

Revelation 19
God Wants Me To Remember How This Ends
Pastor JD Farag

KAPONO: Would you bow your heads as we pray? Lord, thank You so much for this day, for the Prophecy Update, Lord. May we shine Your light. Would You continue to strengthen us, Lord, through receiving of Your living word? We thank You for the time in *Revelation Chapter 19*. Would You bless this study? Will we take it home with us, Lord, and live it out? We praise Your name. We ask this in Your name only, Jesus, we say. Amen.

PASTOR JD: Amen. Good morning and welcome.

[Congregant says, "Morning."]

You can be seated. Those of you online joining us, we want to welcome you as well. So glad that you are. Um, a special day today. Do you want to know why? Oh, good. See, you asked why. We are going to finish the seven-year Tribulation today. Hallelujah! Hallelujah! Oh, by the way, it's going to end very dramatically. I'm just — so you're not blindsided. Those of you who don't read ahead to stay ahead, to know what's ahead, I mean, talk about a dramatic ending. This is pretty dramatic. So... But at least it's ending.

I mean, I know we're not going to be here for it, but it feels like we had to go through it by proxy from *Chapter 6* through *19*, which is a marker, a division of sorts in the divine outline that God gave to John in the first chapter and the 19th verse where he's told to write that which he has seen, past tense; that which is now, present tense; and that which is to come hereafter, meta tauta in the Greek, after these things, future tense. There's your divine outline.

So past tense, what did John see, eyewitness of? Jesus Christ crucified, resurrected, and glorified, *Chapter 1*. What is now? *Chapters 2 and 3*, the Church Age, represented by the seven literal churches and the letters that Jesus had John write to them. And each of those seven churches has a prophetic picture that is painted on the canvas of the end times.

So *Chapter 4:1*, my favorite verse in *Revelation*, okay, along with the other favorite verses in *Revelation*. But *Chapter 4:1* marks the divider where John hears the trumpet and the call of God to "Come up here." That's the Rapture.

Chapters 4 and 5: He's in heaven. And the word "church," incidentally, and this is important, and please don't miss this. The word "church," "ekklesia" in the Greek, is found 19 times in *Revelation Chapters 1- 3*.

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Chapter 4:1: Trumpet, caught up, raptured up. He's in heaven. Where is the church? In heaven. Why? Because we're raptured to heaven to the place that He prepared. I'm not angry. Does it sound like I'm angry? I'm not trying to be. Passionate? Thank you, Bruddah. I love you, man.

So the word “church” is not found in *Chapter 4* or *Chapter 5*. Why? Because the church is in heaven. And then you hit *Chapter 6*: The seal judgments. Then the trumpet judgments. Then the bowl judgments of God's wrath filled with His fury is poured out upon the earth beginning in *Chapter 6*, which is the beginning of the seven-year Tribulation, on through *Chapter 19*, which we will get to and finish here soon. Be patient.

How many times is the word "ekklesia" or “church” found in *Chapter 6-19*? Zero. Nadda. Wala shay'e. That was Arabic. Sorry. Not one time. Why? Why is the word “church” not found in the chapters, *Chapters 6-19* that deal with the seven-year Tribulation? I know this is deep. Wait for it. Because the church is not in the seven-year Tribulation. All right.

[Applause]

Okay, that was my introduction. How am I doing? We're good so far? All right. *Chapter 19*. We're going to pick it up in *verse 16* and go through to the last verse of *verse 21*. If you're able, I'll ask you to stand for the reading of God's word. If not, no worries. Just where you're seated is fine. If you're more comfortable, fine. This standing for the reading of God's word comes from the Old Testament.

Now John continues writing and says, by the Spirit of God, in *verse 16*, what he sees. He writes, **“And I saw an angel standing in the sun, [Cool] [Or hot] who cried in a loud voice to all the birds flying in mid-air, “Come, gather together for the great supper of God, so that you may eat the flesh of kings, generals, and the mighty, of horses and their riders, and the flesh of all people, free and slave, great and small. [Wow!]**

Then [Verse 19] I saw the beast and the kings of the earth, and their armies gathered together to wage war against the rider on the horse and his army.”

This is speaking of — it's a misnomer — the battle of Armageddon, Har Megiddo, the valley of Jezreel below Mount Carmel, for those of you that have been to Israel with us. The

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reason I call it a misnomer as a battle is because there isn't one. The place is right, Har Megiddo. But the battle? Nah, it's over pretty quick, as we're about to see.

Verse 20, I like *verse 20*, by the way. I'm just going to let you know that. **“But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur.”**

That's what I'm talking about! You know how I've jokingly, in the past, said I'd like to reserve front row seats to see this? No need. We're going to be there. I'm going to be on my white horse, and so are you. I can't wait! Just saying.

And then the last verse, *verse 21*. **“The rest were killed with the sword coming out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.”** The end. Have a nice day. Let's pray.

Oh, Lord. Oh, Lord. We posture ourselves before You. We humble ourselves before You in awe of You. Who is like unto You, O God? There is none like You, God. Lord, this is a rather difficult passage in every respect. And if but for that reason alone, we humbly admit that we desperately need the Holy Spirit to be our teacher this morning. I am merely the vessel, the instrument, a mouthpiece.

But the Holy Spirit is the one who can give us eyes to see what You want to show us, ears to hear what You want to speak to us, and perhaps more importantly, hearts that will take heed to that which You desire to do in us. So Lord, we commit, submit our time together today to You to do with as You please, all for Your glory. In Jesus' name. Amen and amen. And thank you. You can be seated.

So I want to talk with you today about something of great importance concerning God wanting us to remember how all of this will end. And the key word here is “remember.” Let me explain. We need to remember that the wickedness and the evil in the world, especially in the day we find ourselves living today can cause us to forget that everything is going perfectly according to God's prophetic plan.

Why is this extremely important? Because when you're experiencing suffering and difficulty and hardship and adversity and trials, you can get so wrapped up. I wanted to say, “caught

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up,” pun intended, in them that you lose sight of the bigger prophetic picture of the end. And what can ensue can be what has been referred to as a crisis of faith. You think of far off, that the end will come, but you've got rent due tomorrow. And there's not enough money in the bank to pay it. You just got that diagnosis phone call today. You just got that note that was written by the person that you married saying, “I'm out of this. I'm gone.”

That's when life hits. And life hits. And when it does, it can paralyze you. You're now riddled with fear and doubting in faith. And here's God wanting you to remember; wait a minute. This is not how it ends. In fact, actually, that this is actually about as bad as it's going to get. I like how one so aptly quipped, “For the born-again Christian, this is the most hell we'll ever know. And conversely, for those who are not born-again Christians, this is the most heaven they will ever know.”

It's so disorienting when life hits, isn't it? I mean, you lose your footing, the bottom falls out, adversity strikes, the unexpected happens. And here's God, in His love and His mercy and His patience and His grace and His long suffering, who sees the end from the beginning. He's all-knowing and at the ready to rush in when life hits.

I've often mentioned Asaph, the Psalmist in *Psalms* 73. And here's why I really like this guy. For one thing, I can't wait to meet him. He's real and he's raw. But he is really struggling. What's he struggling with, you ask? Well, the righteous suffer and the wicked prosper. What's up with that? He even says, **“Have I cleanse my hands in vain?”** I walk uprightly, and I suffer. Here's the unrighteous. And everything they touch will prosper. That ain't right.

Is that how you say that? Probably not. I can tell. So here's what's happening. It's a different crisis of faith. Because, you see, a crisis of faith is not necessarily that you doubt God in your crisis of faith. In fact, it's the opposite. It's that you know God can do it effortlessly, instantly, but doesn't. And that messes you up. Because you don't understand.

And so, here's Asaph very open, very transparent. He doesn't care at this point. What have you got to lose? There's one particular verse where we're told that he would even refuse to talk to his brethren, which would be the equivalent of us with our brothers and sisters in Christ. He would not even fellowship with them.

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Why? Because he didn't want to stumble them because he is really doubting, not doubting what God can do, but doubting why God won't do what he knows God can do. And so he's going through this whole thing, and I thank God for this Psalm.

I've lived *Psalm 73* more times than I care to admit to you. Why are you looking at me like that? I've had those times in my life because I know God. I walk with God. I talk with God. I know that there is nothing too hard for the Lord. There's nothing impossible with God, He is the god of the impossible. He can do anything, any time, anyhow, anyway. And so I pray. "God?" Crickets. "God!" Crickets. "God, You could do this. Why aren't You doing this?" Crickets. Until.

Here he is his faith shaken to the core until he enters the sanctuary of the Lord, which is where he should have gone in the first place, where he's shown and reminded of their end, by the Lord. Comes back. "What was I thinking? Oh, I'm sorry, Lord." He went from questioning God to fearing God in a reverent fear. And that wicked that he was comparing himself to as being upright and righteous, that wicked who is prospering? Well, God is reminding him and showing him how it ends for the wicked who is prospering. And he goes from envying them to feeling so very sorry for them. That's called a much-needed perspective.

Okay. So Pastor, how are you going to do this? I'm glad you asked. You asked, right? Okay. Well, I sought the Lord, waited on the Lord, requested of the Lord for the personal application from this rather graphic prophetic information at the end of the Tribulation, and though not surprised, I was greatly moved because I was hit hard by the reality of eternity, and I know we've talked about it before, but more specifically that of how those who reject Jesus Christ are suffering damnation eternally, in extreme contrast to those receiving the gift of God that Jesus Christ paid for in full for our salvation eternally. That's just too high for my understanding.

I mean, here's an invitation to a supper. By the way, you don't want to RSVP to the supper where the birds of the air are invited to gorge on the flesh of all the carcasses. Do you think this is figurative? Analogous? Metaphorical? No, it's literal. It's literal. That's what my

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Bible says. If it was meant to be figurative, then we would have an indication within scripture that this is figurative, but we don't. This is literal. This is going to happen, man.

And I don't think — I've heard others more eloquent and certainly more qualified than I teach about this. But if they could just but take that person and dangle them over hell for just like 30 seconds, they would get saved right there on the spot. That's a little, you know, extreme, but there's some merit to that. And I say that because I think we have this proclivity, within all of us, to kind of sanitize, fictionalize, you know, and in so doing, we kind of view it from afar off. Oh, that's way down the road.

What if I told you that there is a possibility that this could literally happen in seven-plus years from now? I'm not setting dates. Don't email me. That's true. That's a true statement.

What am I trying to do here? I'm trying to bring it closer to home for the betterment of all of us, myself included. Because when you are hit with the extreme and even harsh contrast between eternal salvation and eternal damnation, that's when it's real talk. That's when you get real.

And that's what John's doing here. This is real talk, man. Now, I know it's graphic. It's as graphic as it is prophetic, but it's in our Bibles. And all Scripture is God breathed, inspired for our direction, correction, rebuke. We hate it when it's for rebuke. But never imagine for a second that any scripture from Genesis to *Revelation* is there just to fill up space. And never — I'm going to take a step further. Never think for a second that any scripture from Genesis to *Revelation*, well, that's for them. Oh, you do so to your own peril.

We saw that Thursday night in *Zephaniah*, didn't we, *Chapters 1 and 2*? I mean, well, that's for Judah then, not us, now. Are you kidding me right now? Seven times the Day of the Lord is mentioned in a book with three chapters. You know what the Day of the Lord is? The Day of the Lord is at hand. It's the judgment of God, the seven-year tribulation. Man has had his day. This is the Day of the Lord. Seven times.

Prophetically applicable to us today. Why? Because the Day of the Lord is at hand. We are on the eve of the seven-year Tribulation. God knows my heart. As God is my witness, I believe it with all my heart. We are so close. We are seeing things happen. This is not the Prophecy Update. I'll stop yelling again.

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We are seeing things happen that now — just last week — what a wild week! Wild! We got to put a growl in “wild.” What a wild week. What a coincidence. Same day all that. Next day this comes out. Next day that comes out. Wow, what a coincidence. Yeah, no. Uh-uh. God's providence, God's prophetic providence is not coincidence.

So you know what happened last week? To me, I believe was a turning point in terms of Bible prophecy marking the beginning of things, prophetic events that will ultimately find their fulfillment in the seven-year Tribulation, already beginning to pass now, prior to the seven-year Tribulation. Which means what? We must be really close of we're already seeing it begin to come to pass. Jesus said, “**...look up and lift up your heads, for your redemption draws near.**”

So if you see me out and about which you probably won't because I don't get out and about. Church-home. Church-home. Church-home. Maybe Kailua-town. Church-home. Church-home.

But if you see me out by chance, and you see me like this. (Looking up) Everybody else is going, "What are you looking at?" It's not what I'm looking at. It's who I'm looking for.

Okay. I hope that today we'll be shown and reminded of the end, like Asaph, the psalmist. Because it can literally change one's perspective of life pertaining to eternal life. And we use phrases like, “that's a game changer.” Well, let me tell you what: This is a life changer. You get a much-needed change of perspective. It'll change your life for eternal life. That's why this is extremely important. Because if you're anything like me, and I suspect many of you are, and I feel sorry for you if you are, there are times when I ask God, “Why?”

Why? Because I'm the pastor, right? I have to own this before I can teach it because I cannot impart that which I do not possess. So I'm just on my face going, “O God! Gorged by birds and the carcasses and the supper of God and the beast and the... That part's cool. I like that part, but what? This is how it ends?”

“Yeah. Seems like you forgot.”

“How'd you know?”

“I could tell.”

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You know when you know how a book or a movie ends, in the middle of it, the crisis point, you know, when the plot thickens, you're not sitting on the edge of your seat. You're calm. You're reclined. You're like, yeah, I already know how it ends. And it ends well for me. So pop some more popcorn.

Okay, here's what we're going to do. And I won't be long. (Chuckling) Yeah, right? Famous last words, right?

Three reminders. I'll be as brief as I possibly can. But there are three reminders that all of us, myself included, as always, would do well to remember, know, and believe, with the hope of reaching the lost and encouraging the saved while we're still here. First one: *Verses 17 and 18*. This is how it ends. God wants to remind me. The flesh of all men will be gorged on by the birds of the air.

Now again, John says he saw an angel standing in the sun, crying in a loud voice to all the birds, inviting them to the Great Supper, not feast, not moed in the Hebrew, the Greek, but supper of the Lord. There's two suppers: The wedding supper of the Lamb, or feast, and the supper of the Lord. You want the first one, just so you know.

But then he goes on to describe with specificity who this includes. Listen to this grocery list, well, this list. Kings, generals, the mighty, the free, the slave, the great and the small. All. All who persecuted Christians. And they're persecuting Christians. All who enslaved people. Restricted people. All.

And God wants us to know this? Yeah. That's kind of dark, isn't it? Not really. Because you know we're going to be there by His side, on our horse. And we're going to witness this. And we're not going to be repulsed. I think instead of repulsing its rejoicing. And that's the takeaway, the personal application of this to us today. God will have the final word. He overrules all and rules over all, and nobody going to get away with nothing, even though it seems like it.

Turn off the TV. You'll sleep better. You'll feel better. You won't have as much anxiety. And you won't get sick because there's a thing that spreads through the screen. No, seriously. It's called the virus of fear. Very contagious, very contagious.

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So I use that example because it's hard for me. And it's just by the grace of God, especially when it comes to the weekly Prophecy Updates. I think about what Solomon wrote. **“With much knowledge comes sorrow and grief.”** You know when you study and learn and research and understand and see how evil the world is becoming, it brings grief to the heart.

So I need *verses 17 and 18*. Why? Because man had his day, and they think that they're going to get away with all the evil that they're shoving in our faces or arms. But God. I need this passage in the last chapter of *Revelation*, about how it ends, as graphic as it is because they're going to get theirs in the end.

I think about the sweet psalmist of Israel, David, in *Psalms 34*, **“Do not fret when men, evil men, prosper in their ways.”** It only leads to evil and anxiety and prescriptions. Just wait on the Lord. You'll see. He'll make the justice of your cause shine like the noonday sun. You'll be vindicated. That's what's happening here.

And that's the takeaway here. We saw this with Habakkuk, didn't we? Habakkuk was having a meltdown, man. God, don't You see what Your people in Judah are doing? And You're doing nothing about it? And the Lord responds with, wait, you don't think I see? I see everything. You see nothing. You don't think I'm going to do anything? Why? Because I haven't done it yet?

We saw that in Zephaniah, Thursday. The wicked say oh, God's not gonna... They've been saying that. No. What are you basing that on? They've been saying that, how long now? And yet His judgment hasn't come. So you're concluding, if I'm understanding you correctly, you're concluding that just because His judgment hasn't come, His judgment isn't going to come. Yeah, that's what you're saying. Can I give you a word to add at the end, a three-letter-word? Yet. It hasn't happened yet.

And God is not slow in keeping His promise. Do you realize that it's only been, according to Peter, two days since the crucifixion, approximately? A day is like a thousand years and a thousand years like a day. So two days ago, what was that? Friday? That was Friday, and it wasn't Good Friday. It was Friday. Friday. Two days ago. 2000 years ago for us.

I'm just I'm trying to bring this into clearer and nearer focus for a much-needed change of perspective knowing that this is how it ends, and that it ends possibly sooner than I could

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have ever imagined. Well, that gives me hope. They'll get theirs. They're getting away with it now. I'm suffering now. They're prospering now. They're getting away with it now. I can't — I can't get away with anything. They get away with everything. At every turn it's adversity. At every turn for them, it's prosperity. Not for long. Just wait. It will happen. It just hasn't happened yet.

Second one, *verses 19 and 20*. I mean, again, you'll forgive me for looking forward to this. This is that bad? Is that wrong? I don't think it is. Because this is the just justice of Almighty God bringing an end to two of the three in the counterfeit, satanic trinity. Satan's the master counterfeiter, right? God the father, God the son, God the Holy Spirit. Well, Satan's going to counterfeit that.

And by the way, that counterfeit authenticates and validates the genuine. That is why you never see a counterfeit \$70 bill. What's the point? You know, it's the genuine article when... And by the way, don't you find it strange that there's no false Buddhas? I'll give you a minute. I know that was — that was kind of deep, profound. I have yet to meet the false Muhammad. No because there's no true. Why is it false Christs?

One more. Let me have this one. You know you're in trouble when I say, "let me have this one." Why is it that they only take the name of Jesus, the name above all names the only name given among men whereby we must be saved and twist it and mar it and pervert it into a curse? I have yet to hear, and I would venture to say it's the same with you, anybody ever say, "Oh, Buddha!" No, I'm serious. For real. Not one time. I been around the block a few times. Not one time.

Oh, Muhammad! (Zaghrouta)

[Laughter]

Was that too much?

[Laughter]

I'm just trying to illustrate the point. That's why I asked you to let me have it. There's something here that I really need to point out because when I say two of the three of the counterfeit trinity are cast alive, that's important. That's a detail, an important detail. Alive.

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And they're not going to die. They're going to be alive forever and ever in the lake of fire burning with sulfur. You know how long forever is? It's forever. Good answer. Right answer. Thank you very much. Ten points. I don't know what they're for, but you got ten.

But notice something here. What about Satan? Why isn't Satan thrown into this lake of fire, alive, burning with sulfur, along with His other two counterparts in his unholy, counterfeit, satanic trinity of Satan, the Antichrist and the False Prophet? Answer: God's not through with him yet.

What do you mean? When I say the Devil is God's devil, how do you process that? Here's how you should process that and understand that. The devil is a created being. He is not God's equal. Stop with that, please. Like there's this cosmic war in this spiritual realm. In this corner, we have God Almighty, the Creator of the heavens and the earth and the sea and all that in them is. Wow!

How am I doing on that? Should I? Should I? Oh, you like that? There's more where that came from. Because in this corner, by the way, dude, what's up with the red tights? Weighing in at.... What do you weigh? You don't need the pitchfork. I don't know about those horns.

By the way, that is incorrect, just like the renditions, artistic renditions of what Jesus looked like. Please, I implore you. I don't want you to be shocked when you see Jesus. And if you are shocked, please do not let them know that you came to this church. Because we're told in Scripture that when we see Him, we're going to wince because we will behold Him as the lamb that was slain.

And conversely, by contrast, when we see the devil, and this is a very loose paraphrase, we're told in Scripture that our reaction is going to be something along the lines of (Open mouth of disbelief) No way! That's him who deceived the nations? No! First of all, he's going to be strikingly handsome and attractive and beautiful and musical and intelligent and deceptive. Effects added.

I just — I just don't want — I want to give you a heads up, as they say, so that you're not caught off guard, blindsided when you see Jesus. He's not this wimpy long haired, you know,

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blue eyed — I hate to ruin your day — but he was a Jew. Middle Eastern. He probably looked more like me. Just let me have that one too, and I won't ask for anymore.

Now stay with me. Let's get back on track here. So the devil is God's devil. And he can do no thing without God giving him the green light to do it. Ask Job. Ask Peter. Remember that account where Jesus says, again, paraphrasing, Peter, come here, we need to talk. I'm being called the principal's office. We always assume the worst, right? And Jesus said, Satan has asked for permission to sift you as wheat.

Now, if I'm Peter, I'm thinking, You told him no, right? No, actually, I told him okay. And here's why. Because in the end, when I see you through it, it will be for your good, and the brethren's good, and My glory. That's exactly what He did with Job and the many others with him.

So here's the point. The devil serves at God's pleasure for God's glory. So we're not done with you yet, Satan. Antichrist, false prophet, alive, lake of fire burning with sulfur, forever. Satan: This is in *Chapter 20*. I'm going to need you again. So I'm going to put you in a holding pen until I need you again. That holding pen is the bottomless pit, the abyss where he's chained for a thousand years during the Kingdom Age, a.k.a. the Millennial Reign on Earth in its pre-fallen state before sin entered the world. Wrap your mind around that one.

And we're going to have our glorified bodies, ruling and reigning with Christ for a thousand years. You know we talk about heaven, eternity future, the rapture. That's a thousand years, man, before even the New Jerusalem. A thousand years. What are we going to be doing? Ruling, reigning in our glorified bodies. How cool is this? Our glorified minds.

And there's no devil. He's bound, so he can't tempt. So the only propensity for sin will come from within flesh, like with Adam and Eve. Because they will not have their glorified bodies. They will have human bodies able to have children, and children's children, and children's children, ad infinitum because they will have bodies like Adam and Eve, and they will live for 900 to 1000 years, as one passage, I think it's in Isaiah, that says if somebody dies at the age of 200 during the Millennium, oh, he died so young.

And so at the end, okay, we need you again. He's loosed one last time because, you see, it is appointed unto man once to die and then the judgment. And God will always give us a

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choice. He will never, ever desire for us to serve Him out of force. That's why God put that tree in the garden, the tree of the knowledge of good and evil. I wouldn't have done that. Because now when you can't have something, it makes you want that something more. Of all the trees, you can eat, but of this one tree.... Why not?

Illustration: Store front window papered up with the exception of a puka (a hole) and writing that says, "Do not look inside the puka." Oh man, why not? What's in there? So now you got a line all the way around the block because they choose to disobey. It's a choice. God does not want us to serve Him out of force. He wants us to choose Him out of love.

Okay, so at the end, he's loosed. And then, if you can imagine, and this is whew! (Mind-blowing sound). We'll get more into it in *Chapter 20*. But Satan is loosed. And if you can believe it, the people, for 1000 years, that were born and alive at the end of the thousand years will be given that choice. Satan's loosed. You can either choose Satan or the true and living God. And would you believe it? Scripture tells us that some will choose Satan. I just, again (Mind-blowing sound), Right?

Okay, so where's the personal application? Where's the takeaway? How does this help me, and how does this apply to me? Answer: God knows what He's doing. God's timing is perfect. God's ways are not our ways. His thoughts not our thoughts. I mean, could you imagine? Do you think that you think how God thinks? What do you think? If you think how God thinks, He's not God. If you can fathom God, then He is unworthy to be worshiped as God. He's infinite, and all-knowing, and all-powerful, and all-present.

Let me see if I can just, before we wrap it up with the third one, put it in the context of prayer. This might help. I know it helped me tremendously. God will always answer your prayers the same exact way you would answer your own prayers if you knew what He knew and loves as He loves. Wow! Have you ever gone back over your prayer list, for those of you who keep prayer list, and you're like apologizing to God? I'm sorry I prayed that. That was so stupid. Stupid is in the Bible, *Proverbs 12:1*. What was I thinking? You weren't.

How many times have you thank God for not answering a prayer that you prayed? Because had He answered that prayer that way, at that time, it would have been disastrous. Don't you think God knows that? James says, **"Every good and perfect gift comes from the Father**

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above.” In other words, if it's good, and it brings God glory, you got it, baby, in His time, though. That's the problem, isn't it? Now, I want it now! What are you, five?

[Laughter]

I want what I want, and I want it now. (Crying baby sound)

And God's like, listen, if you knew what I knew, you wouldn't. You wouldn't want it now. Because if I gave it to you now and answered that for you now, you'd be praying a whole different prayer right now.

No, there's a check and balance in place. And God is good, and He will withhold nothing, Paul says in Romans 8. If He was unwilling to withhold His only begotten Son but was willing to give Him to die for us because of His love for us, *[Question. Rhetorical]* is there anything that He would withhold from you?

I mean, think about that. We're trusting God when the trumpet sounds and the dead in Christ rise first, to, with the same power that He was resurrected with, change our bodies in a fraction of a fraction of a fraction of a second, give us new, glorified bodies in the twinkling of an eye, and be caught up together to meet them and our Jesus in the clouds, and forever be with Him, and we're trusting God for that, but we can't trust God for this. Like God's holding out on you. That's a lie of the Garden. God's holding out on you. Hath God said? I don't know about this one. I don't see God pulling through on this one.

Don't let Satan plant that seed of doubt and let it sprout and germinate and bear bitter fruit. Last one, *verse 21*. Those who remain. So there's — I don't know how they did. I mean, there's still people alive after all this? Wow! Well, they're going to be killed. How? By the sword of the Word, out of the mouth of Jesus. Whoa. That's what I mean by this is not a battle.

This is like a — I don't know what the word is. The sword of the Spirit, analogous to the word of God, *Ephesians 6*. But it's out of the mouth of the rider of the horse who we know is Faithful and True. His name is Jesus. And I don't even know if it's even a word. It could be — just bear with me. It could just be a (Blowing a short breath) out of His mouth. I guess we'll find out pretty soon.

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But he then goes on to end — thank You, God, that this ends — with how that after they're all killed, the birds will gorge themselves on their flesh too, which completes the prophecy and with it the end of the seven-year Tribulation.

Because you see, *Chapter 6-19* are about the seven-year Tribulation. *Chapter 20* is about the Millennium. And *Chapters 21 and 22* are about the new heavens and the new earth. Everything from *Chapter 4:1* is future; *2-3*, present; *Chapter 1*, past. Beautiful, divine, perfect outline.

So we come to the end of the Tribulation and not a moment too soon. I think a little less dramatic would have been okay, a little less graphic. But why does it need to be? Well, that's the takeaway. The power of God's word to bring life or death, knowing that it is His will that none should perish but that all should come to repentance. He's slow to anger.

I want to take it one step further, and then we'll end. And I appreciate your patience. The Proverbs says that the tongue has the power of life and death. James says, liken unto to the New Testament, Book of Proverbs, that with the same tongue that we praise God with we curse our fellow man with. Man can tame the wildest of beasts and the largest of ships with a small rudder. But he cannot tame the tongue, the power of our words, and more importantly, the power of God's word.

Please, I implore you, never, ever, ever lose confidence in the power of the word of God. The Gospel is the power to save. The word of God in all of its power — I used this last service — and I'm done. You gotta lion (Growling voice) [*And you got to growl with "lion"*] in a cage. What's he doing in there? Why don't you let him out? See what happens. That's the Word. Open it up. Let it out in all of its power and see what happens. The power of God's word.

You know, one last thing. Did I say, “one last thing” yet? Last lesson. Paul says it's more of an exhortation, an encouragement. Speak to each other in songs, spiritual songs, and hymns. Why? To encourage one another, to edify. Because there's a lot of people that are very discouraged.

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And oh, by the way, this is all you're going to get out of me. Spoiler alert. Next Sunday, topical teaching, "When You're Just So Down And Discouraged." That's all I'm saying. I'm not going to say any more.

Kapono, come on up. Stand up. We'll close in song and prayer. Lord, we need this much-needed reminder because we are so prone to forget, lose perspective, or disconnect and even distance ourselves from the reality of that which is coming and perhaps very soon. Lord, would You take this, as graphic as it was, and as only You can, by the Holy Spirit, apply it to our lives now, here and now, today, so this doesn't seem so far away?

Bring it closer to home, so it can have the effect of changing our perspective of that situation in which we find ourselves in. Recalibrate us. Renew us. Refresh us. Reboot us if need be. I don't want to use the word "reset." That's been hijacked. But we do need to be refreshed with fresh fire on the altar of our love for You and our service to You. So thank You, Lord. In Jesus' name. Amen.