

Bible Prophecy Update, Date Setting Or Date Watching - Sunday, August 24th, 2025

7-Feasts of the Lord that were given to Israel, pointing to Jesus

REFERENCE	FEAST	FULFILLMENT
Leviticus 23:5	Passover	The Crucifixion
Leviticus 23:6-8	Unleavened Bread	The Burial
Leviticus 23:9-14	First-Fruits	The Resurrection
Leviticus 23:15-22	Pentecost	The Church Age
Leviticus 23:23-25	Trumpets	The Rapture before the start of the 7-year tribulation
Leviticus 23:26-32	Day of Atonement	The 2 nd Coming at the end of the 7-year tribulation
Leviticus 23:33-43	Tabernacles	The Kingdom Age and Eternity Future

Revelation 1:19 Write the things which you have seen, and the things which are, and the things which will take place after this.

ORDER	CH.	PROPHECY POINTING TO JESUS	FEAST
Past	1	Christ Crucified Buried Resurrected	Passover Unleavened Bread Firstfruits
Present	2-3	Church Age (Church used 19 times)	Pentecost (Harvest)
Future	4-5	The Pre-Tribulation Rapture	Trumpets (Rosh Hashanah)
Future	6-19	Tribulation 2 nd Coming (Church not used)	Day of Atonement (Yom Kippur)
Future	20-22	Millennium New Heavens New Earth	Tabernacles (Booths)

Order and typology specific to Israel and the prophetic parallels between Exodus and Revelation.

EXODUS	REVELATION
Israel enslaved	Israel afflicted
Israel oppressed and deceived by Pharaoh	Israel attacked and deceived by the Anti-Christ
Plagues come down as God's judgment	Wrath poured out as God's judgment
Two representatives, Moses and Aaron	Two Witnesses, believed to be Moses & Elijah
Israel flees to the wilderness	Israel flees to Petra
Israel cries out to the Lord, and He hears	Israel calls upon the Lord, and He comes
Israel is delivered	Israel is saved

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KAPONO: Would you join me as we pray? Lord, it is a happy day because we get to come here, Lord, to receive Your word this morning, Lord. So would this time, Lord, not be wasted? Lord, would we hear, what You have to say? So in order to do that, Holy Spirit, would You please, would You please calm our hearts, calm our minds? Lord, our brains may be racing, thinking about all the things that's going on in our lives, Lord, the trials, whatever it is that we have going on, Lord.

So would You please just calm us and give us a focus that only You can, Lord, that we would see, hear, and receive what it is that You have for us this morning. We bless Your name. We praise Your name, and we say these things and ask these things in Your name. Jesus, we pray. Amen.

PASTOR JD: Amen and amen. Hey, would you guys agree with me that we all love it when Kapono does that song?

[Applause]

So I don't know if you can hear me, but I'm back behind the door where I belong, and I'm just, I can't, I just, I go Pentecostal

[Laughter]

in Jesus' name. Did you hear me? I'll try to keep it down. Why don't you sit down? And you keep it down. (Chuckling) Welcome. So glad you're here. Those of you online, we're so glad that you're joining with us today. And trust that you'll all be blessed that you have.

I'm gonna get right to it. This is the first of two services on Sunday mornings that we devote to the teaching on End Times by way of these weekly Bible Prophecy Updates. And then Second Service is actually the sermon, which is a verse-by-verse teaching through the Bible. For those of you online, it will be live streamed at 11:15 a.m. Hawaii time. But for those of you here, Kapono starts the worship at 10:45.

We're in *Revelation*, almost done with *Revelation*. And today's text is *Chapter 22*, verses 11 through 15, in a sermon that I've titled, 'What I Do on Earth Matters in Heaven.' And what we're going to see is how that the rewards given to born-again believers for eternal life in heaven will be predicated upon our Christian life on earth.

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I hope you understood how I said what I just said. This is born-again Christians. This is — we're not talking about salvation. We're talking about rewards. And we have only the time allotted to us here on earth to earn those rewards. Not salvation. Rewards. I'm preaching Second Service, and we haven't even started, so I can't wait, as you can tell.

So now we normally encourage those online to go to the website at JDFarag.org or the app along with the other viewing platforms, especially if you're on YouTube or Facebook. But today, because of the nature and content of the Update, the livestream will remain on YouTube and Facebook in its entirety. Don't get used to it now. This is only the second time we've done this in about five years, so... But you'll see why here in a moment.

I'm going to take and tackle this tough topic of both how and why many believe the pre-Tribulation rapture will be September 23rd of this year during this Feast of Trumpets. This after, and I always do this first and foremost, inquiring of the Lord, which was sort of prompted due to our office continuing to receive numerous requests to address this matter.

Doubtless many of you have heard about this or seen videos on this, some of which, in all fairness, make some very compelling arguments for this. However, I'm not going there. I'm not going to get on this bandwagon with those who are so excited about this date, rather, instead I will try to explain the reasons as to why the focus is on this date. And here's my hope. My hope is to clear up some misnomers about this date. So that's going to be my approach today. Is that okay? All right.

This is a most difficult topic that's riddled with contention concerning those who consider this a quote unquote, high watch time. And as such, I'm going to make the attempt to provide a biblical and, I hope, balanced view from Scripture as to “why.” So when you understand why, you'll be more apt to accept the “what.”

Let me say the same thing in a different way. What's missing, oftentimes is the “why,” the “why” behind the “what.” So we have the “what” of God's word, and we have the Holy Spirit that teaches us the “why” behind the “what” of God's word. Example. Why is this even in my Bible? The Holy Spirit rushes in, shows up, and says, "I'll tell you why," and then you're sorry you asked. Here's why. It's for you. That's why. Oh, wow! Now I understand not just because of why it's here. I now have a better understanding of what is here.

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Did that work?

[Congregant says, "Yeah."]

Thank you. Let's move on. Now I want to attempt to do this specifically in regards to those who are labeled as date setters despite Jesus saying that no one knows the day or hour. And this date setting label is where we're going to start, given that scripturally and arguably, and I'll add even unnecessarily, it's become the most contentious misnomer. You know what a misnomer is, right? I want to try to clear that up.

And by "unnecessarily" I mean that — and I want you to think about this — man doesn't set the date. God does. But here's the thing. He already has. No need. You're calling me a date setter? No. No need. God already set it up. He already set the date, the day, and the hour. So what am I going to do? Set a different one? No, He's the date setter. And that's where we're going to start. And if you'll kindly allow me to, I'll explain from Scripture how and why many arrive at this God-set date and are watching for this God-set date.

And to do that we have to rewind to *Leviticus 23*. Hmm. September 23rd, *Leviticus 23*. That's just for emphasis here. That was, bonus for you to, just a memory technique so you remember. This is the record of the specifics of the seven feasts of the Lord in *Leviticus 23*.

Now, I want to make this clear that these are the seven feasts of the Lord given to Israel, not the seven feasts of Israel. That's going to come up in a moment. And these seven, of course, the number of completion, perfection, if you prefer, feasts of the Lord that were given to Israel were done so for a reason. And the reason is all of them prophetically point to Jesus in their fulfillment by Jesus.

Actually, *Genesis 1* all the way through the entirety of the Old Testament, everything written points to the coming Savior of the world. It's all about Jesus. Can I say it like that? I just did.

Okay. I have a chart, so brace yourself. I actually have like a lot of them today, so just hang in there with me. But this is a chart I put together of the seven feasts of the Lord, which are signs and prophecies pointing to the appointed time of the Savior's First Coming and many believe pre-Tribulation rapture in the air. That's not Him coming to the earth. He meets us in the air, catches us up to meet Him in the air, and His Second Coming.

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Let's, just by way of illustration, talk about signs. So you're in Honolulu, and you see a sign, and it's there to point you to your destination. What's your destination? Kaneohe. It better be 47-525 Kam Highway, by the way. So that sign is there to point you to a location.

These feasts were signs to not only point to a destination or location, but a person. And here's the thing about that sign, by the way. You arrive at your destination; that sign has fulfilled its purpose. So what are you going to do? Go take an ax and chop it down. Don't do that. I think there's a fine or maybe even imprisonment for that, so I wouldn't recommend it, But, no, I'm through with it. It's done. It served its purpose. No, no, no, it's still there. It got me to where I needed to go. And it pointed me in the right direction. And that's what these feasts are. So I want to take you through the first three, all of which were fulfilled in the crucifixion, burial, and resurrection of Jesus Christ, starting with the Feast of Passover.

This is so cool. It pointed to and was fulfilled at Christ's crucifixion. So this was the Passover prophecy, as I affectionately refer to it, where the Israelites in the Exodus at the 10th plague, which was the, interesting, death of the firstborn, first begotten son. Hmm.

But if they would take a lamb at a specific hour on a specific day and inspect it for four days, and then at a specific time and a specific hour, they were to take that lamb without blemish, without spot, without wrinkle, without sin, as Jesus was on trial for exactly four days at that exact time during the celebration of the Feast of Passover. He fulfilled it literally and exactly at the exact date, day and hour.

And then in the ninth hour, they would take and break the body skin, not the bones of that innocent lamb. And then they would take a hyssop branch, which was offered to Jesus, by the way, when He thirsted, and they would dip it in that lamb's innocent blood shed for them. And they were commanded to put it on the lintels of their door. What does that mean? They were to take the blood of this lamb and put it on the side, side, top, and a basin at the bottom, in the shape of a cross, ages, generations before the Romans would come up with crucifixion as the most cruel form of capital punishment. It was a prophecy pointing to something that they hadn't even come up with yet. It was in the shape of a cross.

By the way, just a side note, the priests in their priestly service in the tabernacle and subsequently the temple, when they would do the wave offering, not (Waving back and

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forth) just so we're clear. It was north, south, east, west, shape of a cross, a shadow, a type, a picture, a prophecy pointing to the coming Savior, Jesus the Christ and the finished work on the cross.

Feast of Unleavened Bread is the burial. And what they would do in the celebration, what they were commanded to do — this is all in *Leviticus 23*. They would take three matzah breads, a picture of the Trinity, God in three persons. God the Father, God the Son, God the Holy Spirit. What's the matzah bread? It's a bread without yeast, unleavened. Yeast is a type of sin. So this bread, a symbol of the body of Jesus Christ, could not have yeast/sin because He was sinless.

And this bread had — watch this — holes and stripes. And they would take the second bread, the second person of the Trinity, and they bury it. and they'd offer a price, afikoman, I think, if I'm pronouncing it correctly. To the children, you know, it's kind of like a hidden treasure, hide and seek. So they would take the second piece of the three matzah breads and hide it, bury it, and the child that found it would receive a prize.

Did you know that? The Feast of First Fruits. This is clearly pointing to and was fulfilled at Christ's resurrection. Replete throughout Scripture, the first fruits — Christ is the first fruits of the first resurrection. What are the first fruits? They are the first things to come out of the ground. He was the first one to come out, defeating death for mankind once and for all. And He was the first fruits of the first resurrection, of which we will take part if we're in Christ, born-again of the Spirit of God. So the first three were, to a T, fulfilled by Jesus Christ, and they pointed to Jesus Christ.

Now keep in mind, *Leviticus 23* was a long time before. How did God know? What a coincidence. Yeah, right. No, that's not coincidence. That's the all-knowing providence of God, the omniscience of God.

Okay, now, the fourth feast. These were all considered Spring feasts. So 50 days after the Feast of First Fruits, they would have the Feast of Pentecost. Now, pent is five. We have the Pentateuch, the first five books of Moses. I don't want to say pentagram, because (Deep sigh). I don't even want to say Pentagon. So we'll just leave it at that.

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What was the first word I used? Pentograph. Was it pentograph? If you guys don't even know what I said, how am I?

[Laughter]

Forget it. Just whatever. It's been — this is a rough — this is a rough day for us. Pent. Fifty. Five. 49 sevens. Seven times seven is 49. Seven weeks. So on the — at the end of the seven weeks of 49 days, you arrive at the 50th day. And that is going to be the Feast of Pentecost, Feast of Harvest, as it's also called. And this points to and was fulfilled on the day of Pentecost. Go figure.

I would encourage you; *Acts Chapter 2* has the account of the Holy Spirit coming upon the church at this, the birth of the church. I just — let me have this real quick. There's so much typology. You know how much I love typology and prophecy, if you haven't figured that out by now. Shocking, right? But this is amazing. And this is just — only God could do this. Okay, so Adam, who was to name the animals in pairs — God hadn't created Eve yet. And why? Here's the why. You know, why did God have Adam name the animals?

And by the way, I wish I would have been there because I really want to know why he came up with giraffe you know, I don't know, but that's just me. Pray for me. Why? Why? So I see a pattern here. All the animals: and God wants me to give them names. I'm going to name you “elephant.” Go. Next. Okay, “walrus.” Wow. Get out of here. And so on. You just use your God-given imagination.

Then it dawns on him. Now, he's not fallen yet. They all have someone, a pair, and I'm alone. And it's not good that I'm alone. Because they're all in twos. God's like, it worked. Here's what I'm thinking. God will show us our need before we know that we need it, so that He and He alone can meet it.

So what's He going to do? He's going to make a helpmeet for Adam. So what does He do? He takes Adam, puts him into a deep sleep. Oh, what I wouldn't do for a deep sleep. And He takes a rib from the side — stay with me — of Adam and makes for him a bride, Eve. Woman. Not — (Chuckling) Not like, whoa! Man! But woman: from man, for man, helpmeet to man.

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So notice: Not — He didn't create Eve from the head, for Eve to be over him, nor from the feet, for Eve to be under him. No, from the side, for Eve to be next to him as a helpmeet. So God shows Adam the need. And then He meets the need in a wondrous and marvelous way.

Now, here's where I'm headed with this. We're told in Scripture that Jesus is the second and final Adam, because by Adam, sin entered the world, and by the final Adam sin was paid for, for the world. Who was the second and final Adam? Jesus the Christ. Same thing. The seventh place from which the Savior bled.

You got two feet. Two wrists, not hands. Wrists. That's four. Five: The back that was whipped so torturously. Six: The crown of thorns impaled into His head. And the seventh and final, complete, perfect completion was when the soldier, the Roman soldier, was commanded to pierce His side to ensure His death. And what came out of Him, from His side were two elements: blood and water, the two elements present at birth.

Did you get that? The birth of the bride. The birth of the church. Fulfilled at the exact time, day, hour. Now, these first four feasts have already been fulfilled, which is why the fifth feast is believed to be the next feast to be fulfilled at the appointed time. Keep hanging on to the “appointed time,” just for now.

The Feast of Trumpets: Rosh Hashanah, the head, Ra's in Arabic; Rosh, Hebrew; Hashanah, the head of the year. I highlighted it in yellow. It's believed, again, by many as a prophecy pointing to and will be fulfilled at the rapture of the church before the start of the seven-year Tribulation. Hang on.

The sixth feast is the Day of Atonement, Yom Kippur, and it points to and will be fulfilled at the Second Coming, chiefly for Israel at the end of the seven-year Tribulation. And the seventh and final Feast of Tabernacles, or Booths, points to and will be fulfilled at the Kingdom Age and subsequently eternity. Future in the new heavens and the new earth. We're going to come back to this chart, so if you're trying to take pictures of it, you'll get another chance.

Here's what's interesting. What's so interesting about this is the order of this and how it comports and parallels with the divine order and outline in the Book of *Revelation*, which we've been studying verse-by-verse through. *Revelation 1:19*, John is told by Jesus to write

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the things which you have seen, and the things which are, and the things which will take place after this, meta tauta, after these things.

In other words, write what you saw, eyewitness of, past; that which is present; and that which is future. Now here's my next chart. I hope you appreciate these charts. You know, I put a lot of work into them, I have you know. Wait, what did I do here? There it is. Is that it? No, that's not it. Where did it go? Oh, no. It was so cool too. No, this is it, right? Yeah! That's it! Why didn't you just say something?

[Laughter]

Man! You're watching me up here just fumbling and bumbling like an idiot, which I am, but okay. First, look. Past: *Chapter 1*. What was John an eyewitness of? Christ crucified, buried, resurrected, and seated at the right hand of the Father. Past. That's Passover, Unleavened Bread and First Fruits. Now: present. Write that which is now, present tense.

Chapters 2 and 3, the church age, the birth of the church. The seven letters complete seven churches, literal churches. But they were prophetic in nature to describe the entirety of the church age in its completion down to the seventh church, the lukewarm Laodicean church, representative of the condition of the church in the last days. So that's Pentecost.

And oh, by the way, you'll notice I have it in parentheses. The word "church" is mentioned 19 times until you hit *Chapter 4, verse 1*, which from that point on everything is future.

Chapter 4, verse 1 is one of my favorite verses in all of the Bible, along with all of my other favorite verses in all of the Bible. Because John is told to, at the sound of the trumpet, which we'll talk about, come up hither. He's caught up, *Chapter 4, verse 1*, to heaven.

And *Chapters 4 and 5* where is the church? In heaven. Because they're not mentioned. And then when you hit *Chapter 6 through 19*; remember? I don't know how long it took us to go verse-by-verse through *Chapter 6 through 19*, but that was our seven-year Tribulation right there. Thankfully, that's the only tribulation in terms of the seven-year Tribulation that we're going to have to go through. And we made it! And we should get T-shirts. 'I survived *Chapter 6 through 19 of Revelation*.'

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But if *Chapter 4, verse 1*, is a picture in Scripture that points to the pre-Tribulation rapture, then that would certainly explain why the church is not mentioned again until next week, Lord willing, *Chapter 22*. The next time the word “church” is used is at the end of *Chapter 22*. It's conspicuously absent from *Chapter 4, verse 1* on through *Chapters 6 through 19*, which are all about the horrific seven-year Tribulation and the church is not mentioned even one time.

Why? Because the church is not in the Tribulation. Well, who's in the Tribulation? Israel. In fact, that's the purpose of the Tribulation is for the salvation of the Jewish nation because it culminates in the Day of Atonement at the Second Coming, that one day out of the year where the high priest could — and he had to have — not be sinless but have no unconfessed sin. He had to purify himself before he could enter through the 18-inch-thick veil. I don't like the word “veil.” That's not a veil. That's more like a thick curtain. It's even — maybe you got a better word.

To enter into the Holy of Holies, the Shekinah presence and glory of God there with the Ark of the Covenant, and they even tied a rope around the foot of the high priest with a bell, so that if he entered the Most Holy Place on the Day of Atonement and he had unconfessed sin, then God just killed him. And if the bell stopped making noise — man, if I'm the high priest and it's my turn, I'm like ringing bell, bell, bell, bell, bell, bell, bell. Actually, maybe I'll make it stop and get out of here.

No, they would make atonement, at-one-ment, for the sins of the nation of Israel. That's the seven-year Tribulation, the time of Jacob's trouble. Who's Jacob? Israel. It's not the time of the church's trouble. And if the purpose is for the salvation of the Jewish nation, and we're already saved, then what? Why would we need to go through that? And if I'm the bridegroom, I don't want my bride all buss up before the wedding. I'm just saying.

I don't want to get into that. I just did. That's all I'm going to do. But then, again, *Chapters 20 through 22* where we're at currently, in *Chapter 22*, the last book of the Bible, it is a picture and a prophecy pointing to the Millennium, the Kingdom Age, that 1000-year Millennial Reign and the new heavens and the new earth. It's the Feast of Booths, or Tabernacles. Boy, I'm so glad that chart got up there, man. That would have been horrible.

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Okay, I got another one. I already checked this. This is the right chart. Now, this chart is of the order and typology specific to Israel and the prophetic parallels between their exodus out of Egypt, the type of the world, and their deliverance in the seven-year Tribulation.

Okay, now, Pastor, why, what? Are we going to be tested on this? Why are you doing this to us? I'm not doing this to you. I'm doing this for you. Wow. That's not — I'm not feeling love there.

Here's why I'm doing this. Because there has to be a delineation between the church and Israel. And where a lot of guys get into a lot of trouble is when they start blurring that line, they get too dangerously close to what's known as, and I believe it's a doctrine of demons, Replacement Theology. What's Replacement Theology? Oh, God is through with the Jew. The church has replaced Israel.

Ooh, wait a minute. God had an everlasting covenant with the Jew. And if He's through with the Jew, and He has a covenant with me and you too, then how secure are you? I'm going to leave that right there for the Holy Spirit to take it from there. God is not through with Israel. And that's an Arab telling you that. How about that? God has a plan for the Jewish people. And it's to save them.

Now, I'll go through this quick. It's because if you — this is why I'm going to make another distinction here in a moment. You better — you better — I don't want to sound like I'm mad, but you better make that distinction between the church and Israel. Because if you don't, then anything, Bible prophecy, typology, eschatology, any and everything in God's word gets twisted into a scriptural pretzel. And have fun with that. When you understand that we're the Gentile bride of Jesus Christ, and Israel is the wife of Jehovah, Father God, then everything just clicks into place. It all just starts to fit.

Okay, let's go through this real quick. *Exodus*: Israel enslaved. *Revelation*: Israel afflicted. *Exodus*: Israel oppressed and deceived by Pharaoh. *Revelation*: Israel attacked and deceived by the Antichrist. *Exodus*: Plagues come down as God's judgment. *Revelation*: Wrath poured out as God's judgment. *Exodus*: Two representatives - Moses and Aaron. *Revelation*: Two witnesses believed to be Moses and Elijah. *Exodus*: Israel flees to the wilderness. *Revelation*: Israel flees to Petra, modern-day Jordan. *Exodus*: Israel cries out to the Lord, and He hears.

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Revelation: Israel calls upon the Lord, and He comes. That's the Second coming. *Exodus*: Israel is delivered. *Revelation*: Israel is saved.

Is this starting to — is this — just humor me and tell me — just say, yeah, I'm getting this. Are you getting this?

[Congregant says, "Yeah."]

Okay. Good. Now let's circle back to the seven feasts. I want to clear up this misnomer of date setting, and we're going to do so vis-à-vis the meaning of the word "feast." In the original language, it's actually the same word in the Old Testament language of Hebrew as it is in my native language of Arabic. It's the word "Moed." In the plural, it would "moadim.

So let's say — bear with me — in Arabic, I say to you in Arabic ana ladaya maweid ma'ak. I didn't say anything bad to you. What did I just say to you? I have an appointment with you. I set an appointment for this day, on this date, at this time. So now, this is the day and hour. Okay. That's what the Moad is. It's an appointment, an appointed time. Who said it? God.

Now, it's an interesting word because it carries with it the idea of a — here's that sign again — that points to an appointed, set time, just like we would set an appointment for a set time. And then — I know they have an app for that now. But, you know, back when calendars were really calendars, you would write it down on your calendar. I got it down on my calendar. Now you just go — I didn't want to go there. AI can just — they already have it set for you. They already put it in your — anyway.

So it's a yet-future appointment that has been set at this appointed time, on this date, on this day, and this hour. Moad. So these seven feasts were appointments pointing to who? Jesus. All seven of them. It's for this reason that all seven feasts point to, have been, and will be fulfilled by the person of Jesus Christ at the appointed time, which God has already set. So the next time you get labeled — I want to talk about this in a moment. Date setters say you got the wrong guy. I didn't set this date.

Now, the four spring feasts were fulfilled at the God-set, appointed time, which is how and why many believe that it would follow that the three fall feasts will also be fulfilled at the God-set, appointed time.

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Again, every single one of the four spring feasts were fulfilled at the exact time and the exact hour. Now what about the fall feasts? That's the point. Here's what I'm hoping to accomplish. I'm hoping to establish that God is the only date setter and man is only to be a date watcher for the date that God has set as the date setter. We really need to make sure this misnomer is cleared up in order to understand and clear up some other misnomers.

Oh, Pastor, there's more? Oh, yeah, we're just getting started. We have to talk about this misnomer regarding Jesus saying that no one knows the day or the hour, not even the Son of Man, but only the Father. I mean, this is the go-to, right, for many. You know, it's sad. It's been misused by people and worse, used and abused against people.

It's *Mark 13:32* if you want to write it down and look it up later, or turn to it now. Jesus is speaking. **“No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.”** Case closed. Nobody knows the day or hour. Bye. Not so fast. There's actually two misnomers here, the first of which is Jesus is saying that even He doesn't know about the day or the hour. What are you going to do with that? How you gonna clear that up? Well, easy. With a proper interpretation of the context in which the Savior says this, such that it's said in His humanity.

What do you mean? Jesus was and is fully God and fully man, which is why the Gospel accounts record both His divinity and His humanity. Example. When He was led and filled by the Holy Spirit into the wilderness and fasted for 40 days and was tempted by the devil, He was in His humanity. And aren't you glad? Because if He had resisted the Devil, and the Devil fled because of His divinity, what hope have we? No, He did it in His humanity to provide us a model, a template, an example, a path by which we, too, in our humanity can overcome the Devil and resist him so that he flees. That's just one of many, by the way.

And when Jesus said this, He was speaking in His humanity, not His divinity. So can we take that off the table and check that box? I'm not seeing a lot of agreement, but that doesn't matter. I'm still going to move on to a second misnomer. Okay, Pastor, what about “no one knows about the day or hour”? Oh. How you going to clear that one up, huh?

This is going to be a pleasure, my pleasure. You know how we're going to clear this up? “No one knows the day or the hour” is idiomatic in the Hebrew culture. Come on, Pastor. You're

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using some fancy Nancy words here. Idiomatic? It's an idiom. It's a figure of speech. But this one in particular, not knowing the day or the hour day, they would have got it. Here we are, all these generations later, we're going, nobody knows the day or the hour. (Said like a dork) They weren't doing that.

Oh, He's using that phrase that specifically refers to the Feast of Trumpets. Of all the seven feasts, it was only the Feast of Trumpets that they did not know that day or hour it would begin because it was predicated upon the new moon. So three days, and they would blow trumpets. And then here comes the full moon, and they would blow the last trumpet. I already went there, so I might as well just do it. Get it over with.

Psalm 81, verses 3 to 4. "Blow the trumpet [Listen] at the time of the new moon, at the full moon, on our solemn feast day, for this is a statute for Israel, a law of the God of Jacob."

Feast of Trumpets. And you have two kinds of trumpets in Scripture. You have the first trumpet and the last trumpet. You have the trumpet of angels and the trumpet of God. And this is where distinguishing, delineating between Israel and the church will serve you well and right. The trumpet of angels is for Israel, the first trumpet for Israel. The trumpet call of God, Church, the last trumpet.

1 Corinthians 15:51-52, at the last trump. That's the church. First trump, Israel. Last trump, when the full moon appears, you blow that last trump, and the feast begins. Well, it's about time. We've been waiting because we didn't know which day or hour to begin the feast, because nobody knows. It's different every year, and it's the only feast — all the other feasts, you know, the exact day, the exact hour.

Why am I yelling? I don't know. Sorry. I'm going to proceed with the presupposition that this clears that up. I'm not going to look at you anymore, because we need to move on to another matter that I think I'd be grossly remiss not to address, having to do with the vicious vitriol surrounding this. Just hear my heart on this. I doubt very much that we as God's children, fully understand how the fighting of sibling rivalry amongst brothers and sisters in Christ grieves and breaks the heart of our Heavenly Father.

Here I am, an earthly father, fallen, finite. When my boys were young, a year-and-a-half apart, they would fight and fight and fight. And it killed me because I love them so much.

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And I tried everything to get them to stop fighting. I would pray on my face, literally. God, please. It is so heart wrenching to see my two sons, whom I love more than my own life, fighting. How much more our Heavenly Father?

Think this through with me. Please. If God is the only date setter, and He is, and He's already set the date day and hour, and He has, why, pray tell, are we, as brothers and sisters in Christ, so mean to each other about this? Why so mean to those who get excited about the pre-Tribulation rapture happening? What's the matter with you? Why are you doing that? Aren't you my brother or sister in Christ? Aren't we? Why are you? Why does it bring the uglies out like that?

Now, I'm sure there's a spiritual component to it, but now, as we're 30 days away from this date, today is the 24th. September 23rd. Is that 30 days? Let's just say it is for purposes of discussion. And everyone is getting excited about this Feast of Trumpets this year, and what are they met with? Mocking, ridiculing, name calling, and worse. You know what? We'll see this in the Second Service sermon in *Revelation*.

But God actually has a crown as a reward for those who long for, yearn for, watch for, ache for, can't wait for His appearing. Not His coming. He's not coming to the earth. No, He's appearing in the air. And He's catching us up off the earth to meet Him in the air. When people say you're talking about there's three coming of Jesus, no, there's still two because He's not coming. He's appearing.

And this is *2 Thessalonians 2*. Paul's very careful, by the Holy Spirit, to distinguish between His coming and His appearing. They're not synonymous? No! Okay. So okay. So what man? I mean, I'm excited. I mean, maybe somebody is going to do a video or 100 of them, which they actually have, and counting, by the way. But actually, those who are really excited and longing for His appearing are going to be rewarded.

It's in *2 Timothy Chapter 4, verse 8*, the end of Paul's life, his last letter to his protegee who he mentored in the faith, Timothy, he says, **“Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day**

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*[He's not going to have an intern put it on my head.] [He, Jesus, the righteous judge, is going to crown me with the crown of righteousness.] [Wow, Paul, good for you. Yay!] [Oh, and you too] **not only me, but also to all who [Listen] have longed for His appearing."***

Watched for the date He's set for the pre-Tribulation rapture. I mean, that's pretty clear, man. This should be so clear that stand alone it should be enough for born-again Christians to, for once, for a change, maybe, and I'll speak for myself too, show more grace. Where's the love? Seriously, where's the love, man?

Didn't Jesus say that they'll know you're a JD — which stands for Jesus' Disciple — because I didn't like my given name, Wahid Faiez Farag. Okay, wait. I'm getting a new name. So are you. He's going to put His name on us. So I came up with this nickname, and I wanted it to be something that would bring glory to God and give an opportunity to me to share Jesus with somebody.

So I came up with JD, Jesus' disciple. And so my business cards, Wahid JD Farag. And I got this, you know, someone on the other side of the desk going, how do you get JD out of Wa-head Fay-rag? I'm so glad you asked. Oh, God. Help me please. Then it's worse when they go, What does it stand for? Jack Daniels? To which I respond, oh, Jesus. Well, that's why I did it. This is what I did it for.

And you should — the air stops — have you noticed this — when you pronounce the name, the only name given among men whereby we must be saved? The name of Jesus. Usually the first response is oh, forgive my French. Dude, that wasn't French. My dad was a French teacher. That wasn't French. But you're forgiven. And all of a sudden, they — why?

Because you just pronounced the name above all names. Do you ever notice that nobody takes the name of Buddha or Muhammad in vain? Oh, Muhammad. Never once And I'm no spring chicken at 63 years old. I know, I look younger. Thank you.

[Laughter]

Didn't Jesus say that they will know that you're a JD, a disciple of Jesus, by your love, one for another? Not by how big your Bible is. Not by how much time you spend at church, or how

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much service you do at the church under the banner of being for the Lord, oh man, they must — they must be a disciple of Jesus.

No. Here's how they'll know. Here's the litmus test. Man, they truly, genuinely, sincerely love. My what love they have. I'm going to put one more word in the mix: kindness. This isn't a threat, but I — I really sense that God is at some point going to have me do a topical teaching on just the word “kindness.” I'm not threatening you. Some are saying, can you announce it ahead of time so I can make sure I'm busy at that time?

Kindness. Are these not the — what comes from the fruit of the Holy Spirit? Love, joy, peace, gentleness, kindness, meekness, patience. I'm not doing it — no worries on that. Self-control. Can I just ask you a question? Why would God, in His word command us to watch for a date that He had not already set?

Does that make sense? Wait a minute, Pastor. What are you saying? Oh, one need look no further than to the numerous and voluminous scriptures that exhort even command us to be watching and ready.

Now, this is — and I get it. I absolutely understand the argument of, well, you're getting people's hopes up only to see the watched date come and go, which leads to crushing disappointment. I get it. But let me just speak for myself personally. I'm not going to presume to speak for anybody else. I've actually never met anyone who said I want nothing to do with God because I thought the rapture was happening, and it didn't. And Lord knows my heart. Maybe you have. I've never, and I've been walking with the Lord for 43-plus years.

So I'll just speak for myself. I have gotten a little excited over the years from the pulpit. Okay, a lot excited from the pulpit. I mean, it was looking like, yeah, this is it, man. And then it didn't happen. Did you resign? I'm still here. No. I resolved, not resigned. It had the opposite effect on me. And I would venture to say that it has the opposite effect on people as well.

Because you see, instead of losing hope in our blessed hope, the result is renewing hope in our blessed hope. How do you get there? Seeing that watched date come and go has the effect of watching it even closer, knowing it's even closer. I love what Paul says to the Romans in *Chapter 13*, **“The day of our salvation draws nearer than ever before.”**

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Now, that might be a firm grasp of the obvious, but I'm just thinking to myself, well, when calendars were real calendars, you marked that and get a new one. But we're one day closer every day. I know this is going to be deeply profound, but every day you wake up and there's a saying among some, "perhaps today."

Every day that goes by brings you one day closer to the pre-Tribulation rapture of the church. Let's get this show on the road, man. Just hang in there with me. I'll bring this together. I hope. Please help me, Lord.

Isn't our hope on a person and not on a date? His name? The name above all names, Jesus. I'm not putting my trust in, hope in a date. I'm putting my trust in and my hope in a person, the person of Jesus Christ. You have been so gracious. I just want to humbly encourage you to search the scriptures for yourself like the Bereans. And here's why. I think you'll be pleasantly surprised by how many times we're told to be watching.

You know what I love about, ♪ Oh, Happy Day ♪ which, by the way, the world has tried to mar. I'm not letting them get away with that. You know, I love the way Kaponi does it. The original lyrics from that song, which I think was back in the '50s. He taught me how - I won't sing it. I won't do that to you. He taught me how to watch and pray. Okay, I'll sing the last part. (Chuckling) I couldn't resist it. I'm sorry. It wasn't too bad, though; was it?

So what are you getting at? (Stumbling over words) What's your objective here? My objective is that there's a reason why the Bible has so many passages about being watchful, watching. How about the parables Jesus taught in the Gospels? It's all about the return of the master and the posture of the servant upon His return, watching for His return and not knowing when He would return. You better watch, because you see....

Well, I'm getting ahead of myself. This — so I'm a date watcher. My name is JD. I'm a date watcher. Hi, JD. And as a date watcher, I'm prepared ahead of it, readied and studied for it, so at the date, day, and hour, I won't be surprised by it. I've been expecting it.

This is the "why," again, behind the "what" in the sense that God — what? You think God wants to keep this from us? You can go in the Old Testament. He never does anything without warning, first. He doesn't want us to be ignorant and unprepared. He wants us to be watching and ready.

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1 Thessalonians Chapter 5, verses 1 and 2, Paul, **“But concerning the times and the seasons, brethren, [Pshht! Pshht! That's not in the original, but Pshht!] you have no need that I should write to you [I don't need to bother.] [Why?] [Verse 2] for you yourselves know perfectly that the day of the Lord so comes as a thief in the night.”**

Oh, there's another one. Have you had a thief call you, say hey — or text you — I'm sorry — text you now — or message you — whatever you want to do. Hey, I'm going to come and rob your home 2:00 a.m. on this date and day and hour. Is that a good time for you? I know I'm being silly, but I want to drive this home because of what Paul goes on to say in *verse 4 of 1 Thessalonians 5*. **“But you, brethren, are not in darkness, so that this day should overtake you as a thief.”**

Translated: when that trumpet sounds, as a thief in the night, we will be amongst those who will say, well, hello, I've been expecting you. I'm not surprised at all by you. In fact, it's probably going to be more like: It's about time! Get us out of here!

I don't want to take a thief in the night part of this too far, but I do want to deal with the proverbial elephant in the room, which is that of whether or not I personally believe it will happen this September 23rd.

Okay, I've got to preface this, and please, I'm not trying to be cute or clever. Even if I tried, I would never be cute or clever. But here's how I'm going to answer this. I do believe with all my heart that it could absolutely happen at this year's Feast of Trumpets, and if it does, I will not be caught off guard as a thief in the night, not expecting it.

Now what — okay, Pastor, what happens when it doesn't happen? Well, if it does not, which I hope and pray it does — oh, please, Lord — then here's my response. I'm going to keep my hands to the plow, and I'm going to keep on watching more than ever before. And not only will I keep on watching more than ever before, I'm also going to have an urgency to preach the Gospel more than ever before. Man, you want to talk about lighting up a fire that burns hot like Jeremiah?

Did you know that in concert with the command to watch, so too are we commanded to preach the Gospel of Jesus Christ? Wait a minute. That's your job, Preacher. (Chuckling) Actually, I'm to equip you, the church, to do the work of evangelism. He writes to Timothy.

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Paul says, **“Do the work of an evangelist.”** I'm not an evangelist. I didn't ask you to be an evangelist. I told you to do the work of an evangelist.

What's the work of an evangelist? Broadcasting the good news of salvation, the seed, as the farmer, spreading the Word, sharing the Gospel. So this is dedicated. I have three scriptures handpicked, and we're almost done. Three scriptures that I would like for you to consider. And I'm dedicating them to those who think that this is only the preacher's job. And you're hiding behind that. Well, that's why I bring people to church on Sunday, Pastor, because you preach the Gospel.

Listen (Deep sigh) I'm not gonna do it. I'm going to start with *1 Corinthians 9, verse 16*. This is strong and rightfully so. Paul writing to the Corinthians, with whom he had a very contentious relationship with, by the way. Boy, they treated him so badly. He writes reluctantly, by the way, **“Yet when I preach the Gospel, I cannot boast, for I am compelled to preach. [Propelled] Woe to me if I do not preach the Gospel.”**

And this woe is not like whoa! (Groovy-sounding) It's like a curse come upon me if I don't preach the Gospel.

Matthew 9:37-38. I chose this one because this is Jesus speaking to His disciples. Listen to what He says. **“The harvest truly is plentiful, but the laborers are few.”**

Notice He doesn't say the pastors are few, the preachers are few, evangelists are few. No, the laborers. I can't find anybody to work. I'm going to pay above minimum wage. In fact, I'll pay a good wage, but I can't find anybody to work. There's so few laborers, and the problem is the harvest is ready.

See, I grew up in a small farm town of Tekoa, Washington, named after a city in the book of the Bible, by the way. How Godly is that? But, farm town, small town. My graduating class? And it got smaller for this. 1980. You're ready for it? Wait for it. 16. One six. You know that of those, I think 12 are still alive, and 4 of the 12 are born-again Christians, of which I am one. Those are some pretty interesting numbers. Small class, small town, farm town.

You know that they would actually postpone the start of the school year if the farmers needed these high school kids, like myself, to get the crops in because they had a short

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window of time to harvest the wheat, or they would lose the crop. Are you following me? That's the urgency of it. It's harvest time. We're going to have to delay the start of school. We need to get guys to drive the combine. They would never let me drive a combine. I just drove a truck, and even that was a stretch. And I would take the grain to the grain elevator. And until that harvest was done, we've just got this one small window. It's urgent. We need laborers. The harvest is ready because the wheat heads are ripe and perfect for harvest.

That's where we're at right now. Where are the laborers? Where are the Christians that are willing? Jesus goes on, and I appreciate this because He says, **“Therefore, pray the Lord of the harvest [This is a harvest of souls.] to send out laborers into His harvest.”**

In other words, don't go out and hire people. No, pray to the Lord of the harvest to send out laborers into the harvest. This last one I picked for this reason. I think this is the number one reason that we — I'm not talking as a pastor — I'm talking — you know that first and foremost, I'm your brother in Christ before I'm your pastor. I hope you know that. I hope I've modeled that and demonstrated that. I'm your brother in the Lord. You might see me as your pastor, and that's a profound privilege.

But at the end of the day, I'm your brother in Christ. I'm not above you. I'm not lording it over you. As a pastor, we're actually under-shepherds, serving you and equipping you, feeding you, ministering to you. So I'm speaking as a brother in Christ.

Romans 1, the first part of verse 16, listen to what Paul says. **“I am not ashamed of the Gospel...”** Stop. That's it. You're ashamed of the Gospel. Not you. You're embarrassed. You have a fear of rejection. What if they unfriend me on social media? What if they say no? Oh, shake the sand off your slippers and move on. Wait a minute. You're ashamed of the Gospel that has the cure for the disease of all mankind, and you won't share it with him? Because that's what He goes on to say. **“...because it is the power of God for the salvation of everyone who believes.”** You possess this, and you're ashamed of it? You don't want to share it?

Do you know how many people, by the time this service is over, and it's almost over, so take heart. Do you know how many souls in this world will have taken their last breath in this life and their first breath in eternity? We'll talk more about this during Second Service.

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Well, just, if it's any consolation, I myself am personally convicted by *Romans 1*, first part of *verse 16*. Here's the bottom line. We're watchers for Jesus as believers in Jesus with little to no time left to share with others the Gospel of Jesus. The harvest is ripe. The laborers are few.

Give me just a couple minutes. I want to explain the Gospel by way of the ABCs of salvation, which real quick starting with the (A). This isn't a formula. The (A) is for admit or acknowledge you're a sinner in need of the Savior. This is the obstacle, isn't it? Because the average person will say, "Well, I'm a good person." To which you might respond, "Well, you may be a good person, but you'll never be good enough, because *Romans 3:10* says, '**There's no one [Good or] righteous, not even one.**'"

And *Romans 3:23* tells us why. And it's because "**All have sinned and fall short of the glory of God.**" We were all born sinners, which is why Jesus said, we must be born-again to enter the kingdom of heaven. Now, if this is true, and it absolutely is, then there must be a penalty for our sin. And there most certainly is. And that's *Romans 6:23*, where we're told that the penalty is the death penalty "**...for the wages of sin is death.**"

Now, this is the bad news that can actually be overcome as the obstacle with the good news that "**the gift of God is eternal life in Christ Jesus our Lord.**" What do you mean? That's the (B). That's the essential, central and essential, believe.

You mean I don't have to fill out any forms? No. Do I have to agree to terms of service. No. All I gotta do is just simply believe? Yes. That's too childlike simple. That's the point. And boy, am I ever so glad it was so childlike simple. Believe in your heart that Jesus Christ is Lord.

Listen to *Romans 10:9*. "**If you believe in your heart that God raised Jesus from the dead, you will be saved.**"

"Okay, [One might say] I believe in God." "I believe in Jesus." Well, *James 2:19* says, "**Even the demons believe and tremble.**"

So we've got a miscommunication or misunderstanding here in terms of our definition of what it means to believe. So if that's what believe does not mean, then what does believe mean? I've simplified this, by the way.

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To truly believe means that you change your mind and way of thinking, which is the Greek word “metanoia,” where we get our English word “repent” by turning to Jesus, fully persuaded about Jesus, placing complete trust in Jesus, totally relying upon Jesus, and having absolute confidence that Jesus has imputed the perfect righteousness of Jesus, replacing my own filthy self-righteousness by Jesus on that cross. Can you simplify it more? I'll work on it. I'll get back to you.

The (C): It's just the result of the (B). This is the evidential. You got the obstacle, the essential. Now, here's the evidential. Confessing or calling upon the name of the Lord. Jesus, in both *Matthew 12:34 and Luke 6:45* said, **“Out of the abundance of the heart the mouth speaks.”**

In other words, you want to know what's in their heart? Listen to what's coming out of their mouth. Ho! It's bitterness. Well, then they got a bitter root, because you'll know the root by the fruit. You know what's in the heart by what's coming out of the mouth. Well, if I have Jesus in my heart, that's what's coming out of my mouth.

When I was first born again, I got kicked out by my roommates, which is fine, because, you know, I needed a new start. All I could talk about was Jesus, Jesus, Jesus, Jesus, Jesus. That was the depth of my evangelism and theology. Just Jesus is real. He's really, really real. Jesus is real. He's really real. Jesus is real.

That's all that came out of my mouth. I didn't want to talk about anything else. Jesus. Why? Because that was in my heart. And the abundance of the heart would cause the mouth to speak. *Romans 10:9* also says, **“If you confess with your mouth, 'Jesus is Lord' and believe [See the connection here?] and believe in your heart that God raised Him from the dead, you will be saved.”**

And lastly, *Romans 10:13*, and I love this one because it seals the deal, man. **“All who call upon the name of the Lord will be saved.”**

That was me on a cold, January night on the mainland. I just came to the end of myself. I heard the Gospel simply presented, finally, finally. That's just so simple. Especially for someone like me. (Slurring, drunken sounding) And I mean, it just — the seed fell on the

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supple soil, and I never looked back. I fell asleep praying. And I woke up a new creation in Christ. And old things had passed away. I was born-again now.

I pray that for you, if you're watching online or even here in this service. Why? Let me frame it this way. Why would you delay the most important decision of your life for eternal life when today is the day of salvation? Why would you delay? The stakes are really high here. I implore you. I'm not going to persuade you or convince you or talk you into anything. I'm only presenting as clearly and simply as I can the good news of salvation in the person of Jesus Christ.

There's nothing you have to do. You don't bring anything to the table of salvation. It's not by works. It's by grace through faith. You don't have to take a bath before you, you know, get cleaned up in a shower. No, He cleans you up from the inside out. Come as you are. No, I better clean up my act before I go to that church. What? You take a bath before you take a shower? Really? That's absurd. No, He does the cleaning, cleansing for you. Come as you are.

All your filth. All your sins is scarlet. I'm going to make them white as snow. I'm going to remove them as far as the east is from the west. Never again shall the twain meet. And I'm going to remember them no more. In fact, if you pray about a sin you already asked for forgiveness for, you just reminded Me again. I had forgotten all about it. Because see, when I see you, I see not you, but — and your sin — but My Son who paid for your sin. You're justified. It's just if I'd never sinned. I love that word.

Okay, we'll wrap it up. Thanks for your gray-shon... and your grace and patience. You know it's time to end when...

Today's "But God Testimony" is more of a Gospel testimony, and it was sent to us back in June, but I selected it because it really speaks to what we have just spent the last — don't look at your watches. It's been a while talking about it. It comes from Heather Wootton [*I sure hope I'm pronouncing your name right, Heather.*] who writes, "Good Morning. We are from Wasaga Beach, Ontario, Canada, and came across this billboard just outside of Barrie, Ontario Canada.

We just wanted to share this and pass it on to Pastor JD. We know we're a long way from Hawaii, but somebody is making sure this area has the opportunity to learn about Jesus

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through Pastor JD. In our house, we watch every Sunday and are glad he is back. *[This is when I had taken some time off.]* Blessings! Heather.”

You know, sometimes it's just a matter of leaving a tract somewhere. One last thing. Actually, it has to be the last thing because I'm going to have Kapono stand up and you stand up. So that's kind of like a forced last thing. Nine months before I was born-again, I found a tract in a bathroom stall titled, 'How to Be Saved.' And I kind of read through it, and I held on to it. And I believe that's when the seed was planted. And it was about nine months later, a period of gestation, if you will, that I was born. I couldn't stop thinking about it. Because that was the Word, and the Word doesn't return void. That was the Gospel, the good news. And nine months later that morning, I woke up. I found it, and that was a game changer for me. All because somebody in a public restaurant put a tract, a Gospel tract, on the toilet seat, not the seat, but the tank. Sorry.

And God ordained it at the appointed time, Moad, for me to walk in that stall on that day. I'm so glad somebody else didn't come in and cockroach it. Is that how they say it? That was bad. I'm sorry if that's not how you say that, forgive me. Because then I would have walked in, there's no track there. There's no, there's no nothing. No. God was like, you're not using that stall; it's occupied. And then I walk in. That's for you. That's for you. Because you're for Me.

Oh, He loves us so much, you guys. If you only knew. What love hath any man that he would lay down his life for another? What love is this, Lord, You have for us? (Getting choked up) That even while we were yet sinners, You died for us because of Your love for us. Oh, how great is Your love? How great is Your love? Who is like unto You O God? There's none like You. Lord, for anyone, please... I...

I pray that today would be the day of their salvation. If you've never made the most important decision of their life for eternal life, please, now, right now, right here, at this time. And Lord, please, come quickly. Maranatha! It's getting kind of scary, like really scary. So come and get Your bride, Jesus. We pray in Jesus' name. Amen.