

Zechariah 12
What's Prophesied To Happen In That Day
Is Now Happening Today
Pastor JD Farag

I just had a wonderful visit with some online members that are here from Montana. I hope I'm not embarrassing you guys. Am I? [Members respond, "No."] Cool. And they're getting married.

[Applause]

So I just thought maybe I'd stay back there for the whole Bible study. But I think it was time for me to come out. You forgive me, right, David? Well, you have to.

So. Okay. Well, good evening. Those of you online that are watching from whatever time zone you're in, if I put you to sleep, nighty night. Go to bed. We are going to partake of communion together at the conclusion of the Bible study. So if you haven't already, for those of you here, gotten the elements, they are back there on the tables, and you can get them if you haven't already at this time and then have them ready at that time. So and then for those of you online, if you wish to partake with us, we'd encourage you to get the elements ready as well.

All right. Man, I've been looking forward to Zechariah, Chapter 12, actually, 13 too; that's next week. And then 14; that's the following week. And that's the last chapter in the Book of Zechariah. And spoiler alert, it's a contiguous prophecy about The End to the end. And we're going to see this tonight. And it's a chapter that should be familiar, I think, to all of us, most of us, given the numerous Prophecy Updates that we've done on Zechariah 12 and specific to what will happen in that day, which, by the way, is found seven times in this chapter "in that day." That's pretty good.

You know how I do it? I just do a word search in Word, and it highlight them, and I just count them a couple of times, make sure. Seven times.

And that's not all. So too are there seven times that God says, "I will." Remember a couple of weeks ago the "I will" chapter? Well seven. What a coincidence. Not six, not eight. Seven "in that day" [Seven] "I will." Hmm. I mean, chicken skin right there. So I'm a little excited. I'll try to calm down. Because when God says, "I will," do you know what that means? [Congregation says, "He will."] I'll just close in prayer then.

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[Laughter]

Well, be that as it may, and because of the preempted, extemporaneous Update on Sunday, I want you to know that, as my wife would always say to me, "Practice what you preach." In Jesus' name, of course. And then she would give me a hug, and it was all better. But so I actually practiced what I preached on Sunday about stepping back, taking a breath, and re-approaching these maybe all-too familiar prophecies like Zechariah 12, Ezekiel 38, and don't bring any preconceived notions to it, and ask God to give you fresh eyes, open eyes to see it. And so that's what I'm praying and hoping will happen tonight, that the Lord will open all of our eyes, ears, and hearts, myself included, to see, hear, and heed what the Spirit is saying to us, His church, tonight. Are we good? Shall we pray?

[Congregant says, "Amen."]

That was rhetorical, but let's pray. Father, I.... wow. This is a powerful prophecy, one for which we are not foreign to. It's not foreign to us. But with what's been happening, especially as of late, we want to approach this in a fresh way. Fresh fire on the altar of our study of Your word.

So Lord, would You just kind of clear away all the stuff, even the understandings of this prophecy that we are prone to bring to the table of the study of this prophecy? Would You, as only You can by the Holy Spirit, just open up our eyes to see this in light of what is happening today?

Because this prophecy was prophesied by Zechariah about well, over 2500 years ago about what would happen in that day, and now here we are fast-forwarding 2500 years later. And "in that day" is in our day beginning to now happen today.

So this is very exciting, but it's also very concerning. So we're just going to ask You, humbly, to be our teacher. I'm only the instrument, the mouthpiece. If I say any words that are not of You, have them fall right to the ground and return void. But conversely, Lord, if You give me the words here in Your word to speak, we all have the promise that it will achieve its

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intended end and not return void. So Lord, we're just going to, again, ask You to speak because we, Your servants, are listening. In Jesus' name we pray. Amen.

[Verse 1] "The burden of the word of the Lord against Israel."

I need to just kind of tackle this word "burden" because some of your translations will render it a "prophecy." And the reason why it can be rendered "burden" is because these prophets were burdened. These were weighty prophecies coming from the Lord, the word of the Lord, and this word, a burdensome, weighty word of the Lord, was against Israel.

Now, I love the rest of verse 1, because who else can say this? **"Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:"** That's a mic drop right there. We haven't even got to verse 2. Who else can say that? I, I — you see those heavens? Yes, I did that. Kellie used to call them God winks. That was Me. Ha! I'm looking at the heavens stretched. Yeah, I did that. I look at the foundation of the earth. Wink. Yeah, I did that. I look at the spirit that is formed within man. The spirit of man. God wink. Yeah, that was Me too.

So why does God need — I love it when — don't get me wrong — I love it when God brags on himself. But what's the "what," the "why" behind the "what"? I believe it's a much-needed reminder of, as we say in our day, "consider the source." Go straight to the source. That's right there! Ha! Wait. This word, this prophecy is from the Lord God who created the heavens, the earth, the sea, and all that in them is. Stretched out the heavens, laid the foundations of the earth, and formed the spirit of man within him. That's whose word, prophecy, this is.

Okay, well, let's get to the prophecy. Don't rush me.

[Verse 2] "Behold [Look, watch.], I will make [New York? No. Tokyo? No. Paris? No.] [Yeru shalayim] [Yeru Salem] Jerusalem..." [Which literally means, get this, City of Peace.] [Possession of peace.]

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Okay, so this is what You will do. And when God says "I will," well, He will. Thank you. Good. We're on the same airplane. I probably shouldn't, as an Arab, use that metaphor or analogy.

So why is this important? Because it's not like man just comes up with this. No. God says, "I came up with this." I will do this. **"I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when [Not if] they lay siege against Judah and Jerusalem."**

Translated: I will make all the nations of the earth drunk. I'm going to get them drunk. They're going to be so drunk that they become inebriated and intoxicated with this intoxicating obsession concerning My city. That's My city. My name is on it, literally.

You might remember from some previous Updates, His name, as it is written, and we went scripture-by-scripture painstakingly — some of you still have the scars to prove it — through all of the scriptures where God says, "and I have chosen Jerusalem to put My name on." My name of ownership.

Now, Pastor, why are you emphasizing this? Because that's My city and those are My people. And I'm going to make you so drunk that you're going to have this intoxicating obsession with — what's the world doing right now? Today, as we speak, in our day today? You know what the whole thing is about, right? You know where the bullseye is? Jerusalem. U.S., Israel, Iran? Jerusalem.

What are you saying, Pastor? Is this fulfilling that? Um.... be patient with me on that. Lord willing and prompting, I'd like to address that because as we're going to see in a moment, God sort of addresses that.

[Verse 4] **"In that day," says the Lord, "I will strike every horse with confusion, and its rider with madness." [I want you to notice the paradoxical irony of this.] I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness."**

Did you catch that? In other words, I'm going to open My eyes so I can see, but I'm going to close their eyes, making them blind so they can't see.

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"And [Verse 5] the governors of Judah shall say in their heart, [I love this.] 'The inhabitants of Jerusalem are my strength in the Lord of hosts, their God.' [Ah, now we're getting somewhere.]

[Verse 6] In that day I will make the governors of Judah like a fire pan in the woodpile, [This is interesting imagery.] like a fiery torch in the sheaves; [I don't want to be a sheave anywhere near a fiery torch.] they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem."
Mentioned twice in one verse.

Wait, I thought they're already inhabiting Jerusalem. Oh, no, they're not. The Arab people, my people, they're inhabiting Jerusalem. And oh, by the way, this whole intoxicating obsession with Jerusalem is, has the sole goal of dividing Jerusalem. Did we miss something here back here on — we did! No way. I missed three?

[Laughter]

Okay, you guys, I've got five excuses, but you can pick one. But the first one is the one that I'm going to stick with. Okay? Grief brain fog. The most important verse. Okay. We're going to do-over, do-over. Why didn't you guys say something?

[Laughter]

I mean, if I had a piece of lettuce hanging in my teeth would you say anything? Wow, where's the love? Okay, you know what? So we did verse 2, right? [Congregant says, "Yes, and 4th."] And then I skipped verse 3. The verse!! This is bad. Will you please pray for me? I mean that. Please pray for me. This is... Holy Spirit, help me. Please.

[Verse 3] "And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away [Give it away, divide it away.] will surely be cut in pieces, though all nations of the earth are gathered against it."

Hey, to my credit, at least I caught it. [Congregant says, "There you go, yeah."] Okay. Thank you. That's better.

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Now, again, we have talked about this, but remember, we're going to go back to the drawing board with a fresh start, a new set of eyes, and revisit this powerful, and I mean powerful prophecy. Okay? Because this is exactly what's happening today. Everything that's happening today is about this. Zechariah prophesies in that day. Well, fast forward. We're in that day today. Because is not the world intoxicated with the obsession to divide Jerusalem?

Oh, but it's for peace in the Middle East with Jews and Palestinians living side by side in peace and security. Well, that's 1 Thessalonians 5:3. You might want to email that to them because it says that while they're saying that, sudden destruction will come upon them. You know the thing about sudden destruction? It's sudden. Yeah, I know you come here for these deeply profound insights. **"Sudden destruction will come upon them as a woman traveling in labor. And they [Not we] will not escape."**

What's this Board of Peace? Peace, peace. Daniel, 8:25, **"Through his policy of peace [His peace policy, foreign policy of peace] he will destroy many."** See, peace is the catalyst for the fulfillment of prophecy. They'll say peace when there's no peace. Nothing new under the sun. This was what we saw in our study through the prophets.

In Jeremiah: Oh, that was a brutal one. No wonder they called him the weeping prophet. I was the weeping pastor teaching through the weeping prophet. And all they wanted to hear was what their ears were itching to hear. Like Isaiah said, they told him, "Stop it," just stop with that. We only want to hear smooth things. And the things you're prophesying? You're not too smooth actually. You're kind of rough and controversial. We're going to talk a little bit about that on Sunday. That's all you're getting out of me on the Prophecy Update, by the way.

So let me see if I got this straight. So all the nations, and by the way, this is the Lord's doing. He said, "I will." I will. In that day, I will. I'm going to get them so drunk that they get so obsessed with the final solution of a two-state solution. (Tapping the Bible) That's right here. "In that day" is happening today.

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Isn't it interesting that this — I made a comment. It wasn't in my notes, and this is always when I go where angels fear to tread, and I only learn of it later. But I made the comment just, you know, in passing, and I got to believe it was prompted by the Holy Spirit because it went something like this, because this is a big thing right now. You've probably heard this. The Jews in Israel aren't the real Jews. Hmm. Give me a minute on that one.

So. Wow! Did Hitler know that? Wait; so they're God's people, this is God's land, and this is God's city. And what? He pulled up the wrong file? And oh, by the way, wouldn't it stand to reason that the persecution against the Jewish people should validate and authenticate that they are in fact the Jewish people? I mean, Satan's is not stupid. What? Is he going to persecute people who aren't the real Jews? Why didn't I get the memo? I would have started the persecution in Africa if I'd have known that!

I had no idea what that would — the hornet's nest that I had kicked in when I said that. Oh, my goodness! I mean, I got a history lesson on how the Jews in Israel are not the real Jews. And you know, when the love of your life, your wife of 37 years, your soul mate goes to be with Jesus, you look at things very differently. And I prayed — in a good way. I praise God for it because I'm just looking at it, just going, wow, that's pretty good! I got to give it to you. I mean, I got to hand it to you; that's... Yeah, you're so sincere, but you're sincerely wrong. How about that?

So the attempt, maybe failed attempt, at some levity by inserting the cities of New York and Paris, and what was the other one I use? I already forgot that. See, that's what I'm talking about — instead of Jerusalem was to sort of emphasize this point that of all the cities in the world, it's Jerusalem? Why aren't you trying to divide up Washington D.C.? I think that should be cut up, if you ask me.

[Congregant says, "Throw it away."]

Amen, brother. Yeah. Man after my own heart right there. Thank you. Ten points for you. I don't know what they're for, but you got ten.

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So why Jerusalem? Well, because it belongs to the Lord God. That's why. And here's another thing. So. And I couched it in these terms before. And if you don't mind, I need to do it again because it's kind of a summation of what Zechariah the Prophet, by the Holy Spirit, is saying concerning the day in which we're living and witnessing this today.

I see that you're trying to — you've got this intoxicating obsession. Maybe I got you too drunk — to cut up My city Jerusalem. I'm going to cut you up. Don't miss this, please. **"All who would heave it away [In the original understood as "give it away," "divide it away," "cut it away."] will surely be cut in pieces."** And this last part of verse 3 that I somehow missed is critical because we're told that **"...all nations of the Earth are gathered against it."**

Why do I mention that? Because this notion of — and this is what I mean by preconceived notions specific to Bible prophecy — "America isn't in Bible prophecy." Wait. Not so fast. All nations of the Earth. What if I told you that it's a plausible scenario that America is one of the nations of the earth that comes against? Come on, Pastor! That's almost anathema. That's borderline blasphemy. We're so pro-Israel! Are we? No, I'm asking you. Are we? I'm going to leave that with you and the Holy Spirit, because the Holy Spirit already had a talk with me about it.

America's seems to be the perpetrator of it, not absent from it. Is that too strong? Take it to the Lord. Search the Scriptures yourself. Be a Berean. Okay, you already did 4, which is totally now — talk about the moment's gone.

But notice, just real quick recap verses 4 and 5. It kind of fills in some blanks when God says, I will, I will, I will, I will. And here's why. So that the inhabitants of Jerusalem will say in their hearts, the Lord of hosts, their God, is their strength.

Well, that's new. We're not hearing that now. We're hearing the US is our strength. We're hearing the IDF is our strength. The Mossad, the military is our strength. No, that's not — that's not what it says. And this is why I coupled Zechariah 12 with Ezekiel 38. I'm not suggesting in any way that they're one and the same. However, there are some similarities in these two prophecies because the outcome at the end is, as we'll see, that they will know that I am the Lord, their God.

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Okay. Did we do verse 6? Pretty bad when people have to tell the pastor what he actually talked on or taught about. We did it, right? We don't need to recap it, so we're good. It's all discombobulated now, isn't it? But you can — you guys are good. You guys are good. You can — you can reorganize it. Please, Holy Spirit, have them, help them to reorganize.

Okay. Now verse 7, "**The Lord will save...**" Stop. The Lord will save. We're going to see who in a moment. And I think you know who it is already.

[Congregant says, "America."] (Chuckling)

Brother, I think that ship sailed. That dock sunk. Just saying. I know; you can stone me to death. Of course, we don't do that anymore. We just post stuff on social media. But the Lord will save His people.

"The Lord will save the tents of Judah first, so that [Watch this.] the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah." In other words, the Lord will save so that He is the one to receive all the glory due His holy name.

Verse 8. We didn't skip or do verse 8 already, right? Good. So we're back in order here. There's only 14 verses, so relax. **"In that day [I love this one.] the Lord will defend..."** Wait. So the Lord will save and the Lord will defend. Stop.

Again, I'm sorry that I'm doing that in the middle of a verse, but I do so for what I believe is good reason. Hear me out. The Lord is my defense. Who's going to come to Israel's defense? Not the U.S. Not the U.N. The Lord. Thank you, Linda. The Lord. The Lord **"He is my defense,"** the psalmist writes.

One of the quotes from Pastor Chuck Smith — we dubbed them Chuck-isms that I've just held on to and stole. I mean, plagiarized. I mean borrowed. I mean, you know, quoted. There we go. I got the right word. He would say, "If you try to defend yourself, the Lord will let you." It's much better if you let the Lord defend you. Local. We say "no better, way no better." Let the Lord defend you. You know, sometimes the best response is no response at all. The best defense is no defense at all.

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In fact, I think about — it was King Hezekiah. I'm probably wrong again. Since I skipped verse 3, I'm kind of shaken a little bit, losing confidence here, starting to doubt and question myself. But I'm pretty sure it was Hezekiah when he was threatened by Sennacherib. And Sennacherib writes him a letter, basically, virtually quoting scripture, "God is speaking to you, King Hezekiah, through me, Sennacherib." And Hezekiah is like, he just takes the letter — before emails — and he just lays it out. He doesn't print it out. He can't. Lays it out before the Lord and says, "Lord..." And what's the Lord's response? Just again, very loosely paraphrased, "Don't worry about it. I got this." And boy, did He.

You know, you get an email from your Sennacherib. You're being sieged, attacked from every side, as a child of God, as the people of God. Try see. Let the Lord defend you. Just don't respond. Just take it to the throne and say, Lord, because by the way, you don't have to inform Him. He already knew about it long before they offended you, creating this need in you to defend yourself. Just lay before the Lord, "Lord, I belong to You. This is against me. So if it's against me, what You're going to do?" Here's what I hear the Lord say. And the Lord and I have a very interesting relationship, especially now, because the Lord will say something through His word, like, "Watch Me now." All right! Pop some popcorn. The Lord will defend me.

"The Lord will defend the inhabitants of Jerusalem; [And get this.] [This is easily missed at first read.] the one who was feeble among them in that day (Raising hand) [The battle weary, the weak, the vulnerable] shall be like David."

Whoa. David was a mighty warrior. I know. Oh, this is sounding a lot like You're going to do something in the realm of the supernatural. It's something spiritual. It's a miracle, and that's exactly what it is. He's going to supernaturally and miraculously strengthen the most feeble among them in that day. And they will be warriors like was David before them.

"And the house of David shall be like God, like the Angel of the Lord before them." Ah! That's even better. I'll take the latter. The house of David?

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Verse 9. Right? Did we just do verse 8? That was verse 8. Verse 9. I am really shook up over this, I want you to know. [Verse 9] **"It shall be in that day that I will seek to destroy all the nations that come against Jerusalem."**

Man, they better read their Bibles, or somebody needs to text them Zechariah 12, verse 9. The U.N., the League of Nations, the United Nations, all the nations because that day is today. And God said He will destroy all the nations that come against Jerusalem. I want to be as far away from you as I possibly can. **"And [Verse 10] I will [And this is where it gets good.] pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication..."**

Ho! Wait. What? This is a pouring out. We talked about this Sunday. A pouring out of the Holy Spirit upon, epi in the Greek New Testament, upon them, and this pouring out of the Holy Spirit upon them will be **"...of grace and supplication."** I want you to pay particular attention to this connection. We started verse 10 with **"I will"** and then we continue with then **"they will."**

Please, I implore you, don't let this get lost on you because that's the order. Notice it's not "when they will," "then I will." No. I will. Then they will. Pastor, are you upset? No. What are you talking about? I'll tell you what I'm talking about. This is alive and well today. In that day, Zechariah, really? How about today, Zechariah? If you will... you fill in the blank... then God will. No. Romans 2:4 **"It's the kindness [The grace, the goodness, the love, the mercy] of God that leads a man to repentance."** And boy, are we going to see some repentance here in a moment.

Wait. Do you think Israel, Jerusalem, Judah, they deserve this? Uh-uh. You would think verse 10 would read more like and I will pour down My wrath! (Yelling) I just woke a couple people up. I'm sorry, online. Just go back to bed. I'm so sorry. No, I'm not going to pour out My wrath. I'm going to pour out My Holy Spirit. I'm going to show you grace.

"Then they will look on Me whom they pierced."

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Who dat, you think? Come on. This is like Christianity 101 here. This is Psalm 22. This is riddled and replete throughout the pages of Holy Writ, "**He was wounded for our iniquities.**" Pierced, literally. "**Yes, they will** [*Notice: "I will." Then "they will." And they will. And they will*] **mourn for Him as one mourns for his only son and grieve for Him as one grieves for a firstborn.**"

Now, it's okay. I understand. I get it. But being born in the Middle East and raised in that culture in my home growing up, I understood what "the only begotten son" really means. In fact, that's what my given name means. Wahid. Only first begotten.

[Laughter]

And then my sister was born, so it kind of ruined it. But. See, in that culture, in that day to this day, the first born son, that's — in fact, when you address the father, you address him by the name of the firstborn son. It's an honor. If you were in the Middle East with me, you would address me, not Pastor JD, but Abu Elias, the father of Elias, my firstborn son.

Uh, this is unthinkable. Mourning and grieving. You remember mourning is outward. Grieving is inward. But when God says "**I will**" and then says, "**then they will mourn,**" they're going to realize: Oh, wow! He is the only begotten firstborn Son of God. And this is a godly sorrow that leads to a genuine repentance on a national level and on a personal level, as we'll see at the end of the chapter.

[Verse 11] "**In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.**"

Now, some believe this is referring to the mourning over the death of King Josiah, one of only nine good kings. Others have tried to tie it into Megiddo, which is the Valley of Jezreel, for those of you that have been to Israel with us, and the Battle of Armageddon. You might have to do some work on that. I couldn't quite get there.

So now verses 12 through 14, the rest of the chapter, and not only are the people going to mourn and grieve, the lands shall mourn. I think about Paul to the Romans, by the Spirit, writing about the whole creation groans. I think about when Jesus, in what we effectually

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referred to as His triumphal entry, that, you know, they're telling Him — You better tell Your followers to keep it down, tone it down. I've heard it before: Hey, Pastor JD, can't you just tone it down? Oh, you mean water it down? Sorry. Can you just kind of, just tone it down a little bit? No, I'm going to turn it up a little bit. How about that? I'm gonna shout it from the rooftops. Are you kidding me? I'm a watchman on the wall. I'm going to blow the trumpet and warn the people, and I'm going to yell at them and spit on them. By the way, that's why nobody sits in the front row. They don't want to get spit on. [Laughter]

[Verse 12] **"The land shall mourn, every family by itself: [Listen to this.] the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; [Verse 13] the family of the house of Levi [My son, my second-born son] [That's the tribe of Levi.] by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; [And then verse 14, last verse.] all the families that remain, [And I underlined this word,] every family by itself, and their wives by themselves."**

Does this sound a little bit like Romans 11? I think it's verse 6, but you can't, you know, when it comes to chapter and verse, you can't count on me right now. So be a Berean and search for yourself. But Israel gets saved at the end of the seven-year Tribulation. That's when they will inhabit Jerusalem themselves. And this comes on the heels of a national and personal repentance. And I think that's why we have the detailed delineated for us in these last three verses. Every, every one, all, finally, at the end.

Did you know that this explains why it is that Satan, starting with Cain and Abel, has sought to eliminate, exterminate, terminate all the "ates" the Jewish people from existence? Because Jesus would come. I know this is shocking. Jesus was a Jew. I know, right? Shocking; be careful who you say that to these days. He had to come from a Jewish lineage. And we see that in Matthew and Luke. So don't you think that Satan knows the Bible, too, better than me and you ever could? Or would? So he tried — never will he succeed — to thwart the First Coming of the Savior throughout the Old Testament. Pharaoh, Haman, Nebuchadnezzar: eliminate, exterminate all the Jews, but he would never succeed.

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Then he regrouped, and now he's trying — he'll never succeed — to thwart the Second Coming of the Savior of the world at the end, because Jesus can't come till they come to Him. Did you get that? And Satan knows that. They will call upon Him, mourn for Him. And this day, "in that day," I believe, is the Day of Atonement, the one day of the year, the sixth of the seven feasts of the Lord given to Israel, all of which pointed to and/or were or will be fulfilled by the person of Jesus Christ.

Yom = Day [Same in Arabic and Hebrew] Atonement = Kippur. That's where the High Priest would go into the Holy of holies, where the Shekinah glory and the presence of God was, where the Ark of the Covenant was. And it was one day of the year to make atonement for the sins of Israel. The Second Coming, I truly believe with all my heart, is the fulfillment of the typology and the prophecy found in the Feast of the Day of Atonement. That's what "in that day" refers to.

Okay, let's wrap it up and then we'll partake together of Communion. Okay, Pastor, you know, thank you so much. That was a marvelous dissertation and explanation of the passage and prophecy. But you know, my alarm clock is going to go off tomorrow morning, and I have to go off to work. And what in the world does this have to do with me?

Well, first of all, good news. There are no alarm clocks in heaven. That alone. Hallelujah! Come, Lord Jesus, quickly. No, no. No need. It's eternity, not time. Nobody's gonna — for that alone. I can't wait. Nobody going to have a watch or a clock or a device to see what time it is. Because a thousand years went by, and you didn't even notice.

[Congregant says, "I heard there's baseball."] Okay, baseball. We'll let you have that one, brother.

But you know what? On a more serious and applicable note, if what Zechariah prophesies will happen in that day is looking an awful lot like what's happening today and in that day if that day is the Day of Atonement, i.e. the Second Coming, which is at least seven years after the pre-tribulation Rapture, and it's already starting to take shape now? Wow! Look up! Look up and lighten up that tightened up grip on this world and the things of this world because we're just passing through.

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Pastor JD Farag

I know I shared this, but just let me have this one last thing. I didn't say, "one last thing." Yeah, right. I know I missed verse 3. You're going to hold that against me until the rapture; that's fine. But one of the things, and there's so many. Oh, my goodness, there's so many. When my wife went home to be with the Lord, the Lord, as only He can, ministered to me supernaturally that it's not going to be too long. I'm not too far behind. That's how rapidly and swiftly Bible prophecy is moving. By the looks of things that grand and glorious reunion, I believe, is sooner than any of us can possibly imagine.

And, you know, it has a way of changing your perspective on everything. Things that used to matter don't matter in light of eternity. And based on this prophecy, eternity is not this far, distant, way in the future thing, no. In that day, I believe, for the born-again Christian in the pre-Tribulation, rapture can be any day. And that gives me hope. That's my blessed hope, my blessed assurance. And at times like this, in my grieving and mourning, I hang on to that by my fingernails.

I don't know where you're at tonight. I mean, I know where you're at. You're here or online. But maybe, just maybe, as we partake together of communion, which beautifully just ties a magnificent bow on this chapter, because it was a much-needed reminder of what Jesus did for us and that Jesus is coming back for us.

Luke 22, I'll begin reading in verse 14. We affectionately refer to this as The Last Supper because, well, it was the last supper before Jesus was crucified.

"When the hour had come, [Luke, by the Spirit writes] He [Speaking of Jesus] sat down and the twelve apostles with Him. Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer, [Before I am crucified.] for I say to you, I will no longer eat of it until it is fulfilled in the Kingdom of God."

[Verse 17] "Then He took the cup and gave thanks and said, [It's the second time now.] 'Take this and divide it among yourselves for I say to you, I will not drink of the fruit of the vine until the Kingdom of God comes.'"

Zechariah 12
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You know what I see the communion celebration as? It's a recalibration. You know, the GPS, which butcher the Hawaiian street names. Somebody's got to do something about that. It's just, especially for you locals, you know, the Hawaiians. That must be horrifying and mortifying to you. You know: Kalani-ani-olay. You know: Kalappa-why. Kalappa-why-ee Street. I'm like, eh! I'm sorry. I digress. But, you know, sometimes you have to push the button because you get all kapakahi, like me, all the time.

My wife was the GPS. My GPS. I forget where I parked my car in a parking garage, and I have to get off at every level. You do this too. So, you know, beep, beep. Oh the (Sighing)... Not my wife. You could blindfold her, You could inject her. Don't — I shouldn't have used that one. You can give her something that disorients her. That's better. And then not even let her know where it was parked to begin with, and she'll find it. I know I still speak of her in the present tense, and that's okay. Let me. Okay?

But you know, my daughter and I, when we have our father-daughter days, you know, we have to use this stupid Google maps. Don't strike my YouTube video, Google. And then it says "re-center" because you messed up and you got off course, you got off track, you got off the path.

That's what communion is. It recenters us on the main thing to keep the main thing the main thing. The main thing is Jesus. And that's why He would say in verse 19, **"And He took bread, gave thanks, and broke it and gave it to them saying, 'This is my body which is given for you. [Listen.] Do this in remembrance of Me.'**"

In other words, as often as you do this, do this as a remembrance, a commemoration, and a celebration. Why do you need to do this as a remembrance? Because you forget. I shouldn't say "you." We. Me too. We forget. We get caught up in the busyness and the cares and the affairs of this life. And boy is the enemy not all over that one. I mean, he's got us going a million different directions. Distraction after distraction. We just got to come back to the Savior and remember what He did for us. That He saved us. His body was broken for us. His blood was shed for us.

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[Luke says] **"Likewise, He also took the cup after supper, saying, 'This cup is the New Covenant in My blood, which is shed you.'"**

I want to do something just a little bit different tonight, and then we'll be done. I appreciate your patience. First, take the first part of the packaging off and get the bread, and just hold on to it for a moment.

These are symbols, signs. What do signs, symbols do? They point us in the right direction, or point us back or get us back in the right direction. That's what this is. It's a recalibration, getting us back to Jesus and our salvation. So as you partake of the bread, let's do so remembering that His body was broken, not His bones, His body, for us, instead of us. Would you partake with me?

Lord, thank You. We need this. We needed this tonight. Thank You for giving us this to do in remembrance of You. It re-centers us. Because You're at the center of our lives. So thank You, Jesus, for Your body.

If You would, in like manner, also take back the rest of the packaging and just hold on to it. Again, the cup, a symbol, a sign, a pointer reminding us of His blood shed in our stead. See, the Bible makes it clear that there is no remission of sin without the shedding of blood. So in the Old Testament, the animals were sacrificed and their blood was shed for the sins of the Israelites. But it didn't cleanse. That's next week. It only covered, kaphar, in the Greek — in the Hebrew. It was a covering. But for the New Covenant believer, it's not a covering. It's a cleansing and a removing of all of our sins, past, present, and future, as far as the east is from the west. And talk about remembering. He remembers them no more. We remember them, but He does not remember our sin.

It's been aptly said that when God sees us, He sees not our sin, but His Son. And that's what we're re-centering on tonight, remembering tonight as a celebration and a commemoration to get us back on track. So as we partake together of the Cup, let's do so remembering, thanking Jesus for shedding His innocent, pure blood as the Lamb of God for the sins of the world. Would you partake with me? And once you do, please stand. And David, if you would come on up and I'll close in prayer, and David will close us in song.

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Lord, this has been as glorious as it — as it's been wondrous. I mean, You met us here tonight. I mean, it's — the presence of the power of the Holy Spirit has been palpable, is palpable in this place. And thank You for that.

Lord, thank You for Zechariah. Thank You for the communion celebration, the communion table, because both have this one common denominator that we so need. And that's to remind us that there is a day coming soon and very soon when that trumpet is going to sound and the dead in Christ are going to rise first, get their glorified bodies, and then we who are alive and remain are going to be metamorphosed, transformed in a fraction of a fraction of a fraction of a fraction to the 10th power of a second, putting off these bodies. That alone, especially those of us that got bodies with a lot of miles on them.

And we're going to get our new glorified eternal bodies. And then we're going to meet You in the air, and all of our loved ones are going to be there. That's too high for our understanding. But, Lord, You said, "I will." So that means You will, and we can't wait.

So Lord Jesus, even so, Lord Jesus, maranatha. Come quickly. In Jesus' name. Amen.