on the amount that Jesus preached.

It's found in *Matthew's Gospel*, the *6th Chapter verses 19-34*, which is the best advice, bar none, on the matter of how do we prepare financially especially now when the world is careening towards its prophesied end with breakneck speed, which is that of a controlled demolition of the current economy, already in progress as we speak, in order to usher in the Antichrist's digital economy. It's already happening even now, again, as we speak.

Now Jesus addresses this concern by not only providing us with the cure for our financial worries, but also how it is that we're to prepare financially ahead of time. Beginning in

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Matthew 6:19-21, Jesus says - now please listen - that we're to transfer our treasures, not our necessities, our treasures, that which we've laid up, we're to transfer those treasures from Earth to Heaven.

Why? Because in Heaven, moth and rust do not have access to destroy it, nor does the government have access to break in and steal it, as they are already planning to, so you know. This is the transfer of what God has blessed us with, that which we cannot take with us, but we can sure send it ahead.

Reminds me of a story long ago, true story, about this wealthy man who had died, and everybody was kind of asking, "How much did he leave?" Answer: All of it.

[Laughter]

So this transfer has the much-needed effect of changing our hearts by virtue of the fact that "where our treasure is there will our heart be also." So if our treasure's down here, well, then that's where our heart is. Jesus didn't say, "**Where your heart is, that's where your treasure is.**" No, where your treasure is, that's where your heart is. So where's your treasure? Is your treasure there? Well, then your heart is there. Your heart isn't in it down here because your treasure is not down here.

So this changes you and your heart because now you have your treasure transferred up there where it safe, by the way. And the return? Oh! You don't have to worry about it because see, the more you have down here, the more you have to worry about what you have down here. Perhaps better said, the more you have, the more treasure you have down here, the more you'll worry about losing the treasure that you have down here. This again is the cure for worry.

In *verses 22-24*, Jesus says that making this transfer not only changes our hearts, so too does it also change our focus. Now stay with me. Jesus says, "**The eye is the lamp of the body.**" And the eye can either be full of darkness or full of light. So that's called double vision.

We're going to talk more about that here in a moment because see, when I have double vision, I'm kind of - you'll forgive me for the illustration but for lack of a better one - you're torn between two lovers. See you're torn between two treasures. You've got two treasures, and you're torn between the two.

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And Jesus says you can't do that. It's either one or the other. He doesn't say you should not serve two masters. It would be a good idea if you did not serve two masters. No, He says you cannot. It's either one or the other. You're either going to love the one, hate the other, or vice versa. So when our heart is with Him and our eyes are on Him, then our worship and service will be to Him because no one can love and serve two masters.

In *verses 25-32*, Jesus then begins explaining and illustrating how it is and really why it is that we can truly have absolutely no financial worry even if it gets significantly worse before the rapture, and it certainly could. And it could be argued that it even now is. But Jesus is promising us and explaining to us and illustrating for us why it is that we don't have to worry about it.

Why don't we have to worry about it?

Okay, for those of you that have been to Israel with us, this is one of the highlights of the trip. There you are on the hillside, beautiful, I mean, breathtaking. You've got the Sea of Galilee here, the Mount of Beatitudes, and certain times of the year, I mean, it is just decorated ever so magnificently with the lilies of the field. I remember one morning getting ready for the morning devotional before we were to tour that day, and I'm sitting there and I'm looking at the Sea of Galilee, and the birds — oh, one time — this was so cool — I love it when God does this.

I was teaching Matthew 6, this passage that we have here. And I was talking about Jesus saying, **“Look at the birds of the air.”** And right when I said that, a bird came down and landed on the railing. And I'm like, God, thank You for the special effects! That's perfect! That's my sermon illustration. You knew, didn't You? And I pointed to that bird. It's like, thank You, Lord, can You just keep it here until I'm done with the illustration?

But that's what Jesus did; He said, look at these birds, look at the birds of the air. Do you see them freaking out, building barns, hedging against the future, preparing for the financial collapse? Stuffing worms in there? I know it's silly, but that's the point, isn't it?

Why are they not worrying? Because your Heavenly Father feeds them. And if God is going to feed that bird who's not made in the image of God, oh, God created the bird, but God did not create that bird in His image like He did us. How much more valuable are you than that

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bird? So in other words, if God's going to feed that bird, He's going to feed you too, so don't worry about it.

Yeah, but what are we going to eat when here in Hawaii, they cut off all the food supply that has to come either by plane or boat? When we first moved here, my wife reminded me — who's from here, born and raised here — now you have to understand, honey, that's it's very different in Hawaii. Everything that we get comes either by air or sea because there's no bridges. There's no land transport. It's all... so if something were to happen... but don't worry.

Of course, me being a professional worrier and having a Ph.D. in worry, I'm a recovering worry-a-holic. God's done a profound work in my life. But I mean, I was so good at worrying that if I ran out of things to worry about, I would ask you what I could worry about for you. It's been said that worry's like a rocking chair. It gives you something to do, but you don't get anywhere.

So how much more valuable are you? And then He points to the lilies of the field, and He says, **“Even Solomon in all of his splendor and wealth was never clothed the way one of these flowers is clothed.”** And here's a thing with that flower: It's going to be here today; tomorrow, come back, it's gone. And yet your Heavenly Father clothes this flower. How much more will He clothe you? How much more valuable are you? He provides for the birds of the air and the lilies of the field, which are not equal in worth or value to us as His children created in His image. We are not fatherless. We are not fatherless.

In *verses 33 and 34*, Jesus promises us that if we would but seek first the kingdom of God and His righteousness, everything we need will be added and provided. And then He concludes by assuring us that worrying about tomorrow is utterly futile.

As one aptly said it, “Today is the tomorrow you worried about yesterday.” I'll give you a moment. Think about that. Yesterday you worried about today, and it's today. Yesterday it was tomorrow, and you worried about tomorrow. And then tomorrow comes, and why did you worry?

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So you're going to worry about tomorrow now, today? So now tomorrow becomes that which you worry about, but today is what you worried about yesterday as the tomorrow. Yeah, I better stop while I'm sort of ahead, actually not.

You get the point? Don't borrow tomorrow today. **“Sufficient unto the day are the worries therein.”** And by the way, what you worry about — they found this to be true — something like 90-plus percent of what we worry about never happens. And that makes you angry, doesn't it? Because all that time you spent worrying for what?

And then — now I know some of you, like me, who are very good at worrying, you're going that's not 100% though. What about the other? (Chuckling) I mean, you can quote the statistics all you want. If you told me 99% of what I worry about doesn't happen, I'm good, but I'd worry about the 1%.

Well, here's the thing with the 1%. Even if it does happen, God gives you the grace you need at the time you need it. **“And His grace is sufficient.”** And you'll make it through it, and here you unnecessarily worried about it.

Here's the bottom line. And I know this is dorky, but I have the gift of dorky. It's a bonus gift. I know it's not in the Scriptures. When the economic outlook looks bad, try the up-look. No, that's a thing, isn't it? We get so hyper-focused, laser focused on here and now. And I think about what Isaiah wrote, inspired by the Holy Spirit, **“He will keep Him in perfect peace whose mind is stayed on Thee.”** So now my heart's there, my eyes are there, and my focus is there because my treasure's there. And what were you worrying about again?

Question number 2, and this is a biggie. I mean, I guess they're all biggies, but man, we get this a lot. What would Jesus say about the need to make plans for the future when the rapture's so close? What's the point? What's the use?

If you were to ask me what I thought was one of the biggest struggles for us as Christians, this would have to be at the top of the list. And I think it's at the top of the list because we see an incompatibility of sorts between being ready for the rapture and planning ahead for the future. And I don't think they're incompatible. They do not compete, one with the other. They actually complement, one with the other.

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Again, Jesus speaks to this and actually resolves this in the parable He taught that's recorded in *Luke's Gospel Chapter 19:11-27*, which sadly has been the subject of misinterpretation and misunderstanding, and here's why.

The parable known as the "Ten Minas," which is very different than in the other parables does not say what some think and even teach, namely that of both how and with what we're to occupy till Jesus comes.

Doubtless you've heard this said many times quoted, again sadly misquoted, "**Well, we are to occupy until He comes.**" Well, in order to understand what Jesus is saying about occupying until He comes, we need to first understand what Jesus is not saying. As we're about to see, Jesus is not saying anything about money, but ministry.

And He's not speaking only to clergy, if you will, but laity. This well-known, much quoted, and misunderstood parable about occupying till He comes is understood vis-à-vis the mina representing the Gospel.

We been entrusted with the Gospel of Jesus Christ, and please hear my heart when I say this. It's not a Republican Gospel. It is not a democratic Gospel. It is not an American Gospel. It is not a patriotic Gospel. It's the Gospel of Jesus Christ and salvation found in the person of Jesus Christ. That's the Gospel!

I'm not angry; maybe I am, I don't know. It's a righteous anger of course.

But this is very passionate and personal for me because I cringe when I hear, "Occupy until He comes." We got to be good stewards of that which God has entrusted us with. Oh, really? So you're going to superimpose the template of this parable onto the secular and give license to whatever you want because you're going to occupy until He comes. That's not with Jesus is saying.

Would you — I would just humbly ask would you just kind of bear with me as we go through this? Beginning in *Luke 19:11-13*, Jesus teaches this parable with detailed specificity because they thought the kingdom of God would appear immediately. So He likens Himself to a nobleman going to a distant country to be appointed King and then return. Now before He goes, He gives his 10 servants one mina each, and then He instructs them to "occupy until He comes."

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That's the King James. Some of the other translations render it, "Do business until I come." By "occupy till He comes," this is what Jesus is saying. Get busy and put the Gospel to work by circulating it and doing business for the kingdom and the expanding of the kingdom.

And it's evidenced by each servant receiving in equal measure one mina. This is what sets it apart from the other parables of the talents because the servants, the stewards are given accordingly, proportionately.

Not here: They're all given exactly one. That's the Gospel. These are Christians that have been entrusted with the mina of the Gospel. And we're to get busy about the things of God and the kingdom of God.

In *verses 14-25*, Jesus goes on to describe what happened when He returned saying that the first servant earned 10 minas, and the second servant earned five minas. However, the third servant, and this is very important, he cowered and faltered because he was afraid. He was ashamed of the Gospel. He was afraid, in fear, to share the Gospel.

So what did he do? Well, he just kind of tucked it away, hid his one mina, the Gospel, in a handkerchief, sort of akin to covering your light so it doesn't shine. Now in response to this, the one mina is taken from him and given to the servant who multiplied it by 1000%. And I think we do err greatly when we think of this one servant as the other servants in the other parables, and I'll explain that in a moment.

In *verses 26-27*, Jesus then deals with the enemies, not the servants, the enemies who made it very clear in no uncertain terms that they did not want Him to be king over them. So the nobleman has them brought to Him and killed before Him, and notably, the servant who feared and hid his mina was not included.

Why?

Here's why. This is a saved servant, despite having been unfaithful with his one mina by hiding it instead of spreading it and expanding the kingdom with it. Now I want you to think this through with me because again, this is — would to God, and I'll speak to pastors, of which I am one, would to God that we don't profane, make common, secularize the sacred. This is not about taking that which you've been entrusted with and using it as an excuse.

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No, we're going to give an account, not in a wrathful way. It's the bema seat of Christ, the judgment seat of Christ. And this is where we're going to be given our rewards. And this, this guy's going to be there; hypothetically, this guy in the parable because he's saved. But he wasn't found faithful. Well, he wasn't found faithful so Jesus can't say, **“Enter in, good and faithful servant.”**

Oh, so did he lose his salvation? Well, if he lost his salvation, then wouldn't that then stand to reason that the salvation is predicated upon faithfulness? And if the salvation then is predicated upon faithfulness, then it's not salvation by grace. It's salvation by works because see, now I have to do something in order to merit salvation.

No, you're saved. Now your rewards? And never imagine for a second anybody's going to be in Heaven going oh, look at his mansion, look at his crowns. All I got is a beanie cap with a propeller on it because — that's too much I know, but I think you get the point, maybe a much-needed levity at this point.

Now this is germane to answering the question of: What would Jesus say about the need to make future plans when the rapture is so close? Well, I realize this may come as somewhat of a surprise. Those in the secular arena have the same opportunity as those in the sacred arena.

See, and this is the difficulty with the parable like this because we have this faulty mindset. It's wrong thinking that, oh, you're the clergy. I'm not worthy, ommm. (Chanting) I'm just the laity. That's your job.

Oh, better be careful. You know what my job is? It's to equip you to do the work. We're all to do the work of an evangelist. Oh, I'm not an evangelist; I don't have the gift of evangelism. That doesn't mean you don't evangelize. So we look to the professionals, the pastors, the ministers.

Wait a minute. It could be argued that those who are not in ministry can be more effective than those who are. Here's how I get there. Those not in the ministry have been uniquely positioned in their vocation and dare I say occupation — occupy, occupation — to reach people that pastors like myself cannot.

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Listen, I've been in so many conversations, and I know the question's coming: What you do for living?

(Deep sigh)

(Mumbling) Oh, I'm a pastor. Not that I'm ashamed; it's a privilege. But here's why I'm reluctant. Because as soon as I say I'm a pastor, boom, the wall goes up. Oh, and I usually hear something like this, "Well, excuse my French." And they completely change. And then I just say to them, "That's not French. My dad was a foreign language teacher in high school. He taught French; that's not French, just so we're clear."

So now see there's a chasm between the clergy and the laity, if you will. So because I'm the pastor, I'm the professional, I cannot speak into the life of another that you can because there's a relationship that you have with them.

And you can reach places; in fact, may I suggest that the reason why you have that job, you own that business, you're seeking and pursuing that career, you're furthering your education is because you have a mina to put to work and circulate within that arena. The student has been entrusted with the mina of the Gospel to circulate it in the school and expand the kingdom. Same thing with the teacher.

So too does the employee within a business, though please not on your employer's dime. That's dishonest. That's stealing. Don't do it on their dime. That's a horrible witness. But you're in that business, employed by that business because you have a mina. You've been given the mina; you have the Gospel, and you need to put it to work.

The business owner - having owned businesses over the years before entering the ministry, I always saw my business as my ministry and my ministry as my business, and God blessed it. God has given you this business, but you've got a mina. You've got a mina; oh, sure, you want to be a good steward of that which God has blessed you with and entrusted you with, but the most important thing that you been entrusted with is the Gospel.

Let me couch it in these terms. The most valuable thing that you and I possess is neither home that we own or wealth that we possess. The most valuable thing that we have is salvation, the Gospel. And one more thing on this; actually not one more thing because I've got one more, one more thing, but this is very important.

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It's not what you have; it's what has you. There's nothing wrong with possessions. It's when possessions possess you. Don't let them have your heart. Don't let them have your love and devotion.

No, that's His. Your heart is His. And truth be known, you don't own anything anyway. It's His. You're just the manager. He's the owner of everything. You're the owner of nothing. Oh, boy that's another sermon for another time, and I don't have time.

So don't get me started, like I need your help anyway. I'll get myself started.

Okay, what's the bottom line?

Here's the bottom line. It's not so much a question of future plans, as much as it's a question about multiplying our mina in and through our plans. In other words, if we're to have any hope of truly occupying until Jesus comes, we have to, we have to, we have to, we have to see what it is that God has called us to as the vehicles, the avenues, the opportunities to spread the Gospel and expand the kingdom.

If we're seeking first and foremost to expand the kingdom, we're seeking God and His righteousness and His kingdom, for lack of a better way of saying it, it's almost like God is obligated. He is held to His word because He's given you His word that He will bless and prosper you if the purpose of your business is to glorify God. How's He not going to bless that? How's He not going to provide for you to do that?

That's the answer to the question of planning for the future when the rapture is so close. That's what it means to occupy till Jesus comes. Again, have plans; don't let those plans have you. And don't hold on so tightly to those plans.

Personally, I have long-term plans. I have no intention of them ever materializing, quite frankly. But I want when that trumpet sounds Jesus to come and find me busy about His kingdom. I want Him to find me working really hard, and I am a workaholic, so that's not going to be a problem for me. In fact, that's a different problem, but enough of my problems. I want to be found so busy for the kingdom of God. I want to be working with all my might, with all my heart, as unto the Lord.

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But make sure — this is the last “last thing.” Make sure that in your plans, you have at the center, the priority of expanding the kingdom by way of the Gospel. I tell you, you can never go wrong, and that's what it means to be busy until Jesus comes.

Okay, question number 3 — how you doing? Okay, so far? I haven't seen anybody walk out yet. Question number 3 — this is a hard one. What would Jesus say about the escalating division and discord within the last days church?

(Deep sigh)

Bear with me please. I have to confess that this above all is one of the most difficult, if not the most difficult for me personally. I struggle with this greatly. But thankfully, one need look no further than to Jesus for the answer because Jesus is the answer.

And once again, it may not necessarily be what you think. I say that because the condition of the last days church is actually a fulfillment of Bible prophecy, as we're about to see.

Matthew's Gospel, Chapter 13. It is truly astounding. This chapter has seven parables, and I want to draw your attention to three of those seven parables in *verses 24-43*. First, the wheat and tares parable is confusion via false Christians; second, the mustard seed and birds parable is compromise and corruption via false growth; and third, the parable of the leaven and bread is about deception via false doctrine, and all three parables are going to answer this question of why it is that the church of Jesus Christ in these last days at the end of the age is so divided, so deceived, and in the condition that it's in.

Beginning in *Matthew 13:24-30* and then again in *verses 36-43*, Jesus teaches and explains the parable of the wheat and tares, which look the same until they grow at the time of the end, the time of harvest.

And in the parable, there's a question asked: Hey should we take the tares that have grown up among — because see, at first — I grew up in a small farm town, and during the wheat harvest, I would drive a truck for the grain, which was very urgent, by the way. You had to get that harvest, or you would lose it. And sometimes school was delayed because of it.

But in the fields, those wheat fields, initially the tares look exactly like the wheat, “darnel” as some of your translations render it. You can't tell them apart.

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So in this parable, Jesus describes the enemy as going and sewing these tares amongst the wheat, and you cannot tell them apart until the end. But that's the problem because once you can tell them apart, you can't tear them apart lest you tear out the wheat with the tares. This is why there's such confusion and division in the last days church, false Christians/tares confuse, divide, and deceive.

In *verses 31-32*, Jesus then teaches the parable of the mustard seed, which is interesting because we know that mustard seeds are very microscopic, small in size, and mustard plants do not become trees. That's abnormal. They're bushes, yes, trees, no.

So in this parable, we've got abnormal growth. This thing has grown to a very large size, so much so that birds can come and nest in its branches. This too explains why, and also is a prophecy about the condition of the church at the end of the age.

How so?

Because birds are associated with evil, which have, like the tares planted in the field, nested on the branches of the church confusing, deceiving, dividing.

Verses 33-35, Jesus then teaches the parable of the woman taking leaven, and this is a very important detail missed at first read. She mixes it into a very large measure of flour, again, abnormal in size. And she keeps working the leaven in until it had worked its way all the way through the dough.

Well, what's leaven a type of in Scripture? Sin. Sin mixing in with the bread and growing it very large until it has worked its way all the way through the church in the last hour. The Apostle Paul would say, **"A little leaven leavens the whole thing."** A little leaven of false doctrine will spread through the entire church, and it already has.

So back to the question of what would Jesus say about the escalating division and discord in the church at the end of the age? Answer: According to Bible prophecy, the enemy has infiltrated the last days church with tares of false Christians, birds of false growth, and the leaven of false doctrine. I suppose one could sum it up this way: False Christians plus false growth plus false doctrine equal confusion, deception, discord, and division.

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Question number 4, the fourth and final question, we'll address it for the remainder of our time together today, but in order to do that, we'll go ahead at this time and end the livestream on YouTube and Facebook.

Question number 4: What would Jesus say about all the fear and anxiety surrounding COVID-19 and the injection?

Now the answer to this is really quite simple yet somewhat difficult in the sense that it goes against the mindset, again, of many Christians, the wrong thinking. By way of a preface to what Jesus would say about all of this, it is of paramount importance that we first understand the paradox of all of this, and by paradox, I mean, this is difficult for Christians who still hold on to this world and the things of this world, not realizing that paradoxically will lose it if we try to keep it.

Our treasure's here, so our heart is here. We're torn between the two, and that's the paradox because we're in the world, but not of the world, and we're going to be taken out of the world, and this world's not our home. Why are we getting too settled here?

Thursday night, *Jeremiah*, oh, man, *Chapters 35-36*. I know I say it every week about every chapter in the *Book of Jeremiah*, but I mean, it's so apropos. We're introduced to this people group called the Rechabites. They're actually the descendants of Jethro who was the father-in-law of Moses, and their father, their forefather, some 300 years prior to the account we have in Jeremiah 35 had commanded them to have a light touch on the world.

In fact, they were not to buy homes or plant vineyards. They were to drink no wine. They were to have tents and live a nomadic life. And the takeaway amongst the many takeaways from that study is that we're just passing through. We're all nomadic. Don't dig your roots down too deep. Don't get too settled. Be like the Rechabites: Agile and mobile and at the ready, able to pick up when the trumpet sounds, and we go up. If we're too tethered to this world, well,...

Listen to what Jesus said, *Matthew 16:24-27*. **“Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross [Death] and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul?**

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Or what will a man give in exchange for his soul? For the Son of Man is going to come in the glory of His Father with His angels and will then repay every man according to his deeds."

It's with this preface that I think we're better able to answer the question before us about what would Jesus say about all the fear and anxiety surrounding COVID-19 and the injection. Question though: Would you agree with me that the injection, if you really peel back all the layers, what it's really about is the fear of losing one's livelihood or even one's lifestyle in this world, not to mention even losing one's very life?

For one to acquiesce to this fear of loss is very telling, such that, it says this: I don't trust God because I fear man, and I'm holding on too tightly to my life in this world. That's why I acquiesced. I didn't want to lose, and you fill in the blank. But wait a minute, that's the paradox because Jesus said if you try to keep it, you're going to lose it.

And conversely, if you lose it, you're going to keep it. Yah, yah, yah, that's all I can say on that. Is that true? That's the fear, it's the fear of loss, the fear of losing what I had in this world. Let it go! You want to keep it? Lose it. That's the paradox, and the sooner a Christian comes to the realization that this faith we call our faith in Christ is a paradoxical faith, the better. The way up is the way down. You want to live? Die.

I know that goes contrary to everything within our sin and human and adamic nature, but that's the truth. The ones that are holding on to what they have here in this world, and I'm like, it's going to burn! I'm going to get into an area that I don't have time to get into. And don't look at your watches.

Here's what Jesus said about that. *Matthew 10*, beginning in *verse 26*, **"Therefore do not fear them. For there is nothing covered that will not be revealed and hidden that will not be known. [Can't wait] Whatever I tell you in the dark, speak in the light, and what you hear in the ear, preach on the housetops. [And you can yell if you want] (Chuckling) and [Verse 28, listen] do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell."**

Wow, the strength of that! While I realize that the implications of what Jesus says here may be hard to grasp, the truth is this is all about eternity. And it's for this reason that the

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aforementioned difficulty of this is that it goes against the mindset of the Christian who lives for this world.

Conversely, it's the Christian who's already let go of this world and died to their life in this world that, in turn, will not fear what's happening to this world, this world that we have long overstayed our welcome in, this world not our home. God created us for eternity.

Please know that I'm in no way dismissing the seriousness of this genocide, and that's what this is, is a genocide. Rather, I take very seriously the nearness of the rapture because of this genocide. These "kill shots" as they've been referred to currently, as they are currently, are only able to kill one's body here and now.

But what's infinitely more serious is the matter of one's eternity. That's all that matters. I think I'd be grossly remiss if I didn't expound just a little bit more specifically on these COVID injections before we bring our time together to a close.

If I could be so bold as to say that silent complicity in regard to this demonic evil, which is fulfilling Bible prophecy, is yet another reason, like we needed another one of why the church is the way it is today.

Sadly, people are being led like a lamb to the slaughter not knowing that they're being deceived by the enemy in this last days' pharmaceutical deception, *Revelation 18:23*. The word for "sorcery" in the Greek is "pharmakeia" from where we get our word "pharmacy" or "pharmaceutical," and when Babylon falls, the judgment is that they will be judged because of their sorceries that deceived all the nations.

And I would say emphatically without hesitation that all the nations of the earth today, all the nations have been deceived by this pharmaceutical deception. We continue to receive voluminous e-mails and comments from people all over the world about this deception, and some are just absolutely heartbreaking. They demonstrate how that, like with the parables, the confusion, compromise, corruption, and deception have found their way into the fields and the branches of the church.

Thankfully, we also receive emails and comments that are very informative, exposing the deception, especially from those who work in the medical field.

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I want to share with you one such email from John Sharp who writes, “Hi, JD, this is in reference to your November 6th Prophecy Update and mention of the flu vaccine. I'm a registered respiratory therapist of over 30 years and work in all areas of a hospital performing direct patient care.

Every year when it's time for people to start taking the flu vaccine is when the flu also begins to show up, right on time. Most everyone believes they are taking it to protect themselves but are actually the ones getting it and spreading it to those who don't get it.

Back in late 2019, after people had been taking the flu vaccine, we began seeing something unusual show up in patients coming to the hospital. We didn't know what it was. As it turns out, looking back, and moving in to 2020, it was COVID-19. We were seeing it in Kansas before it was ever announced in the U.S.

There is only one way this could have happened. It came in through the flu vaccines. What a clever, deceptive thing for Satan to do. Nobody was expecting it, and everyone was conditioned to take it and trust it. Interestingly, we didn't have a flu season in 2019--2020.

[Remember that, we talked about that, miraculous... continuing]

We believe many people have been deceived into getting COVID vaccinated and are continuing to get COVID vaccinated through the flu vaccine and also by the COVID vaccines and boosters. These people are the spreaders. By the way, we have had very little flu in the last several years, only different strains of Covid. Always see a spike in something viral towards the end of the year and into Spring, right on time and not a coincidence.

Thank you for your ministry, JD! Look forward to meeting you in the air soon, Maranatha!”

I'll take you up on that, brother! Over the last two-and-a-half years now, I, like you, have witnessed many people coming to a saving knowledge of Jesus Christ as a result of COVID-19. And this is happening because God will do everything and stop at nothing to reach the lost. And this is because it's not His will that any should perish. Yes, what's happening in the world now at the end of the age, and it is absolutely the end of the age, it's evil, but God is meaning it for good as only He can and the salvation of many. This is Genesis 50:20, my favorite verse in the Bible with the other favorite verses in all the Bible.

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But Joseph to his brothers says, after all, they did to him, **“But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.”** Yes!

I want to share with you an email we received on Friday. It's from Zach Summers who writes, “God directed me to one of your prophecy videos on YouTube. Honestly, I wasn't much of a believer, but after watching your latest video I have decided to give my life to Jesus.” Praise God and thank you for being —

[Applause]

Yeah, praise the Lord, right? I hope you don't tire of me saying this, but I would much rather scare somebody into Heaven than flatter them into hell.

Okay, this is why we do the Updates! This is the purpose of the Updates, and this is why we end with the mina of the Gospel of Jesus Christ and the childlike simple explanation of salvation by way of the ABC's of Salvation.

What's the A?

The A is for simply admit or acknowledge that you've sinned, and it's when you acknowledge that you're a sinner, that you'll have a need for the Savior. *Romans 3:10* says, **“There is no one righteous, not even one.”**

And *Romans 3:23* tells us why. It's because **“All have sinned and fall short of the glory of God.”** *Romans 6:23* packages the bad news first with the good news. The bad news is that there's a penalty for sin, and all have sinned, and **“the wages of sin is death.”**

That's the bad news, but here's the good news. **“The gift of God is eternal life in Christ Jesus our Lord.”** So wages - gift. Someone had to purchase that gift. Jesus purchased it. **“We are not our own, but purchased with a price,”** paid for in full. And then a gift that He paid for is offered to us, the gift of eternal life.

That's the Gospel, that Jesus came, that He was crucified, that He was buried, that He rose again on the third day, and that He's coming back again one day to take us out of this world to that place that He has prepared for us in His Father's house.

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The B, very central; it's for believe in your heart that Jesus Christ is Lord. **“For God so loved the world that He gave His only begotten Son that whosoever would believe...”** Put your trust in, believe in Him for the forgiveness of sin.

Romans 10:9-10 says, **“If you believe in your heart that God raised Jesus from the dead, you will be saved.”** This brings us to the C, which is an expression of the B. When you believe in your heart, you're going to call out from your heart with your mouth.

Romans 10:9-10 says, **“If you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”**

And lastly, *Romans 10:13*; this says it all. It says, “That all who call upon the name of the Lord will be saved.” That's pretty simple, isn't it? That's the Gospel. If you've never called upon the name of the Lord, believing in Jesus for the forgiveness of sin, acknowledging your sin, falling short of His perfect standard of righteousness, I would implore you today to make the most important decision of your life for eternal life before it's too late, before it's too late.

All right, today's “But God Testimony.” Oh, it's a very special one because it comes from Pia Ambord, who is a dear friend of mine in Switzerland. She writes, shalom, JD. First I need to give you greetings from my Watchmen Telegram group. We all stand with you, and they are always happy to get the German translation. Most don't understand English.

It's really important for all of them to follow a pastor that shares the truth and is so brave. Sadly, we don't have pastors like you in the German part of Europe. So a huge thank you from all of us. We all are praying that Jesus always surrounds you and your family from every side. I know that there must be many attacks against you, especially from some brothers and sisters.

People in Europe are not really open to the Gospel. Since Corona, they are like robots, even in the Red-Light district, [*Which, by the way, is where Pia evangelizes there in Switzerland*] and so I hope they will find my “left behind” letter and the Bibles after our rapture. I am more and more in the mode: Important is that they spend eternity with Jesus, even if that means they have first to go through the Tribulation.

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So my personal, short “But God story.” I share it with you because it was really encouraging to me how God works. I don't know if I ever mentioned that I work for the Swiss Government in the Military Department.

I would say 99% are fully jabbed, and last year a colleague from work has indirectly wished me dead. That colleague said in a coffee break, “All those that are not willing to take the vaccine should die painfully because of Corona.” He knew and still knows that I am not jabbed, and all of my colleagues including my boss knows that, also, what I think about all that.

I went to work and did my work as faithful as I could, and I always said, “If God is with and for me, no one can be against me.” Two weeks ago, my boss said to me that I will get a performance bonus at the end of the year. I was really surprised, and actually I don't know why am getting it.

As always, I only did my job, and my first thought was I don't deserve a bonus because I didn't do any special work. I still don't know exactly why I'm getting a bonus. My boss only said that I was always faithful and came to work. I laughed a bit and said, “It is my job to come to work, and I love my job.” So it is really for me a God-given gift.

God cares for us, and He always surprises His children. I am still touched how God cares for us, for me. I am so thankful, and I praise the Lord — and blessings, *[I love it when she does this; she ends all of her emails like this]* any 1/10 second now, and Maranatha, much love, Pia.”

Yes! Thank You, Lord! Please stand. Kaponono, come on up. Yeah!

[Applause]

Oh, I like that. This is a good example of a sister in Christ who has made her job her ministry, her mission field, and has put to work her mina for the Gospel. Thank You, Lord, for that.

Father in Heaven, we're so grateful to You. We give You all the glory, Lord, all the glory due Your holy name. Lord, I pray that what we've looked at today and what we've seen and heard in Your word today will take root, that the seed of Your word will have fallen on the supple soil of our hearts, that it will germinate and sprout and bear much fruit.

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Lord, I pray that Your word, like a mirror, will show us, us and the corrections that we need to make, the alterations we need, the changes we need to make. Lord, I pray that we don't walk away from this only hearing Your word, but not being a doer of Your word.

Maybe there's been a, as they say, paradigm shift of sorts for some. So be it, Lord. It's a much-needed biblical perspective for us as Your people in this the last hour as we know it. Lord, I thank You.

Jesus, I thank You for being the answer and the hope that we have. Thank You, Lord. We love You so much, in Jesus' name amen.