

Prophecy Update
Writing Off of the Writing of Bible Prophecy
Pastor JD Farag

KAPONO: Would you join me as we pray? Would you bow your head and close your eyes? Lord, that joy is so powerful that it becomes our strength. Amen. Thank You, Lord. Thank You that when we need You most in our distress, we can cry out to You, Lord, and You can set us free. Maybe there's some of us here that are troubled, thoughts are heavy this morning. Maybe the body's not working the way it should be, Lord.

We just ask that while we are here in Your word that You would just fill our body with peace, calm our spirits, Lord, direct our minds and our thoughts towards You that we would be able to hear without obstruction, Lord, what it is that You have for us, Lord, something blessed, something good. So we praise Your name. We lift You up, Lord Jesus. And we ask these things in Your name, Jesus, we pray. Amen.

PASTOR JD: Amen and amen. And good morning and welcome. You can be seated. So glad you're here. Those of you online, so glad you're joining with us. Before we jump in, though, I just want to let you know that our all-church prayer meeting is coming up this Tuesday, 7:00 p.m. right here in the sanctuary. That's May 5th. Hope you're able to come and join with us.

Now, I know you know that this is the first of two services, but if you don't know, I'm going to let you know this is the first of two services on Sunday morning that we devote to Bible prophecy. But Second Service is the sermon, which is a verse-by-verse study through and teaching through the word of God. It will be, for those of you online, livestreamed at 11:15 a.m. That's Hawaii time, and that's the time that the teaching starts. But you can go to the website and join us for the Worship Second service, which starts at 10:45 a.m. Hawaii time.

Now, we're making progress going through the Gospel of Mark. We made it all the way through *Chapter 1*, and now we're in *Chapter 2* because *Chapter 2* comes after *Chapter 1*. Anyway, and we're actually making progress in *Chapter 2*. We're going to pick it up where we left off in *verse 18* of *Chapter 2* and make it all the way through — we're going to live on the edge here — *verse 22*.

Now, I've titled the sermon, 'Pressuring, Pulling Me From Jesus.' And here's why. We're going to see just three of the many tactics, and there are many, deployed by the Devil, all of

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which are exponentially increasing and intensifying in pressuring us by pulling us away from Jesus. So that's Second Service. Hope you'll be able to join us.

Now, this is really going to be good news for those of you that are watching by way of YouTube or Facebook. You'll be glad to know that you can watch today's Update in its entirety, along with those who are on all the other platforms. We're not going to end the livestream on YouTube and Facebook today. Don't get too used to it. Just today. Maybe next week too. Don't know. It's up to the Lord. We'll see.

So let's get to it. I have something that I really need to talk with you about, and it's this writing off of the writing of Bible prophecy, which is also, as I just mentioned, increasing, exponentially intensifying. But here's the thing. It shouldn't be surprising given the very prophecies that this is fulfilling. Let me explain.

And actually, it was a while back. I didn't want to go back into my archive notes to look at how long ago it was, because I'm always shocked to find out that it was like, you know, eight years ago, and I was thinking that was like last year. No, eight years ago. So I don't do that anymore.

But it was a while back. So we're just going to keep it generic. A while back, I did an Update on this: 'The Closer We Get The Worse It Gets.' And that's what's happening. The closer we get to the pre-Tribulation rapture, the stronger they get in the writing off of the sound doctrine of the pre-Tribulation rapture.

I'm going to take that a step further. It's not in my notes. So I'm going where angels fear to tread right now. Let's do this. I'm going to put it in a question form. What did you think it would look like at the last moment right before the trumpet sounds and the pre-Tribulation rapture happens? That did you think it would be like, look like?

May I suggest to you that it looks like this? What's this? Oh, the father of lies, the accuser of the brethren, the author of confusion, the big three, as he's called in the Scriptures, the Devil himself. I want you to think this through as I say this. Do you think he's going to waste time with what short time he knows he has — Revelation 12 — on anything unless it's the truth? Why bother?

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So in other words, he's going to direct and focus, laser focus on the only — not much time. We got to prioritize things here. Isn't that what we do when we're running out of time? Short on time? Well, let's get that priority list out and revisit it because given the short amount of time we have, that is no longer as much of a priority as this. What's this? The truth. Jesus, THE truth, not a truth. THE truth, THE way, THE life.

And so don't you find it interesting — again, another question. Just allow the Holy Spirit unfettered access to process this question in your heart. But don't you find it rather odd that of all the things that are being attacked viciously, the one thing that stands out is the pre-Tribulation rapture of the church of Jesus Christ?

What does that tell you? Hmm. I have to confess that like many of you, I too, at first was just as prone to see this as concerning, alarming. But God, thankfully, by the Holy Spirit — always gentle, never rough, never rude, very kind, loving — just gently nudges me, reminds me, why are you so concerned? Why is this concerning? Why is this alarming? JD, shouldn't this be exciting? Oh yeah. Yeah, I knew that. I knew that. Don't ever think you're going to get one over on God. That's right. I love it when God gets me back.

You know, I — you know it's a gift, right? I wander off. I know none of you do that. You're more spiritual than I am. But I go off, and I get all worked up. And God's like, "What are you doing? I mean, you of all people, JD. I mean, you're teaching this stuff. You know this stuff. You're concerned? I thought you would be excited."

Because, you know, at first the flesh — I love what Paul wrote to the — it was either the Romans or the Corinthians. I have a 50/50 chance of being correct. So anyway, he writes — I think it's the Romans. He says, I know, I know what's inside of me, man. I know that what dwells in me, that is my flesh, waiting to rear its ugly head, is rotten through and through.

And depending on what translation you read that verse from, you could almost get the impression that, you know, Paul's being noble and spiritual. No, he's not. He's being very open and very real and very raw. What he's saying is, I know, man, that thing, that flesh is just waiting for an Update like the one I have today.

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But thankfully, the Lord brought me back, settled me down. I know it doesn't seem like it. But here's what He did, and this is what He alone is always faithful to do. He brings this much-needed renewing of hope, restoring of joy, strengthening of faith. Hope, joy, faith: That's the big three too. What do you mean? Remember when Jesus said that **“The enemy comes only to steal, kill, and destroy”** in that order?

And we talked about this. I'm sorry if you're tired of me saying this, but this is so crucial. Because what's Satan going to steal? What's he going to kill? What's he seeking to destroy? Oh, he's trying to and will do everything he can to steal our hope, kill our joy, and destroy our faith. Sadly, I think he's been met with stunning success in the church in these last days. What is our hope? Jesus, our blessed hope, blessed assurance. If you steal that from me, sorry, you're going to have to look for another pastor. You kill my joy? You're a killjoy? No, **“The joy of the Lord is my strength.”** *Nehemiah 8:11. (8:10)*

What about my faith? You want to destroy my faith? No, I have hope. It brings me joy and it strengthens that joy. My faith, and it's in the person of Jesus Christ and, even better, the soon return of Jesus Christ to rapture us.

That was the impetus for today's Update because I've been wrestling, for lack of a better word, with this, and by the grace of God, discerning, asking for discernment that the Lord would give me ears to hear, hear what the Holy Spirit is saying to us, His church. Now I realize that what I'm going to say may only be understood by those who are experiencing this or in the midst of this.

But here's the truth. There are so many who are so weary, and it is the many who are weary that have ears that are fine tuned to hear the still, small, refining voice of the Holy Spirit whispering, “Jesus is coming to take you out of there.” (Breathless breathing)

Thank You! Yesterday would have been good. This is why I needed to prepare and share this. It's to be an encouragement to us that Jesus is returning at the pre-Tribulation rapture in the catching up of us to take us to the place He prepared for us.

Some of you, that sounded familiar. Hang on, I'll get there. But I have to preface it this way. I'm going to read — if you'll kindly allow me to — two prophecies. They're familiar ones.

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Maybe too familiar, which is why I want to read them from versions that may be unfamiliar. Here's the method behind the madness, as they say, and I found this to be of great help in my own devotional time in God's word because I have the luxury of having over 100 translations in the original Greek and Hebrew and Septuagint, and more than you would ever want to know.

And sometimes I, you know, when you memorize — listen, I'm not saying anything against verse memorization. There's merit to that, certainly. But here's what happens, though, and it's very subtle. You read the same verse in the same version over and over again, and it has this effect.

You know when — I know nothing of this because I don't work with my hands. It would be criminal if I tried. But, you know, when you work in the garden or you work with your hands, and then you continue, you know, with that shovel or whatever, you know, tool you're using, it rubs and then it develops a hardness and a callousness. And you can't even feel it anymore because there's now a numbness.

And I'm afraid to say that happens with the word of God, which is why I oftentimes find myself asking God to enable me to read the word of God as if it's the first time I've ever read that verse. So that's the method behind the madness. And what I've found is it just kind of opens up. Because we can — it's a recitation. Many verses, well-known verses, prophecies, we can recite them verbatim. Am I right? And then we just move on. What's for lunch?

So what I've been doing — this is more recent too, and I'm so glad I did. And I always know I made a good decision when my only regret is that I didn't do it sooner. Oh, I wish I would have done this sooner. Man, I started reading different versions, not “the only” version. I shouldn't have done that. But you know what? That's okay. It's all right. Bounces off me like water off a duck's back most of the time.

But it was amazing. The Holy Spirit just opened it up. And I know that verse. I've taught that verse. I've memorized that verse. I've read that verse a jillion times. And it was like the first time and, I mean, it was wow! How am I doing? Okay, well, can you just read the verse in the unfamiliar version then, Pastor? I sure will.

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John 14, first three verses. Jesus. I love it when — I don't actually love it. Actually, I hate it. But when Christians say, “Jesus never talked about the rapture.” “Wait, wait, wait, wait. Don't leave. Get back over What did you say?” “Jesus never talked about the rapture.” Sorry. Okay. I better leave that there. Oh, yes, He did. And boy, did He right here. Jesus is speaking to the disciples who clearly are troubled.

And what does He say? *[Verse 1]* **“Don't let your hearts be troubled.”** Now I ask you, why would Jesus say to them, **“Don't let your hearts be troubled”** if their hearts weren't troubled? Is that a firm grasp of the obvious? No, their hearts were troubled, and the Lord knows our hearts. He sees. He cares. He knows. And they were very troubled because He just got done telling them He's going to be leaving them. And that didn't sit too well with them.

So I want to draw your attention to this word “let.” We've talked about it on several occasions. I don't think it can be talked about enough because of the implication of this one three-letter word. “Let,” meaning we let our hearts be troubled. We let it happen. It's my fault that my heart is troubled because I let it. I let it in the front door. Trouble, come on in. Here's my heart. Come on in. I let him in. I let it happen. Don't let it. And then Jesus says this: **“Trust in God, and trust also in Me.** *[Now verse 2 is going to mess you up in Jesus' name.]* **There is more than enough room in my Father's home.”**

Wait, wait. You mean **“In My Father's house there are many mansions.”** No. Stop. Stop. Stop. There is plenty room. Plenty room. More than enough room. You want mansions? That's fine. There's plenty mansions. And then He says — and it's kind of interesting. Inspired, certainly.

But He says, **“If this were not so...”** Why would He do that? Why would He say that like that? Because He's reaffirming His unbreakable promise. If this were true, I would have told you. **“If this were not so, would I have told you *[Told us what?]* I'm going to prepare a place for you *[Baby?]*”** I'm sorry, the “baby” isn't in the original, but it's in the JDV. Just so you know.

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And I love *verse 3*. And listen to this version because it just kind of opens it up. It takes it out of the rote. You know what I mean by that? You know, it's just routine and formality, liturgy. [Verse 3] **“When everything is ready...”**

Oh, are we there yet? Is it ready yet? Because You just said, **“when it’s ready.”** Is it ready? Because when everything is ready, Jesus said, promised, **“...I will...”** You know, whenever God says “I will,” guess what? He will. He will what? **“...come and get you...”** Me? Yeah. Where are we going? I'm glad you asked. I'm taking you **“...so that you will always be with Me where I am.”** The “I Am.”

I want to be where You are, Jesus. I don't want to be anywhere where You're not. I can't stand to be apart. So we have an unbreakable promise. You know, God's word is just that: God's word. He's given us His word. He can't break it. He can't go back on it. This is His word, His promise. Keep in mind He's trying to encourage them because their hearts are troubled. They let their hearts be troubled.

And He said, no, you have no reason to let your heart be troubled. Why? Because let Me tell you what I have in store. I can't wait to — 2000 years. Whoo. Lord, it’s going to be nice. You know, for those of you that live Kailua, you know your 5000-square-foot lot? No. Plenty room. You don't even have to bother measuring it. It's immeasurable, unfathomable and beautiful. You know what makes it beautiful? It’s because Jesus is there.

You know what He's describing? A bridal chamber. We'll talk a little bit more about that Second Service in the Gospel of Mark. But this is a bridegroom giving His bride in the betrothal a promise ring, if you will. And then what they would do, the Jewish bridegroom would go to his father's house and build a room addition onto it, prepare a place for his bride. And then he would come.

We didn't have the — they couldn't send out invitations to the wedding because nobody knew what day it was going to be or what hour, which is really difficult to make plans. So you always have to be ready because it's going to come at a time you expect not. And when he does come, he's not going to come to where you are. He's going to take you to the place where he is.

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Does anybody have chicken skin right now? I do. I know it doesn't show because of my particular skin pigment. Ha! Why are you laughing at that? I don't want to leave this verse. Yet, I have to because I'm coming like the Jewish bridegroom would come as a thief in the night, in an hour you expect not to catch you up and take you to My Father's house where I prepared a bridal chamber for Me and you. That's the pre-Tribulation rapture.

Okay, spoiler alert. You still have to come Second Service or watch. But you know how long the weddings lasted in the Galilean region, especially in that day? Wait for it. Seven days. Oh, I see your pattern here. Now that's a wedding celebration right there; I'll tell you. *1 Thessalonians, Chapter 4, verses 15 through 18*, again, well-known, familiar, too familiar. So I'm going to use an unfamiliar version, and I'm not even going to tell you which version it is. Because you know what'll happen? Is you'll do the same thing. You'll get derailed, distracted, disturbed by the version instead of what's in it.

Am I right? "Oh, he didn't read from the inspired version." (Laughing) "It's the word of God." "Oh, but it's been corrupted." Wait, wait, wait, wait, wait. You mean to tell me that God could not preserve? This all-powerful, all-present, all-knowing God, who knows the end from the beginning, whose word is forever lasting, could not keep His word from being corrupted? What's the matter with you? Like God's in heaven going, Oh, my goodness. When did they come up with that version?

That was all to say that that's the reason why I'm not going to tell you what version. Now I want you to listen to this version. *Verse 15*, the Apostle Paul, by the Holy Spirit, "**We tell you this directly [as a Word] from the Lord: [Akin to in the Old Testament, "Thus saith the Lord of Hosts."] We who are still living when the Lord returns will not meet Him [Jesus] ahead of those who have died. [How are you doing so far?] [You like this?] [I do.] [Verse 16 explains why.]**

For the Lord himself [That's Jesus] will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God."

Stop. There's two trumpets in Scripture. There's the trumpet of angels and the trumpet of God. The trumpet of angels is for Israel. The trumpet of God is for the church. That's a mic drop right there. The voice of the archangel: The bridegroom is coming. The bridegroom is

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coming. The trumpet, the shofar, it was used to either gather God's people for battle, war, or gathered God's people for a celebration. Ha, ha, ha! Whoo!

Okay. He goes on to kind of detail it more. He says, **“First, the believers who have died will rise from their graves.”** Yeah! **“The dead in Christ shall rise first.”**

See, we read past and fast and we move on. No, let's try this again.

“First, [This is what's going to happen first] the believers who have died...”

Those are our loved ones who knew the Lord, are in the presence of the Lord, absent from their bodies here, present with the Lord there, will get their glorified bodies first. I'm not complaining. My wife, my daughter, my mommy, my daddy, and the many loved ones, they're going to get their glorified bodies first before we do.

We're not talking like, a couple of days thing here. Because to the Corinthians, Paul makes it very clear that it's going to be in the twinkling, sparkling of an eye, not a blink. It's a fraction of a fraction of a fraction of a fraction of a second. And we put off these bodies. Thank God! Man, this thing's got some miles on it, you know. And I mean no disrespect to you guys that go, you know, bodybuilders, some of whom are dear friends of mine. But, you know, no, I'm getting a new one. No need.

Because can you imagine? You know, I start — I get all buffed, you know. You know, and then the rapture happens. I'm like, ho! What was that for? No, I'm getting a new glorified, eternal body. Can't wait. And it's going to have hair. Whatever. I don't know. So anyway...

Okay. So they're going to get their glorified bodies first because they're present with the Lord in spirit. And now their spirit, present with the Lord, is going to inhabit their eternal glorified body, and they're going to be a living eternal soul. That happens first. Okay, go ahead. You can go first.

Then **“together with them.”** That's why it cannot be, you know, like, okay, well, next week. Well, what time's your appointment set for? No, it's going to happen so fast. **“Together with them.”** **“We who are still alive and remain on the earth will be [Whoo! I love these two words.] caught up...”** “Harpazo” in the Greek, “rapturo” in the Latin Vulgate.

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We're going to be snatched up, abducted, not by aliens. They might try to explain it as that. No, we're going to be snatched with great force. In the original, it carries with it the idea of, I mean, this is like pop!

No, I mean, you know, you hear people say, "Oh, it happened so fast." Oh, you ain't seen nothing yet. So we're going to be caught up, raptured up **"...in the clouds to meet the Lord in the air."**

I can't wait. I'm going to meet Jesus in the air. You know, in the Galilean region, the wedding customs were such that the bride would be lifted up off the earth and carried to her bridegroom. I got chicken skin again. I got a — I'm going to look like a prune here pretty soon. So we're with them. We'll see them. But with them we're going to meet Jesus in the air. This isn't the Second Coming because the Second Coming means He's coming here. No, this is the pre-Tribulation rapture where we meet Him up there in the air.

[And] **"Then we will be with the Lord forever."**

You know, in the original, what forever means? Forever. You know how long forever is? Forever. Now *verse 18*, and this is a biggie. This is the Apostle Paul, like with the Savior, echoing of the Savior to a church in Thessalonica who was deeply troubled, let their hearts be troubled. They were downcast and discouraged because of what was happening, which we won't go into. So what does Paul do?

He says, **"So [I want you to] encourage each other with these words."**

I have a question. How is it possible that the Apostle Paul could say, "encourage each other with these words" if the rapture were anywhere other than before the seven-year Tribulation? That would be cruel. The mountains are going to come and go into the ocean. A third of the population of the earth is going to die. So encourage one another with these words. No.

What encourages me? Knowing that according to Bible prophecy, which has its place, but if you really think about it, a lot of Bible prophecy that I myself have done deep dives into, we're not going to be here for. So why do you do it? Because if it's already beginning to come to pass, *Luke 21:28* — I almost botched that — Jesus said, **"When you see these things**

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begin to come to pass, look up and lift up your heads [Why? That trumpet's about to sound.] [And] your redemption draws near."

Isn't He our Redeemer? And He's going to come and get us and take us to this magnificent place He's been preparing for us. Whoo! I like how one said it. While the world is tribulating, we're going to be with Jesus, celebrating.

Okay. What we just read are two prophecies of many written in God's word which is exactly that, as I mentioned, God's word to us. He's given us His word. And it's not that He won't break it. He can't break it. That's impossible. Okay.

Now, I got a lot of questions, I guess, for you today. It'll be on the quiz, on the test. I want you to think this through, please. Wouldn't it stand to reason that the written word of God would be written off as merely a myth by virtue of the fact that it's God's word of truth? Again, why would you bother?

Let me ask the same question in a different way. Could the increasing and intensifying satanic attacks against God's word of truth, seeking to discredit it, creating doubt about it to ultimately dismiss it, actually have the opposite effect of authenticating it and validating it? Stay with me.

I use this illustration often. You'll never see a counterfeit 70-dollar bill. Why? Because there's no such thing as a genuine 70-dollar bill. So you're only going to try and falsify that which is the genuine article. You with me? In other words, the genuine is verified by the falsified. The genuine is verified by the falsified. Watch this. I mean, it's going to get worse, by the way. The attacks on the sound doctrine of the pre-Tribulation rapture are just beginning in their intensifying. Why? Because it's the genuine article. It's the truth.

And again, Satan isn't going to bother. He's not going to waste time attacking — spending any time — that's a counterfeit 70-dollar bill. What are you, stupid? That's Proverbs 12. It's in the Bible, the word. Because I know some of you just thought that my — I lost my sanctification saying that word. I didn't. Okay.

Enter this publication by The New York Times, which I hope you know this. I rarely, if ever, quote The New York Times, especially as of late. And I think you know why. However, this

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particular one caught my attention, and I want to bring it to your attention. It bears the title of 'The Apocalypse Goes Mainstream.' And interestingly, it's subtitled as the following question. "About 40 percent of American adults believe that we are living in the "end times" *[Where?] [40%?] [And then here's the question.]* Where did that idea come from?"

Duh! I'm sorry for the, you know, dramatic illustration and demonstration. But I — you should — like when someone was asked, "Is he like that out of the pulpit?" To which they responded, "No, he's much worse."

Where did that idea come from? Okay, I'm still trying to figure out how you came up with 40% of American adults believe that we're living in the end times. I don't think that's correct. 40%. Slightly less — 10%, less than half, if my math is — am I right on that? Someone just tell me yes, and I'll move on. Okay. Thank you.

This is the irony of ironies. The writer, the author is Lauren Jackson. She's the host of 'Believing.' It was published just this last Sunday, April 26th, then updated the very next day, Monday, April 27th, six days ago. And what I want to do is share with you a few excerpts from her interview with a fellow non-believer by the name of Chris Jennings, a journalist who used to work at The New Yorker and is now an author whose most recent book is titled, *[Wait for It.] 'End of Days.'*

Great. We got a non-believer, writing about the end of days. Was that mean? I didn't mean for that to be mean. Okay. So she begins by writing, quote, "I grew up on a cul-de-sac in Arkansas in a suburban house with a basketball hoop, a trampoline, and a few years' worth of food stored in the garage.

My parents built industrial shelves and lined them with gleaming canisters of freeze-dried potatoes and green beans, boxes of stabilized milk and Ziplocs of beef jerky. *[They were preppers.] [I'm a prepper.] [I'm prepping for the pre-Tribulation rapture.]* They also stored hundreds of pouches of mac and cheese for me, the family's pickiest eater. My parents believed that the apocalypse loomed. They weren't alone.

...For much of the country, it's an idea *[Idea]* that's almost mundane. *[Snoring sounds]* The rapture is spliced into their Sunday sermons..." *[Where?]*

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Oh, here. Yeah. Other than here, where? Oh, I'm sorry. She's referring to her childhood. Maybe then they still did. Not anymore.

“The rapture is spliced into their Sunday sermons and enchants their world with a fearsome possibility. I'd hear bad news on television as a kid and think, is this it? Has the time come? It's an idea that's now bouncing around, too, at the highest levels of the U.S. government.”

That was kind of her intro. And then she commences with the interview asking Jennings several questions, one of which was this: “You’ve said you're not a believer, so what drew you to those themes? *[Speaking of authoring a book on the end of days.]*”

Jennings responds, “I grew up on the West side of Manhattan. My mom's Jewish, but I wasn't raised with any Judaism. My dad was Episcopalian, which I feel like is among the lighter Protestantisms. I think just people with really strong faith or really strong belief about anything have always fascinated me.”

Jackson then asks, “Was that because, raised in between things, you weren't sure what you believed in yourself?” Jennings, “Yeah, I think that might be part of it. Growing up in a big city, I was exposed to so many different intense beliefs. So, I started researching them.”

Jackson then goes on to strike at the core and strike a chord. That's a play on words. I hope you appreciate that. And she asks this. “You write about that shift, and the spread of a doomsday interpretation of the Bible. What is “pre-Millennial dispensationalism”? And why does it matter that tens of millions of Americans have been influenced by this way of thinking?”

That was the question. Here's the answer. Jennings. Okay, Lord, I know I asked You about this, but please, I really need You now to do this. Just the self-control and restraint of the Holy Spirit. This is his answer to her question.

“The premise cooked up by the British Bible teacher John Nelson Darby in the middle of the 19th century, is that divine history is divided into separate dispensation. ...What remains is the period of *[The]* tribulation. Through some very *[Listen to this wording]* convoluted prophetic math, many people believe there will be like a seven-year period that will precede

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Armageddon, which will be a literal earthly war. After that is when Jesus comes and reigns for 1,000 years in a millennial kingdom. But before that, all this bad stuff has to happen.”

Jackson then has two questions towards the end, both of which are more of an agreeing commentary than they are a question, the first of which was, “That sounds intense in this context. But this apocalyptic story could also be just that, another story. I’d hear it all the time in church as a kid.”

Jennings, “Yes. This is sort of surprisingly threaded into ordinary religious life. But what surprised me was how much of this came not from pastors, but from pop prophecy texts. The most recent example being the ‘Left Behind’ books. Kids went to ordinary evangelical churches and then read these highly literalized, fictionalized telling of end times prophecy. ...it was like reading Hal Lindsey’s ‘The Late Great Planet Earth.’ This stuff is exciting in a way that hymns are not exciting.”

I beg to differ.

Jackson’s second comment: “You write that it makes modern life into a sci-fi thriller.”

Jennings’ response: “It re-enchants the news in a way that I think is dangerous and interesting. American foreign policy is suddenly infused with prophetic elements. What’s a reasonable, rational relationship with Iran or with Israel? All of that [*I want you to listen very carefully to this last quote from Jennings.*] All of that can be set aside [*Written off*] if it is plugged in to the web of prophecy.”

Fiction. Myth. You see what just happened here? Now, again, I’ll reiterate that at first, that flesh that dwells within me was just like chomping at the bit, foaming at the mouth. You can choose whatever idiom suits you best. And I was just — what? Oh, you know, there was a righteous indignation. I wouldn’t want to be anywhere near you when God judges you! And then I — the Lord said, JD, get a grip. Get over here. What’s the matter with you?

Well, there’s a lot the matter with me. I want to try, by the grace of God and the power of the Holy Spirit, to kind of bring this full circle to how writing off the writing of Bible prophecy shouldn’t be surprising, let alone alarming, given the very prophecies that it’s actually fulfilling. It should make it exciting.

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So once the Lord settled my heart and got me back on track, as they say, I was like, yeah, man. Jennings, you want to — hey, Jackson, let's do this again, because you have no idea what you just did. You just reaffirmed and confirmed exactly what God's word said about people like you doing interviews like this right before the pre-Tribulation rapture, which makes me conclude one thing. (Hyperventilated breathing)

This was six days ago. Six days ago. Monday. What were you doing Monday? Do you even remember? I don't. It's okay. Six days ago. Can we have 2.0? You want to do a follow-up story interview thing? Because you did this six days ago. Oh, six days ago. We must be really close.

Okay, Pastor JD, what are you talking about? Well, these New York Times publications; they're increasing. They're fulfilling the very writing of what Scripture is prophesying. And there are several prophecies, but the go-to is just one. I'll read only one, which again, is familiar, maybe too familiar, which is why I'm going to read it from a version that's unfamiliar again. Is that okay? Okay. Thank you. You're very amenable and amicable.

2 Peter, Chapter 3. Let's just look at *verses 3 and 4* first. **“Most importantly, [Of utmost importance.] [First, on the priority list of importance.] I want to remind you [Because you forgot.] that in the last days [This day.] scoffers will come, [No, they did already.] [They were — did you just see what they published six days ago?] [And they're going to be] mocking the truth [Yeah, that's what they did.] [Did you read it?] and following their own desires. They will say [Verse 4], “What happened to the promise that Jesus is coming again? From before the times of our ancestors, everything has remained the same since the world was first created.”**

I've got to put that head thing in there. Oh, wow. Restraint. Listen very carefully to *verse 9 of 2 Peter, Chapter 3.* **“The Lord isn't really being slow about His promise, as some people think. No, He is being patient for your sake. He does not want anyone to be destroyed but wants everyone to repent.”**

It's not God's will that any should perish in eternal damnation, but that all should come to salvation. You know that hell was never created for man, and God does not send anyone to hell? I like how one said it and illustrated it. It's like Jesus is saying, “Over My dead and

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resurrected body you'll go to hell." They send themselves there. Hell was created for the Devil and his demons, not His creation in His image.

Verse 9 should arrest the attention of everyone and anyone who has not put their trust in Jesus, believed and received His gift of eternal life. And I say this this way because as we'll see in a moment, repenting is synonymous with believing in Jesus and trusting that Jesus paid in full for all our sins, purchasing us, redeeming us, and gifting us eternal life. I'm going to end before we — because every week until that one week, the first week after the pre-Tribulation rapture, I won't be sharing or preaching the Gospel. No need.

But until then I'll, like Paul, say, woe unto me a curse be upon me if I don't preach the Gospel of Jesus Christ. It has the power to save. I know I say this every week. But if there was ever a time-driven urgency to get Jesus to people and people to Jesus, that time is right now. Now.

Oh, there you go again, Pastor, yelling. Now! How? I'm glad you asked. I won't yell anymore now. By way of the Gospel of Jesus Christ, which is the good news of salvation, which is what the word "gospel" means. An eternal life paid in full by Jesus Christ. That's the Gospel. And if you'll just graciously grant me, I'll say a couple of minutes-ish, heavy on the "ish," I want to — I'm constantly revising on a weekly basis the ABCs of salvation, which is not a, you know, a formula. I

t's just a tool to equip you, as the saints, to do the work of the ministry. It is just a tool that you can have at the ready should the Lord ever profoundly privilege you with the opportunity to introduce somebody who really needs Jesus to Jesus. So let's start with the A. The A is for admit or acknowledge that you're THE sinner in need of THE Savior.

Now, this is the obstacle, and it has to be overcome. And unless and until you can overcome this, don't move on. Move on or go on to somebody else. But don't waste your time. Why is this the obstacle? Because the average person's going to say something along the lines of, "Well, I'm a good person." Well, you might be a good person, but you'll never be good enough. And take them to *Romans 3:10*.

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And by the way, if you have it on your device — some people have it — that's fine. I guess it's more convenient. But I remember one — I'll never forget this one day I had this guy I'd been doing business with — this was when I was in the corporate world — and he was in the passenger seat. I was driving, and I always had my Bible in the pocket on my driver's door.

And I'm sharing the Lord with him, and all of a sudden, there was a breakthrough. And he's like asking me all the right questions. And instead of going, okay, what do I do now? What do I do now? He asked me — I was just completely flabbergasted. He said, "Don't just quote it. Show me it in your Bible." I was like, all right. That's what I'm talking about. That's why I got it right here. So I pull it out and I showed him.

It wasn't right then, but shortly after, he came saving knowledge of Jesus Christ. Called me after we had moved here — this is on the mainland — and he said, JD, I gave my life to Christ. I just started crying like a baby. Who did it? Who got credit for that? Because I wanted it. I wanted it. I might have even planted it too, you know. So I get — I get credit. I get credit for that one, right? Someone comes in and steals the sale, the close.

Anyway, I'm sorry. I didn't mean to... Okay, so you got this guy going, "Well, I'm a good person." Well, take him to *Romans 3:10* and show it to him. In fact, better yet, have them read it out of your Bible. **"There is no one [Good or] righteous, not even one."**

And then slide over to *Romans 3:23*, because it takes it further, saying, **"All have sinned and fall short of the glory of God."**

All. And "all" means "all." Now, if this is true, and it absolutely is, then there must be a penalty for our sin. And there most certainly is. And it's in *Roman 6:23* in where we're told it's the death penalty. **"For the wages of sin is death."**

That's bad news. I know. But the badder the bad news is the gooder the good news will be. I've just been sentenced to death. Yeah, I've got good news for you. I could use some good news right about now. Well, the good news is that **"The gift of God is eternal life in Christ Jesus our Lord."**

That is good news. The word "Gospel," good news, bruh. This is the local version. Good news, bruh. Your sentence has been carried out by another who was willing to die for you

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instead of you. What love He must have for you. So good news. You're free to go. **“And whom the Son has set free is free indeed.”** Oh, ho! Again, local version. Ho! Here walks in Jesus the God Man before the Judge of the universe and says, I'll go to the electric chair or take the lethal injection. Whatever you want to — I'll go to the cross. I'll die in his place. And what do you do? You're just like, Hey, thanks, bruh. We'll do lunch. Oh, no. Can't.

I know that's crass, but it's true. He died for me and you. He died instead of me and you because of the love that He has for me and you. “Greater love hath no man that he would lay down his life for another.” And you just say, “thanks for the lunch”? No, He just purchased the gift that cost Him everything. It cost Him his life. And He paid it in full in His blood. It is finished. You're free to go. That's the good news.

And that should be the way to overcome the A obstacle. And then once the A obstacle has been overcome, the Holy Spirit — I love this. This is Galatians, I think. I have 100% chance of being wrong if it's not. The Holy Spirit comes as the tutor leads us as the lawbreaker to the only law fulfiller, the Savior, which is why the B is central and essential. The A is the obstacle, but the B is central and essential. What's the B? Believing in your heart that Jesus Christ is Lord.

This is *Romans 10:9*. **“If you believe in your heart that God raised Jesus from the dead, you will be saved.”** Period. Okay. We still have a problem. Well, speak for yourself, Pastor. You seem to have a lot of problems. I do. But this is when people say something along the lines of, “Well, I believe in God.” “I believe in Jesus.” Where do you go with that? What do you do with that? It's kind of like, you know, okay, well, we'll do lunch. Thanks. Bye.

No. Wait, wait, wait, wait. I'm going to couch this and frame this this way for a reason. If *[Big if]* the Holy Spirit prompts you and presents the opportunity for you, you may want to carefully and prayerfully explain *James 2:19*. What does it say? **“Even the demons believe and tremble.”** That'll get their attention at least.

So in explaining this, you can answer this with the meaning of believing being a changing mind, which is why it's central and essential in changing direction by turning around to the only right direction. In the original New Testament Greek, this word translated into English as “repentance” is “metanoia.” Change mind.

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Why are you emphasizing this? Because you can circle back to the question of demons believing in *James 2:19* and say yes, they do believe in Jesus, but their decision in rejecting and refusing to repent, change mind, metanoia, by turning to Jesus, they sealed their fate of damnation instead of salvation from Jesus. We're seeing this Thursday night back in Genesis.

Oh, by the way, this Thursday, *Chapter 3*, baby. Whoo! And communion. Are you kidding me? Okay, I got a little excited on that one. I can't wait. If — you know, Lord willing. I should always preface it, I guess. But ooh, ooh, ooh, *Chapter 3*. This is the chapter, man. Okay. Is it Thursday yet? I'll keep you here till then if I have to, you know. I'm fully capable of that. Okay. All right.

So Pastor, if I'm following you there, I still have this problem because — and it's kind of a dangerous misnomer specific to the word “repent.” Because see, I always thought repentance was penance, which takes it into a works category, which is not biblical. So it can't be that because *Ephesians 2:8-9* says we were saved by grace through faith, not works. It's the gift of God, lest any man should boast. You didn't earn it. You didn't work for it. You were given it. It was a gift.

Well, who paid for it? Well, Jesus paid for it. Okay, so it can't be penance. That would be as absurd as, hey, I'm going to take a bath before I take a shower, clean up my act before I, you know... No, you don't have to do anything. He did everything.

So if that's not what repentance — no, let me do-over. If that's what repentance is not, then pray tell, what is repentance? I'm glad you asked. Repentance is not a prerequisite to believing, rather, it's the central and essential fruit in knowing the genuineness of believing, being synonymous with believing. Let me try this.

When you put your trust in Jesus Christ, you believe in Him, trust in Him for the forgiveness of sin. You know what just happened and you didn't even realize it? You just repented. You just repented. I did? Do I get to repentance badge?

Well, in heaven you get some crowns. And maybe if you want one, we'll put an order in for one. But if I truly believe in Jesus, I'll repent slash believe, turning around to Jesus, becoming

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a follower of Jesus. Are we not seeing that with the disciples He called in the Gospel of Mark, starting with Matthew/Levi? **“Follow Me.”** And they believed, dropped everything, all that money.

We talked about that last week. I won't preach last week's sermon this week. But he left it all behind, and he had a change of mind, and he believed in, trusted in and followed Jesus. That's how it goes down. He didn't have any forms to fill out, applications to submit, terms of service to agree to. No, he just believed.

Now once the A as the obstacle has been overcome, leading to the B, essential and is central, here's the result: The C, evidential. Here's why. What comes out of the mouth is evidence of what comes into the heart, which if it's Jesus that's come into your heart, guess what going to come out of your mouth? Jesus. Calling on the name of Jesus. Confessing the name of Jesus.

You know, Jesus said in both *Matthew 12:34 and Luke 6:45*, **“Out of the abundance of the heart, the mouth speaks.”**

See, the Lord sees the heart. We only see the outward appearance. I can't know what's in your heart unless you start talking. I like that proverb that said — I totally violated it. The Proverbs were written just for me. Nobody else needed to read them. You know, **“With many words, transgression is unavoidable.” “A man is thought wise until he opens his mouth and starts talking.”**

I don't know what's in your heart until you start talking. Start talking. I can tell what's in your heart by what comes out of your mouth. And if there's anger in your heart, anger is going to come out of your mouth. Bitterness in your heart, resentment in your heart? It's going to come out of your mouth. Jesus in your heart? What's going to come out? Jesus, the name above all names. Pay close attention to the heart-mouth connection in *Romans 10:9*.

And we're almost done. **“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.”** Heart-mouth — mouth-

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heart. You can't go that direction, I don't think, because it's not what comes out of your mouth that reveals — no, never mind. I should end when it ended.

Romans 10:13 seals the deal. **“All who call upon the name of the Lord will be saved.”**

I wanted to — I asked the Lord if I would have His permission to share with you something that happened many years ago. I was on the mainland. I was the final speaker at this conference, and I was assisting the previous speaker as they were getting everything off the podium and getting myself set up at the podium for the last session.

And there was a line of people that started walking up to the stage. I thought, oh, can I talk to you out after? Because you kind of, you know, have to, like Second Service, right, Kaponono? You know, so, you know, I guess back then I was sensitive to time. I had a sense of time.

Well, anyway, I noticed — and this was the Holy Spirit — I noticed this one, in particular, woman. And I made eye contact with her. And I was so prompted, so nudged, so urged by the Holy Spirit, “You need to talk to her now.” So I tried to be considerate and courteous, which I'm still working on, or I should say God's still working on me.

So I said, “You know, excuse me, but I'm going to be speaking in a moment, but I need to talk with her.” And I walked — I walked up to her, and she started weeping. She said, “Pastor JD, I have to tell you something. I can't believe that you came and talked to me.”

I said, “No, I think the Lord knew that I needed to hear what you had to say.”

She said, “Well, here's what happened.” She said, “I've been — this is a childhood friend of mine that I've been witnessing to and sharing Jesus with for many, many years. She ended up getting married to a very abusive husband, and she was trying to get away from him. And I finally got her to let me take her to lunch and share with her the ABCs of salvation. And she put her trust in the Lord and was born-again.

I just made the introduction, but I used this tool, the ABCs of salvation, and she came to a saving knowledge of Jesus Christ. It was a Friday. And then that Sunday I was with my friend — this is my best friend — in church, and we're worshipping the Lord together. She was born-again.

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And then on Monday, her husband killed her, murdered her, shot her, and then turned the gun on himself and took his own life.” And she said, “Pastor JD, thank you for the ABCs of salvation, for your persistence, because I needed that for such a time as that. I can't even imagine had I not done that on that Friday; she would be in eternity without Jesus on Monday.”

And I started crying. I'm thinking, man, I got to get up and do my session. And so I asked her, “Can I have permission to share that?” Because I always ended the conferences with the ABCs of salvation. She said, “Would you please?” Then I started crying more. So I composed myself, unlike right now. I tell you; all I have to do is remember that.

Okay, I selected this particular "But God" testimony because it really echoes what we just covered today. And it comes from Kelly Kemp.

And she writes, “Dear Pastor JD. First, I'm so sorry for your “TEMPORARY” *[In caps]* loss of your beloved Kellie. Soon and very soon you will be together again. You have been my pastor for three years or so, when I *[In quotation marks]* “accidentally” found you. I am very grateful and thank God for your obedience to Him.

I have always wanted to tell you how much I love it when you are teaching, and your voice starts to rise. I start smiling, thinking he's going to yell! I love it when you yell! *[I love you, Kelly!] [I love you!] [It's what she says next that really — she got me at this.]* I can feel your passion. *[That's what it is.] [It's a fire that burns.] [A fire, a passion like Jeremiah, and I can't contain it.]*

I can feel your passion for God's word, and it blesses me. *[Praise the Lord.]* I live in Montana and have run 27 Bloomsday races in a row. Being from Spokane, I'm sure you know about that race.”

Oh, yes, I do. My beloved Kellie ran in many of those races when we lived in Spokane. Notice I said, she did. I didn't. I sat in a comfortable chair towards the finish line to cheer her on, of course. Wow. 27 in a row. That's cool.

But then she says this. “Everyone in my life thinks I'm crazy *[You're in good company, Kelly.]* and don't want to talk about the rapture and end times. *[You're in good company, Kelly.]*

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[But God] I look forward to your Prophecy Updates and teachings every Sunday. Then I stay up until 1:00 a.m. on Friday morning for the Thursday night Bible study. *[Go to bed. Just go to bed.] [You can watch — wow.]*

I wish I could come to Hawaii for church and meet all you guys, but it will most likely be in heaven at the rapture. *[Let's go.]* Thank you for giving everything you have to give in leading the sheep. Remember to take care of yourself during this time. Grief is strange and it takes very little to trigger it. *[You can say that again.] [Grief is strange and it takes very little to trigger it.]*

Let your needs be made known to God, and, if necessary, your church family. *[Which I have done.]* We don't have to *[I like how she words this.]* We don't have to carry life on our own. *[That's Peter. "Cast all your cares upon Him for He cares for you."]* Your sister in Christ, Kelly Kemp.

Thank you, Kelly, for sending this in. What a blessing. Uplifting. Edifying. Okay. I'm done. Not too bad. Kaponono, come on up. Stand up. We'll close in prayer and song. Thank you again for your patience.

Loving heavenly Father, I would humbly ask that You'll take this that we've seen today, heard today, and take it to the next level so that it's personal, applicable in our lives, especially when that alarm clock goes off tomorrow morning and we go off to work, wherever it is, and life starts and life hits. But this is not the life that you came to give. You came to give life eternal.

So Lord, I pray that You'll take, again, this and begin that process of ministering it to us, blessing it to us and applying it to us, so that it's real. We don't want to just shelve it, leave it. We want to put it to work in our lives. Thank You, Lord. In Jesus' name. And come quickly, Lord, I think You are. Maranatha. In Jesus' name, Amen.