

**Prophecy Update**  
**Mocking And Arguing Verifies, Not Nullifies, Bible Prophecy**  
**Pastor JD**

KAPONO: Would you join me as we pray? Oh, Lord, we thank You so much for Your grace and Your mercy, Lord, and for Your long suffering and Your patience with us. Lord, we need more of Your word living in us, Lord, that we would be able to stand strong through the power of Your Holy Spirit in these times that are here and to come.

Lord, keep us on the right path and speak to us this morning. Lord, would You just, again, give us that focus? Lord, keep our eyes open and our hearts softened to receive what it is that You have for us in Your word as we finish up the *Book of Revelation*, Lord.

Bless our teaching, Lord, and give Pastor JD, Lord, the energy and the strength and that joy to continue Your will and Your work in his life, Lord. We pray in Jesus' name. Amen.

PASTOR JD: Amen and amen. And good morning and welcome. Did you stay? You can be seated. You're probably wiped out already. Well, I'm just glad that you're here. Those of you online joining us, you have the luxury of pushing pause, but we're glad that you're joining us as well.

Before we get started, I just want to, again, as I did on Thursday night in First Service, express to all of you how thankful and grateful I am for the love that you've shown to my family and myself at a time when we needed it the most. You have been — you guys are the real deal, you know? You've been so patient with me, gracious to me, didn't change the locks on me. That's not in my notes. But infinitely more importantly, you've been so faithful in praying for me as well as my three adult children who are really hurting alongside of me. So please continue to pray for my children.

So God has been teaching this teacher many life lessons and always will until that great and final day. But one of them is that I'm as privileged as I am spoiled. I've shared this before. I truly believe I'm the most spoiled pastor, not in America, the world. I'm not complaining. But I really — I sometimes just pinch myself, you know?

I — you mean I get to be bestowed with the privilege and honor of pastoring this your church? This is an amazing church. You guys are so loving and so caring. And it's not — it's not feigned or fake. You know, you can have plastic fruit. From afar it looks real until you get up close. Oh, was I ever deceived! No, you guys are real fruit. Delicious fruit. And you

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make the joy — let me try that again, a do-over. This is that grief brain fog I was using as my excuse and story that I'm going to stick with.

So you make the pastorate a joy. I've shared that before. I'm sharing it again today. And I cannot — there's no way. It's impossible to ever thank you enough as a church locally and virtually. And besides that, there is no way I could send out that many thank-you cards. And you know who you are. The most wonderful, kindest words in those cards were very generous, very loving, very encouraging. And if my wife were still here, she'd make me send a thank you card to each and every one of you. So will this do? Thank you. Thank you. I love you too. I love you too. You have no idea.

Let me gather myself because we are going to finally finish our verse-by-verse study through *Revelation with Chapter 2 — 22, verses 18 through 21*. Hey, I get a pass. For those of you who were here for the entirety of First service, which went into Second Service, sorry, I think I set a new record. So what I want to do — and you don't have to but if can, can; no can, no can; stand for the reading of God's word. You can follow along.

It's something out of the Old Testament. When they found the Word, the scrolls in the Temple after many, many years, it was read before the people. Now, the Apostle John kind of turns a corner of sorts in *verse 18*. I'm not going to take the time. You know, it's been five months. I'm not going to do a recap. You know how when you're watching a series? You know, I don't want to get too personal here because I'll start meddling. But you know “skip recap”? And sometimes they don't offer that, you know, and you're trying to click and get it and skip recap. Okay. Well, I already pushed skip recap.

Okay. So he turns a corner in *verse 18* and takes on a rather interesting tone. By the Holy Spirit he's inspired to write, **“I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book.**

*[It gets worse. Verse 19.]* **And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.**

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*[Now, the final two verses, thankfully.] [John writes] He who testifies to these things says, 'Yes, I am coming soon.' [Or some of your translations render it "quickly. "] [Hang on to that.] Amen. Come, Lord Jesus."*

Is that not our prayer? Oh, by the way, get used to this word **"Amen."** It's twice, right here. And the **"I come quickly,"** I think three or four times in just *Chapter 22* alone, not to mention the entirety of the *Book of Revelation*. **"Amen. Come Lord Jesus. [And then the last verse.] [Oh] The grace of the Lord Jesus be with God's people. Amen."**

Yeah, we could just close in prayer right there. But we won't. You know that. You know better than that.

But let's pray. Oh, Lord, we love You. We love Your word. It's Your word to us. You've given us Your word. Thank You, Lord, for your word. And thank You for this portion. There's only four verses here. And you know, at first read many are prone — I'm just as guilty — to just kind of read past and fast through it.

But Lord, would You just settle our hearts, focus our attention, and grab hold of our spirits so that we can bear witness with the Holy Spirit to this testimony and this prophecy? Lord, there's so many things that I know with all my heart that You want us, myself included, to take home with us. And then when we do, allow the Holy Spirit unfettered access to that deep recess in our hearts, where You're ever so gentle and loving in putting Your finger on, saying, "That's got to go. I need to extract that from your life. It's because it'll take your life if I don't."

You love us that much? Oh, and infinitely more. We have no comprehension, nor can we until glory. So, Lord, take this last part of the last book of the Bible and speak in and through it to us today. We pray in Jesus' name. Amen. You can be seated now.

Oh, so some of you took a deep breath, a sigh of — that's okay. I feel you. So I want to talk with you about how it is that God's word is your, key word, only lifeline. This was birthed out of my last five months out of the pulpit, which, by the way, if I've already thanked you, I want to thank you again.

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Do you realize how few in number of pastors there are that can be out of the pulpit and even have a church to come back to? So thank you. I needed that time, and I wouldn't trade that time for anything in the world. Thank you for allowing me to have it. Because during that time and even leading up to that time, the teacher was taught. Because a Bible teacher needs to be teachable, not able to teach as it's often misunderstood, but teach able.

So during that time leading up to that time, the only one I could turn to and rely upon was the word of God and the God of the word while caring for my wife, the love of my life, who we knew was dying and would. When I title a teaching like this this way, there's a reason for it. I carefully and prayerfully inquire of the Lord before settling on a title. And when I title a teaching, 'God's Word Is Your Only Lifeline,' it's because God's word is your only lifeline.

I'm not trying to be cute. I couldn't even if I tried. It's as one famously said, — and I — this is so profound. So aptly said. "You'll never know that Jesus is all you need until Jesus is all you have." And there were times, even before my wife went home to be with the Lord, that I would wake up earlier than her until she started waking up at 2:00 a.m., which then I'd have to get up at 1:00 or earlier, or not go to bed at all because I had to have that lifeline time with the Lord before she woke up and we would have our time together.

Those of you who know me know that I am uncomfortably open. That's the best I got, so I hope that was a good way to say it. And I'm not going to stop now. So hear my heart when I say this very openly. I literally would not be standing behind this pulpit in this God's church were it not for His word and His love as my lifeline. I'm only here by the grace and the mercy of God and the power of the Holy Spirit. And I know it. And He — and if I start to forget it, He reminds me.

♪ Oh, Lord, I need Thee. Every... ♪

You know my — I revised the song. It's the JDV.

♪ Every second I need Thee ♪

The text before us today are the final words in God's word as it is written in what we affectionately refer to as the canon of Scripture, the whole of Scripture. Now, why is this important? Because while it's specific to the *Book of Revelation* as the last book in the Bible,

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it sums up the entirety of the Bible. You'll forgive the bluntness and boldness again with which I say this, but again, I'm not going to stop now. Why stop now?

Many born-again Christians — and I don't say this — I say this with a hurt in my heart. I feel sorry for them. I'm not looking at anybody. I'm not talking about you. I'm talking about other Christians in other churches. I mean broadly, right? So let me keep my head down and my nose in my notes.

Many born-again Christians err greatly if they're only reading and/or hearing God's word but not heeding God's word as a doer of God's word. You've probably read the same statistics that I have concerning Christians who have actually read the entire Bible even once, to say nothing of having a working knowledge of the word of God.

What does that mean? It works. I need a lifeline. Word of God. That'll work. That's your lifeline. You know, pastors today — I've got to be careful now, because this is — is this okay, Lord? Wait. Okay. Green light.

Pastors will talk about the Bible, refer to the Bible, but not actually teach the Bible. Do you know that? And I feel — I feel sorrow and hurt, not just for them. It's on them, by the way. You can read *Ezekiel 33* and *Acts 20*. But I feel even more sorry for the people that attend those churches. And here's why. When life hits, and life hits, they are ill-prepared, ill-equipped because all they've heard is cotton candy Christianity teaching and no meat. And as such, they are too weak and no strength in the power of His might, and they don't know what to do. So they go in for counseling.

You know, it's like boarding up your windows after the hurricane hits. No, no, no, no. When life hits, the storms of life hit, the trials of life hit, man, you better be on that rock, as Jesus taught, and not on the shifting sand because that storm's coming.

You know the difference, the only one difference between the two builders in Jesus' parable? They had a lot of things in common. They were both building houses at the same time. It appears they both went to the same church and heard the Word from the same pastor.

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So one decides, “Hey, bro, I’m going to go build my house over here.” Well, we’ll see how that ends up for you. The other one says, “I’m going to build my house on a solid rock because I know when that storm comes, and it comes, my house, my Christian walk, my faith won’t come crashing down.”

And it’s a very interesting detail — by the way, I think I mentioned this Thursday night. You know, there’s a saying. I don’t like it. I’m just, you know, being frank with you. “The devil’s in the details.” Excuse me. I don’t care about that. Here’s what I do care about. God is in the details.

And there’s one detail in that account where it’s just, at first read, we miss it. I’m just as guilty of it. It didn’t just come crashing down. It was a mighty crash. I mean, it was like, go big or go home. Well, this guy went big and home but no longer had a home because it came crashing down with a mighty crash.

Okay, wait a minute, Pastor. What? Is this in your notes? It’s not. Why are you doing this to us? I’m not doing it to you. I’m doing it for you, and me too, because I need to hear it. The only difference between the two builders was that the builder that built on the rock put the word of God into practice.

Translated: He applied it. He was a doer of the Word. The guy in the sand, where did he go? He was a hearer only. And I’m standing before you today as it’s my privilege to, to tell you that when you go through what the Lord allowed my children and myself to go through, the word of God becomes not only a lifeline, it’s like life support.

And it’s at times like that that you really understand the importance of knowing the word of God and the God of the word. Knowing where to go in God’s word because you’ve been there many times before, has become a friend to you. If you have to search it up, that’s okay. Chalk it up to old age. I do that. Where was that? What chapter and verse was that? Then you search it and you go, “Oh, I knew that!”

You’ve read it a thousand times before, and then all of a sudden, now you’re in that furnace of affliction, and it’s like somewhere, somehow, someone came in and put your name in the text and it’s speaking directly to you. You talking to me? Yeah, I’m talking to you, JD. But it’s also a soothing balm on a broken, crushed heart.

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I was bathing in the Psalms, living in the Psalms. I couldn't live without the Psalms for comfort. Man, I can't wait to meet David. It's kind of like, you know, he went through so much, you know, so that generations later I would read his psalms. The Sweet Psalmist of Israel. I think, wow, dude! Ho, I'm there, man. I'm drenching my bed with tears day and night. And you start off a psalm, and it's so depressing. And you're thinking: I came here for hope. Now I'm even more hopeless than I was when I started.

Get to the end of the psalm: Praise the Lord! He is faithful. He is able. Who is like unto the Lord. You're going, "Is this the same guy who started the psalm?" What changed? His circumstances? Absolutely not. He changed. What changed him? The word of God and the God of the word.

I mean, sometimes you're hanging onto the word of God with your fingernails, if you have any left, for dear life. And that's a good thing. And that's why it is I feel so sorry for Christians that don't know the Word, pastors who don't preach the Word. They're being set up for a mighty crash when the storms of life hit.

Okay, I feel better now after getting that off my chest. You probably don't but let me put it another way. The word of God and the God of the word is the only way. Only way. There's no other way. The only way you and I are able to survive, let alone thrive, especially in these last days, as it seemingly waxes more and more evil by the day.

Man, I don't know how — born-again Christians, I mean, they have the Spirit of God, born-again of the Spirit of God, but they don't know the word of God. What are they going to do? You know, amongst Christians when we're, you know, fellowshiping together, "You know, I don't know how non-Christians deal with stuff like this. Man, I'm so glad I know the Lord." That is a gross understatement. You turn to the Lord.

You know what they turn to? The bottle of alcohol, pills, whatever. You fill in the blank. You'll forgive me for stressing this word "only," but it's because it's only God's word that provides us and guides us with anything and everything we need in this life for eternal life. As one aptly said, We're not citizens of this world on our way to heaven, but citizens of heaven making our way through this world. Doesn't that just change the whole complexion of that? I'm a citizen of heaven. You know, the custom.

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That's where the Lamb's Book of Life — it's the citizenry of those who reside in that city. Their names will be recorded in a book. We're citizens of heaven. Do you know the language of heaven? Are you a citizen of heaven? Or could it be said of you — and I — I don't want to look at anybody when I say this.

By the way, if it's of any consolation, I get just as convicted as you when I say stuff like this, probably in some cases more so. Did that — does that help? Well, that's the best I got. So... Could it be said of you and me they are more like citizens of the world than citizens of heaven?

I mean, I'm looking at their life. And we are living epistles, letters. In other words, people are reading the letters of our lives. What are they reading? Is it a horror novel? Fiction? Or is it based on the truth, not based on a true story, it is a true story. Because they're asking two questions, basically, when they read the letter of your Christian life, because they're watching you. You didn't know that? I mean, so is, you know, the three-letter agencies. But I'm on social media so I better be careful.

But non-Christians are watching you very closely and reading every letter of your Christian life. And they're asking themselves two questions: Is it real and does it work? And here's the thing. They want it to be real. They want you to be the real deal. And they want it to work for you because if it is real for you and works for you, then there's hope for them.

And you know, this is interesting, particularly among the younger generation. They are starving for the real, not the manufactured. You don't have to go very far to find that. If you came here today looking for a performance, I'm sorry to inform you: You have come to the wrong address. No.

You're here not to hear me, but to hear God through me, this broken, weakened vessel. Because it's only when the vessel is broken that the light can shine through the cracks of that broken vessel. And they're watching me. I know you're watching me. They have security cameras set up that I don't know about. I don't know. But you're watching me.

What's this guy going to do, man? His wife just died. Well, is he the real deal? Is he going to — how's this one? Get this. Not so much anymore. I think people realize that they're not going to like the answer I give them. "Why don't you practice what you preach, Preacher?"

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Okay, I'll get back to you. You know, the inference is, is that I need to be the same guy that's in the pulpit when I'm out of the pulpit. Someone asked once, "Is he like that when he's not preaching?" Answer: He's worse. Whatever that means, in a sanctified way, maybe. I want to — that was just the introduction.

We won't go as long as we did First Service, and I can assure you of that. Why? Because I'm already exhausted, and I can just imagine how exhausted you are. I was sharing with my pastor and his wife, Jamie, Pastor Ken and Jamie the other day when we were spending the day together that it was a — he's with the Lord now. He was a preacher evangelist that was traveling and invited to speak at these outreaches, these evangelistic outreaches.

And he had six meetings that day. And at the end of the day, he gets into the car where his wife politely sits. Don't read too much into that, women. And he is just — in his words, "I had permission to indulge the nerves." Which in our day we would say, get in the flesh. And he said some husbandly thing to his wife, to which she responded, "Wow, if only the people you spoke to could see you now. When you were there behind the pulpit, the words came out like a hot knife through butter, just dripping out. If they could only hear how you're speaking to me now."

Boy, wives, don't use that, please, because that's — that's the one. So his response was, "Oh, dear." Busted. You know how — wives you have a way about you. A look. We as husbands know the look. You don't even have to say anything. Just look at us with that look, that wifely look. We know. We know. But she just goes on.

I mean, he is so convicted and so sorry, genuinely. He says, "Oh, dear. Oh, sweetheart, I'm so sorry. You know, I have been preaching six times today and I'm just exhausted." To which she says, "Well, I've had to listen to you six times today!" You know, I never shared that with my wife for that reason. Unless she heard it somewhere else, she didn't get it from me, I can tell you that. Bless her heart, she wouldn't — man, what a trooper.

So okay, Pastor, can you get back on message? Okay. The text before us is so powerful that it must — we must apply it to us and make it real for us because of this powerful text before us. And it's my hope and my prayer that all of us, again, I always include myself, by the grace of God and the power of the Holy Spirit, would — hear me out — truly take this to heart.

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*Revelation 1.* Remember three years ago when we started the *Book of Revelation*, the only book in the entire Bible that promises a blessing to those who read it, hear it, and take it to heart, put it into practice, apply it to their lives. Be a doer of the word, not just to hearer. Because James makes it very clear. I love James. I mean, could you imagine being the half-brother growing up in a home with the savior of the world, perfect in every way? Can you imagine? Mom and Dad going by. “Why can't you keep your room clean like your brother?” Answer: Because I'm not have — I'm not fully God, fully man. That's why.

Okay. I'm — that's why James is so, I mean, in your face. You don't read James and go, “Awe.” You read James, you go, “Oh!” He said, you know, the hearer, the mere hearer of God's word is like the guy who looks into the perfect mirror of God's law, and he sees himself as God sees him: A dirty, rotten, stinking, law-breaking sinner.

Wait. I said that with too much passion, didn't I? Why? So that the Holy Spirit then can come take us by the hand as the schoolmaster, the tutor, to the cross, to the Savior who fulfilled, the only one who fulfilled the law that was never meant for us to fulfill. It was only meant to show us: Us in our true state.

I love how one referred to the Ten Commandments as the tender commandments. And when you see them like that, it just — it changes your whole perspective. It's not, thou shalt not because I am God, and I said so! Okay, well, too late. I already broke all ten of them and I made up some new ones to break as well.

No, God knew that. He was just establishing His perfect standard of righteousness for us to look into to see how short we've fallen. And once we do, we are — I mean, the schoolmaster's late. I don't know what bus he took or Uber or whatever, but he doesn't need to come get me. I'll — I'm — I'll go there because I broke the law. I'm a lawbreaker. I need a savior. I'm a sinner. I need a savior. Let's go.

Is that too much? Pray for me. This is how my brain is when it does work. That's how it does work. But I know it's — I hope, maybe better said, that you don't hear me say the same thing over and over again, and then it loses its intended meaning. It lacks the power of a packed punch. We could all use a good punch. I'm not talking physical. You know that, right?

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You know, the psalmist writes, I think it's David, that **“blows cleanse away evil.”** The proverbs say, **“The wounds of our friend are faithful and can be trusted, but an enemy multiplies kisses.”** Hey, Listen, the word of God will tell me what I need to hear, not what my ears are itching and wanting to hear.

And initially I might resent it, unfriend you, but eventually, by the grace of God, I'll come to my senses and realize, wait a minute, that hurt when you told me the truth in love because of love. And I didn't like you, so I unliked you and unsubscribed and unfollowed you and everything else. Then I realized, wait a minute, he loved me enough to speak that truth into my life because the direction I was going was like the — like Jesus said, “There is a way that seems right unto” — it's either Jesus or the Proverbs. Remember, I'm using grief brain fog. That's my excuse if I misquote or don't have the chapter and verses. Right.

Okay, so grace, right? Grace. I'm not — that wasn't very convincing. But anyway, **“there's a way that seems right to a man, but it's the way that leads to death.”** Wide is the gate; many go thereof. Narrow is the gate; few there go of. I just — we'll get to the text. But I want to — I want to make sure that I've adequately communicated in teaching the word of God, which again, is my privilege to, how powerful the entirety of the pages of Holy writ are. But it's going to come out right now in ways that you may not have anticipated.

So what we're going to do — and I got the green light from the Lord on this. So how do you argue with that, right? No, I took it to prayer. You know, when somebody says, “Hey, I prayed about it.” And then they go on. You say, “Wait, wait, wait. What did the Lord say when you prayed about it? What was the answer to your prayer?” That seems to be conspicuously absent from what you're about to say to me.

No, I prayed and I waited on the Lord, and I sought the Lord, and I asked and I kept on asking, and I sought and I kept on seeking, and I knocked and I kept on knocking like that persistent widow in the parable. And that's how I got the green light. Now, try to refute that.

What are you trying to say, Pastor? Well, I got a green light from the Lord to teach this powerful text by way of three questions that all of us, again, myself included, would do well to ask of ourselves and — don't stop there — answer for ourselves. You ready?

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First one — three questions. Question Number 1: *Verse 18*. Am I adding things to God's word? Oh, come on, Pastor. Don't you know we're talking — who you're talking to here? We would never do that. I mean, that's a firm grasp of the obvious. What am I going to do? Cut out pages or passages that I don't like or add?

I'm getting ahead of myself. That's the next verse. Don't look yet. We're still in *verse 18*. Am I inserting something in, adding to the word of God? Well, this is what I mean by we read past and fast under the banner of “I would never do that.”

Oh, really? What if I said we, me included, all have this proclivity to fancy ourselves as one who would never add to God's word, yet we do. And worse, we don't even know we do. How? By what's known as eisegesis, which I don't like that particular pronunciation. Because when you say eisegesis, I-see-Jesus? No.

So would you indulge me if I pronounce it as eisegesis? (Stumbling over the pronunciation) I better stick with eisegesis. it's a word that makes me sound smarter than I am, which doesn't take much, by the way. Eisegesis — I got it right. Can we just like dub that? I'll lip sync for the rest of it.

Here's what it means. Interpreting Scripture by reading/adding our own biases so that we can make it more palatable, amicable, compatible. I mean, let's be honest with ourselves. We're in church. You're not going to pull the wool over God's eyes. Come on, let's be honest with ourselves. There are hard passages. This is why teaching expositionally, book-by-book, chapter-by-chapter, verse-by-verse, line-upon-line, precept-upon-precept I can't get away with — yeah, no. That's — they won't come back the following week if I taught that.

I think of the account in the Gospels where Jesus teaches a hard teaching and people started bailing kind of like they did First Service when I went an hour and — I don't want to even say. They just started bailing, getting up, leaving. Jesus turns to the disciples and says, “Are you guys going to bail on Me too?” I know, loosely paraphrased.

And Peter, I love Peter. I dare say there's an interesting detail in John's gospel that sheds light on the relationship and the friendship and even the fellowship that John and Peter had. You know, they were part of the inner circle, Peter, James, and John.

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But Peter and John: Interesting. So John's gospel is inspired by the Holy Spirit. He's — he writes things like the — in the third person — **“the disciple whom Jesus loved.”** On that wondrous and marvelous resurrection morning, he says, you know — basically I'll just paraphrase it again — I beat Peter to the tomb. Nah, nah, nah, nah, nah!

And then even subtle details in John's gospel. And I don't know. I hope, I mean, you got to believe that they, in Christ with Christ, you know, they loved each other. But there was an interesting relational dynamic between the two because John will say things like “the disciples and Peter.” You know, that's like, ladies and gentlemen and JD. Wow. So that was no extra charge, by the way. So you can take it for what it's worth, I guess. I guess you get what you pay for.

But I just wonder if we really understand how subtly, unknowingly all of us have this propensity to even subconsciously add just itsy bitsy, small little adjustment to that hard passage, that hard teaching.

So, you know, with this question form, framing this teaching in a question form, I'm putting the onus on you. So have a nice afternoon. This is something you and I need to go to the throne with and ask the Lord to search our hearts and give Him unfettered access to that deep recess in your heart.

And He's gentle. He's always so gentle and loving and kind of long — boy, long-suffering. I think that was written just for your pastor. He has to be long-suffering with me. You know what it means to be long suffering? You have to suffer for a long time. He's patient. He'll wait. He won't force himself. He has to have an invitation.

I think about the first miracle Jesus performed at this Galilean wedding, where they ran out of wine. You know? You know what I'm talking about? You know, here's a question, just parenthetically. Again, just added bonus. Ask yourself this question. What would have happened if Jesus had not been invited?

What's your point, Pastor? Well, we don't invite Jesus into our situation, into our trial. And I tell you, it's like Moses, “Hey, Lord — again, loose paraphrase — if You're not going to be there, I don't want to be there. I don't want to be anywhere where You're not going to be. So if You're going to be there, I'll be there.”

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We do that. Are you going to go? Okay, then I'll go. You're not going to go? I'm not going to go either. Am I right? Okay. Well, I'll stop yelling at you then.

Okay. Now let's — let's flip this around to the other side of the table. So there's adding and subtracting. That's our second question in *verse 19*. Bear with me. Am I subtracting from God's word? Now I am of the belief — and I'll just speak for myself. I'll take one for the team. This one comes a little bit easier for me. Again, at first read we're all prone to dismiss this, thinking, I would never delete from God's word. But we don't know that, in fact, we do and don't know that we do. Let me explain.

So eisegesis - sis- sis- siss. Adding. There's another word that I might have more success pronouncing the way I wanted to pronounce it. This is probably a good indication I should just say eisegesis and exegesis (Stumbling over pronunciation) Eisegesis and exegesis. Wait. What's that? It's the opposite. Exegesis is extracting from. "Ex." Eis = Reading into, adding to. Ex = Subtracting from, extracting from.

Are you with me? Listen, I'm trying not to do what my wife for decades told me I would always do and that is complicate things. Oh, you didn't even hesitate, did you, on that one? But I can still hear her voice. She's not here, but I can hear her voice. "You have the gift of complication." I'm like, "Hey, honey, that's not one of the gifts." To which she would say, "I don't care. You have it."

So okay. Yes, dear. I don't want to complicate. I'm trying to simplify it, but at the same time, I don't want to oversimplify it. So there's no exegesis — finally. There you go. Fine. Whatever — which is the extracting from God's word. And when we do, it's meaning what God intended it to mean. But we don't do that, and as such, we subtract from God's word because there's no exegesis.

Because you see, with exegesis, it leaves no room for our carnality, our flesh, which is chafing. So what do we do? Spiritually the flesh is weak. Flesh says, "Uh-uh. No way. That is incompatible with my carnality." I'm speaking about myself I'm not looking at anybody or pointing my fingers.

So we have a problem here. I'm going to make it mean what I want it to mean and not what God intended it to mean. Because in so doing now — it, it, it — I'm not so convicted. Is not

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the word of God sharper, not as sharp, sharper than any two-edged sword, able to divide between soul and spirit, bone and marrow?

You know, see it like this. A sharp, I mean, sharp, surgical instrument with precision accuracy in the hands of the Great Physician, using his sharper than any double-edged sword word, which is the sword of the Spirit, by the way. And He cuts in, and He gets in and He gets out, using this, something that could cost you your life. In other words, I got to kill it before it kills you.

I don't know why. I was just, in fact, talking with my pastor, Ken, about this during the worship. Sorry, Kapon. Oh, he left the building. I don't blame him. I was talking with him about how it is that, you know, the days, these last days in which we live people have lost confidence in the word of God. And certainly pastors who don't teach the word of God, that explains it. Why don't you teach the word of God? You don't have confidence in it. You've lost confidence in it.

I mean, wooh! I don't know what I would do. I don't know what I would do. Well, I know what I wouldn't do. I wouldn't be able to come up here and stand behind this pulpit a month and a half after the love of my life went home to be with the Lord. That's — that's the power, the life support, the lifeline of God's word.

Oh, I — I just implore you, please, Christian, brother, sister, don't let the enemy do that to you. Because he knows what's in here, and he doesn't want you to know what's in here. You know, I'm so thankful I got grounded early on. Of course, I had a great teacher and pastor and mentor for 43 years.

But I remember the first time I read the Bible from cover to cover. I started in Genesis. That's a mistake. Because I got to the Leviticus sacrifices, and I'm, you know, I'm a blank slate. I'm looking; I'm driving around churches. I'm looking for livestock. I'm going, "Do they still do that?"

That's why it's probably good that you have a new believer start in the Gospel of John. There's a method behind that madness. I'm — I'm getting — I'm going through Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, and it's getting worse. And then I hit Matthew and I'm like, (Slap forehead) Oh, now I get it! Perfect.

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And then I get into the epistles. The once and for all stuff — that was all about You. Jesus: I know. I'm so stupid. Don't be stupid like me. Isn't it always better to learn from other people's mistakes so you don't have to learn them on your own? Believe you me, I — there's the easy way and the hard way. Me: Hard way. I've got the scars to prove it.

Okay. So we've got adding unknowingly, unwittingly. That's not an excuse. It might explain it, but it doesn't excuse it, and that goes for me too. Adding, subtracting. No, it's the whole counsel of God. Every word in God's word is God breathed. I mean, there's not a place in the Bible where it's like God inspired the author to fill up more pages. You know, we need more filler. Ask Jude about that and a couple of others with him.

No, every word in God's word is God breathed and God inspired. For what? For our instruction, direction — we don't like this one — rebuke. Oh, forget it. I sure wish so-and-so would hear this message. I'm going to send them the link. No, that's for you, baby. That's for you, baby.

You know what your problem is? You got the telephone pole in your eye pointing out the speck in your brother's eye, which is, by the way, where the speck came from. It's that old adage, "It takes one to know one." You've heard that one?

I hate clocks. Thank God there's no clocks in heaven. You know, you're full of pride. Oh, how do you know what pride looks like unless you are well acquainted with pride in your own life? Because it takes one to know one. So here you're pointing out a speck of pride in my life. And, dude, you've got a telephone pole of pride, which is where the speck came from in the first place, in your own eye. Why don't you go, Jesus said, and get rid of that? Take that out and then go try to help your brother out.

When — true story. I'm going to have some Kellie stories, and you're going to let me have them. Let me have them, okay? So this is early on in our marriage in our devotional time, and you know, she was just the most amazing woman and wife a husband could ever dream of having. On one particular occasion out of nowhere, she just like, does this. (Ducks down quick) I'm like, "What are you doing?" She said, "I had to duck because you, you were going to hit me with that telephone pole in your eye."

[ Laughter ]

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She was — she was a smart one, that one. She was a tough one, too. So I don't think we had devotions for a few days after that, but I was so convicted. So, you know, because of course, being the godly husband that I was, I was pointing out, you know, just some little specks of, you know, pride in her life. And she took care of that real quick. But we do that.

Last one, and it's a biggie because it really brings to the forefront how when we search the scriptures, which in turn search us to show us how God sees us, resulting in us not applying it to us, thus we're either subtracting it or adding it for us. Did you get that? I sure hope so, because it took me a long time to come up with that.

What's the third question, and why is it such a biggie? Because again, at first glance it looks like, come on, Pastor, this is a firm grasp of the obvious. Am I taking God at God's word? *Verses 20 and 21.* Well, of course I am. It's the word of God.

Okay, not so fast. These, the last words in God's word, confront us with the final word. This is the last word. That's it. Don't add to it. There's not a Revelation 2.0, the sequel, like Rocky movies. What do they have? Like 28 of them? Rocky 28.

Why? Why do you — why do you point that out? Because it forces us to wrestle with the question of whether or not I am truly taking God at His word. Stay with me. And this is the last one and we will be done. No promises on the time. This is really important. I want to draw your attention to the following. **“He who testifies,” “I am coming quickly,” and “Amen.” “Come, Lord Jesus.”**

First: **“He who testifies.”** The Savior of the world is on the witness stand testifying to the truth, the whole truth, and nothing but the truth, so help Me, Father God. Under oath, if you will. Okay. Case closed.

**“I am coming quickly.”** Again, I just — grace. I think three, four — no less than three times just in *Chapter 22*. But we see it replete throughout the entire book where Jesus says, **“Behold, I am coming quickly”** to the letter — letters to the seven churches. **“Behold, I am coming quickly.”**

Look, I am coming takh-oo', not tacos. If you're hungry, I'm sorry. Takh-oo', from where we get our English word for tachometer. What's a tachometer? It's a gauge that measures

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revolutions per minute, a.k.a. RPMs. Do you know what Jesus is saying here? The time is already set: One minute on that tachometer. It's a set time. But how many revolutions per minute? Well, for you car guys, you know that you redline at 6000 RPM. That's why they have a red line after 6000 RPMs. Right?

So you bet — especially when you — I used to have a Roadrunner Plymouth 383 slapstick. Man, I sold it for 1,500 dollars. It's probably worth \$300,000 now. Anyway, I'm sorry. But I'd watch that tachometer like a hawk, because you better be careful that you don't redline. Keep it — you know you can get to five. Even then that's revved up pretty fast. That's 5,000 revolutions per minute. Count to 5,000. I dare you. You won't make it. You'll fall asleep.

When you hit 6000 RPMs and it red lines, you know what happens? Your engine blows up. Watch this. Jesus is saying: I am coming at a time when things will be blowing up, and you'll be going up. I think things are blowing up. I mean, some of you that check your news feeds, you know. And by the way, be careful with that. If you're spending more time checking news feeds then you are in the word of God, you're going to have a skewed, for lack of a better word, understanding of that news feed.

This is the — this the foundation of understanding for what you're reading on that news feed. If you read the news feed first and then go to the Word, that's messed up, and you're going to be buss up.

How am I doing? Not good? Okay. Let's move on and close. Don't you love that word, "close"? Don't you wish it meant something when I said it? I'm just making sure you're still — listen, if I can't get you to laugh with me and instead just laugh at me, I'm happy. Just so you're laughing because it's so healing. You know, your thyroid? You're gonna — your thyroid is going to be healthier when you leave today.

Okay. I picked on the thyroid because of my thyroid. I didn't even know what a thyroid was. I had no idea. And then I went from not knowing what the thyroid is or does to thanking my thyroid. I had no idea. It regulates everything, metabolizes, metabolism, everything. Man, if that thing's out of whack, you're out of whack. You're looking at me going, Pastor, too late. You've been a whack.

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Okay. Let's get back to the sermon already in progress and close it. This testifying, agreeing, so be it, Amen, come, Lord Jesus, even so. When I say this is God's word, what does that mean to you? Does that just bounce off of you like, what's the saying, the water off a duck's back? I'll always botch those. They're stupid anyways.

But it just, it doesn't — it doesn't sink in. It just kind of bounces off. We've heard it a gillion times. That's the problem. Oh, would to God that we would read the word of God like it was the first time we were reading the word of God. I read it before. Yeah, I know that passage. Yeah, I know that one. I know that one. I know...

No. Wait a minute. When I say this is God's word, that means God has given you and me His word. Now, if I give you my word, I'd like to think that I'm going to keep my word because that's a matter of integrity and character. Right? But when God says, I give you My word, Wooh! You could take it to the bank. Actually, don't take it to the bank. Not in today's world. You can — God said it. He gave you His word on it, and that settles it. It's a done deal.

Yeah, but I don't see it yet. Oh, we're walking by sight now? Because I was always taught seeing is believing. There's only one problem. Jesus said the opposite is true: Believe and you will see. Is that not what faith is? It's putting your trust in, believing in that which you have yet to see the evidence. That's a pretty strong word.

In other words, it's already done. I just don't see it yet. So by faith, I believe and trust in God to keep His word. I believe Him and take Him at His word. Do you know there are over 3000 promises in the word of God, unbreakable promises, and sadly unrealized promises on the part of those who don't know them, and that they're God's promise to them?

And He can never — it's not that He won't. He can't. It's inconsistent and incompatible with who God is and how God is. When He says, "I give you My word;" done. You will never find — oh, I love it when they try to say, "Well, there are some contradictions in the Bible." "Okay. Oh, oh, you know the Bible?" "Well, I've heard that there are contradictions in the Bible."

Oh, now — now we're getting down to brass tacks, as they say. Hey, I've been through them. There are no contradictions. It is infallible. Infallible. You know what infallible

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means? Unfailing. It is absolute truth. Hey, listen, in a world where you don't know what's true anymore, shouldn't that have the much-needed effect of going to what we know with a certainty is true? Right here, man! And we don't. I don't have time. Wow.

You know, you have time to watch and binge — I'm not going to look at anybody— on that series for hours, but you can't spend minutes? I'm convicted, too. So just know, you know, conviction loves company. You know this is true, right, and you agree, right, and you know this, right? We will always make time for that which we deem important enough to make time for.

It reminds me — I forget who it was. I'm sure Pastor Ken will correct me, not publicly, thankfully. But it was someone who was known — with the Lord now, of course — but he was known for being a man of prayer. Man, this guy was a man — this guy, I mean, he — your prayer life? Pfft! I'm going to use that word again. It's in the original. Pfft!

I mean, compared to his prayer life? He was quoted as saying, and I'll be as accurate as I can in as much as I'm able. "Man, my day is so packed and busy today. I got to spend the first 4 hours praying."

Wait, you don't have time to pray. No, no, no, no, no. I don't have time not to pray. And the same thing goes for the word of God. Prayer and the Word. Prayer and the Word. Prayer and the Word. That's our open communication line, lifeline. The word of God is the microphone. I used to use this, but that's so antiquated.

You young people look me weird, give me stink eye. That's all right. So now it's more like this. (Pretending to hold a cell phone) I have to update my, you know, references to modern technology. Pretty soon it's going to be like this. Then they get bigger. I don't know why. During the Tribulation we won't have to worry about this. It will be not on you, but in you. Anyway, that's for another Prophecy Update.

But so you've got — you know this, right? You have a speaker and a microphone. And it's a dialog. You're having communication, an open line of communication with, get this, the Creator of the heavens and the earth and the sea and all that in them is that is always available. You never get voice mail. You never watch those three dots on a text, waiting. No, you get right through.

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He loves every single one of them. He answers the phone, first ring. Sometimes it doesn't even ring because He's all-knowing, right? He knew you were going to call upon Him. He's like, "JD, hi. I've been waiting for your call."

The only problem is we don't call Him. He's the last resort, not the first response. We call brother so-and-so, sister so-and-so. You know, what are they going to do? They're not going to help. They're going to make it worse. You get off the phone with them, you have to — you feel like, defiled. You have to take a shower.

Well, this is the shower, the cleansing water of God's word. How is it that we taught — I'm including myself. You noticed that, right? You're taking note of that? Yeah. Because I don't ever want to be a pastor like other pastors that talk down to their congregations. What is it about us that we're so quick to call them, not Him? Missed call, missed call, missed call. I wonder how many times God has called us, and we've not taken the call because our spiritual life is on silent, not even vibrate.

Or private mode. What is it? What do they call it? Private mode? Do not disturb. Thank you. Again, I'm still this, so... It's like I picture God — He's not going to force us. You know, He's given us free will. But He's waiting there.

I just picture God on standby going, (Raising hand in air and waving) I have everything you need right here. I promised it to you. Are you going to take Me at My word? I gave you My word. Why don't you call Me? It's waiting here at the ready. All you gotta do is ask Me. You're asking them first?

Okay. I'm done. I'll close. Last closing. Thank you for your grace. You guys are so — you do have treasures in heaven. When you get that they're going to go, "Didn't you go to that church on the windward side of Oahu, Pastored by JD Farag?" "Yeah." "Oh, dude, enter in man. Well done, good and faithful servant. Wow!"

Okay. That's probably not biblical, but it is kind of funny, isn't it? I like to laugh. Don't ever take laughing and crying away from me because you'll kill me. Because they're both gifts from God. You know that, right?

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Okay. Let's close. You're going, I got to see this. This is not your strong suit, Pastor. I know. But I will. We've established that we're not going to add or subtract to or from God's word. And if that's the case, then that would presuppose that we don't need to, and we don't need to because we're taking God at His word.

And if we're taking God at His word, then I will join in with this glorious declaration of Amen! Agreed, affirmed, ratified, so be it. Where do I sign? No need. He signed in His blood. And then what follows the Amen, which is two times in our text, is Jesus, come quickly. "Amen. Come, Lord Jesus."

Stay with me. Bear with me. I'm going to just ask this in closing, again. Wouldn't it stand to reason, I mean, just wouldn't it make sense that if truly took God at His word, didn't add to His word or subtract from His word, that knowing He would keep His word, and He's given me His word that He's coming quickly, I would be talking about Amen, come Lord Jesus, right?

Well, conversely, if I, you know, I'm not kind of feeling that chapter, that passage, that text. Yeah, I'm just not going to really apply it. I'm going to kind of water it down, subtract from it. I'm going to maybe butter it up, add to it.

Why are you going to do that? Because I don't believe it unless I'm able to do that. But you don't have to do that.

So if I truly believe that God's word is the word of God and the final word, then wouldn't I also be among those who sing, cry, pray, "Amen. Come, Lord Jesus."? Could it be that this is why in the church in these last days — I'm speaking broadly — nobody talks about or longs for? As Paul writes to Timothy at the end of his life, I've run the race. I finished the race. I fought the good fight. And in store for me is the crown of — there are five crowns.

Interesting study — a crown of righteousness. And not for me only, but for all who long for His — watch this word — appearing in the air, not His coming to the earth. That's the pre-Tribulation rapture. You mean I get a crown for longing for the pre-Tribulation rapture? Yeah, baby. I can't wait to see what my crown looks like.

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I mean, don't get too attached to it. You're going to be casting it before Him. Singing worthy, worthy, worthy is the Lamb that was slain. Are you making this connection? If you are, I'll close. So now you're really motivated and incentivized. Are you connecting this? You show me a pastor, a Christian, who is longing for God, taking God at His word that He's coming, and I'll show you a Christian who no-need add, no-need subtract.

No, God said it, that settles it. I can't wait. I long for it. I believe in it and I'm going to talk about it. I've been doing — I've been talking about it for decades, and I'm not about to stop now. In fact, if anything, I'm probably going to — well, First Service was a good example of that. I'm probably going to talk about it more and longer, too, because I long for the sound of that trumpet, the dead in Christ rising first, there new bodies, and then we who are alive and remain...

Oh, I'll start crying. So Kaponi, come up here and you cry and you stand up. And if you want, you can cry. Don't you just love these smooth closings, you know, just transitioning into the, you know, the ending and wow. No. I'm done. The end. Let's pray.

Father, I — wow, I don't know what to say, or how to pray, except — God, this is — thank You for these last four verses in Your word. Thank You for inspiring John to write them, and us, well-nigh 2000 years later to read them, hear them, and I hope and pray, take them to heart so that we too can be ones who realize the blessing that we've been robbed of for too long. So be it, Lord. Amen. Come, Lord Jesus. In Jesus' name, Amen.